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FIRST REPORT

OF THE

COMMISSIONERS

OF

RELIGIOUS INSTRUCTION, SCOTLAND.

(PRESENTED BY HIS MAJESTY'S COMMAND.)

Ordered, by The House of Commons, *to be Printed,*
7 *February* 1837.

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COPY of the ROYAL COMMISSION for inquiring into the Opportunities of Public Religious Worship, and Means of Religious Instruction, and the Pastoral Superintendence, afforded to the People of *Scotland.*

WILLIAM THE FOURTH, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, &c.—To our right trusty and well-beloved cousin and councillor, Gilbert, Earl of Minto, Knight Grand Cross of the Most Honourable Order of the Bath, and to our trusty and well-beloved Mountstuart Elphinstone, Esq., John James Hope Johnstone, Esq., Robert Bell, Esq., Procurator of the Church of Scotland, James M. Nairne, Esq. of Dunsinnan, Thomas Henry Lister, Esq., and John Shaw Stewart, John James Reid, Andrew Coventry Dick, Henry Baxter, and Edward Horsman, Esqrs., Advocates, greeting: Whereas an humble address has been presented unto us by the Knights, Citizens, and Burgesses and Commissioners of Shires and Burghs, in Parliament assembled, praying that We would be graciously pleased to appoint a Commission to inquire into the opportunities of religious worship, and means of religious instruction, and the pastoral superintendence afforded to the people of Scotland, and how far these are of avail for the religious and moral improvement of the poor and of the working classes, and, with this view, to obtain information respecting their stated attendance in places of public worship, and their actual connexion with any religious denomination; to inquire what funds are now or may hereafter be available for the purpose of the Established Church of Scotland, and to report from time to time, in order that such remedies may be applied to any existing evils, as Parliament may think fit.

Know ye, that we, reposing great trust in your fidelity, discretion, and ability, have authorized and appointed, and by these presents do authorise and appoint you the said Gilbert, Earl of Minto, Mountstuart Elphinstone, John James Hope Johnstone, Robert Bell, James M. Nairne, Thomas Henry Lister, John Shaw Stewart, John James Reid, Andrew Coventry Dick, Henry Baxter, and Edward Horsman, or any one or more of you, to inquire into the opportunities of public religious worship, and means of religious instruction, and the pastoral superintendence afforded to the people of Scotland, and how far these are of avail for the religious and moral improvement of the poor and of the working classes.

And we do hereby require you more particularly to inquire into the present situation of the poor and of the working classes throughout the different parishes in Scotland in that respect; and in all cases where it is alleged that there is any want of the opportunities of public religious worship, and the means of religious instruction, and pastoral superintendence, one or more of you shall visit every parish where any such deficiency is said to exist, and you shall endeavour to ascertain on the spot, by the best evidence which you can procure there, or elsewhere, the number of places of public worship belonging to the Established Church, and the means of accommodation which they afford, and how such places of worship are situate with respect to the boundaries and the population of the parish, and if they are insufficient or inadequate, from what causes that has arisen. Likewise to report in all such cases the number of persons who attend or are in connexion with those places of public religious worship belonging to the Established Church; and also the number of places of public worship belonging to any other religious denomination, and the number of persons attending or belonging thereto; and generally to ascertain the numbers of the poor and working classes who attend or are connected with the Established Church or other places of public worship in connexion with it, and the numbers of those who attend places of public worship belonging to other religious denominations, and the opportunities and the extent of accommodation for religious worship that is afforded to them.

To inquire into and state generally the religious instruction and pastoral superintendence afforded by the clergy of the Established Church, and of other religious denominations, to the people, more especially to the poor and working classes, and how far and from what causes any of the poor and working classes are deprived of the means of attending places of public worship, and receiving religious instruction and pastoral superintendence.

To

To inquire what funds are now or may hereafter be available for the purposes of the Established Church of Scotland, the gross amount of teinds valued and unvalued, whether belonging to the Crown as having formerly been part of the Royal revenue, or as Bishops' teinds, or from any other title, and the value thereof, and the application of the same; as also the teinds belonging to other persons, and in what manner they are held or disposed of; the endowments of the Established Church, whether arising from stipends, glebes, teinds, parsonage or vicarage, teinds of fish or other sources; the sums of money received from seat-rents, collections made at the doors of the churches, chapels, or other places of public worship belonging to the Established Church, and the manner in which the same are applied.

And for the better discovery of the truth in the premises, We do by these presents give and grant to you, or any one or more of you, full power and authority to call before you, or any one or more of you, such persons as you shall judge necessary, by whom you may be the better informed of the truth in the premises, and to inquire of the premises, and every part thereof, by all other lawful ways and means whatsoever.

And We do hereby give and grant unto you, or any one or more of you, full power and authority, when the same shall appear to be requisite, to administer an oath or oaths to any person or persons whatsoever, to be examined before you, or any one or more of you, touching or concerning the premises.

And We do also give and grant unto you, or any one or more of you, full power and authority, to cause all and singular the keepers of records, and other persons having in their custody any records, orders, books, papers, or other documents, relating to the matters to be inquired into under this Commission, to bring and produce the same upon oath before you, or any one or more of you; and our further will and pleasure is, that you, or any three or more of you, upon due examination of the premises, do and shall report to us, under your hands and seals, respectively, what you shall find touching or concerning the premises, upon such inquiry as aforesaid. And We further will and command, and, by these presents, ordain, that this, our Commission, shall continue in full force and virtue, and that you, our Commissioners, or any one or more of you, shall and may, from time to time, proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment; and We do hereby direct and appoint, that you, or any three or more of you, may have liberty to report to us your several proceedings, from time to time, as the same shall be respectively completed and perfected; and we do hereby authorize and empower you, in case you shall think it expedient and necessary, to appoint such number of persons, not exceeding nine, on whose judgment you can rely, to assist you in making such local inquiries as you are herein directed to make. And We do hereby command all and singular our Justices of the Peace, Sheriffs, Magistrates, Ministers, Messengers-at-arms, Constables, Officers, and all other our loving subjects whatsoever, as well within liberties as without, that they be assistant to you, and each of you, in the execution of these presents; and We also hereby nominate and appoint our trusty and well-beloved George Logan, Esquire, to be Clerk or Secretary to you, our said Commissioners, and authorize you, or the senior member present at any of your meetings, to administer to him the oath *de fideli administratione*, in common form.

In witness whereof We have commanded that our Seal, appointed by the Treaty of Union to be kept and used in room and place of the Great Seal of Scotland, should be appended to these presents. At our Court at St. James's, the twentieth day of July, in the year of our Lord one thousand eight hundred and thirty-five, and of our reign the sixth year.

By the sign manual of our Most Gracious Lord the King, superscribed.

Sealed at Edinburgh, the twenty-ninth day of July eighteen hundred and thirty-five.

John Christison, Depute.
£. 80 Scots.

Written to the Seal, and registered the twenty-ninth day of July eighteen hundred and thirty-five.

(signed) *Alexander M. Bell*,
Subt.

FIRST REPORT

BY THE

COMMISSIONERS OF RELIGIOUS INSTRUCTION, *Scotland*.

MAY IT PLEASE YOUR MAJESTY,

Introduction.

WE, the Commissioners appointed under Your Majesty's Commission, bearing date the 20th day of July, in the sixth year of Your Majesty's reign, whose names are hereunto subscribed, beg leave humbly to report to Your Majesty, that the said Commission which passed the Great Seal on the 29th of the same month, was delivered to our Secretary on the 25th day of September thereafter, on which day we assembled in Edinburgh, and held our first meeting. Since that time we have employed every means in our power, in making and perfecting the investigations which Your Majesty has been pleased to commit to us: And, inasmuch as liberty is given to us to report to Your Majesty, from time to time, our several proceedings as the same shall be respectively completed, we do now humbly lay before Your Majesty this our First Report, wherein are set forth all circumstances which we have been able to ascertain respecting the opportunities of Public Worship, and the means of Religious Instruction and Pastoral Superintendence, afforded in all those parishes within the Presbytery of Edinburgh in which any want of such opportunities and means is alleged to exist.

We will commence by stating the course we have pursued in our endeavours to obey Your Majesty's commands.

By Your Majesty's Commission, we are directed to visit those parishes only in which a deficiency of the opportunities of Public Worship, and of the means of Religious Instruction and Pastoral Superintendence is alleged to exist. Our first object therefore, was to ascertain in what parishes this was the case: and with this view, we issued a circular letter, dated the 28th of September 1835, addressed to the Minister or Ministers of every parish, inquiring whether any such deficiency was alleged to exist in their parishes, and whether they were of opinion that such allegation was well-founded. We also addressed the circular to the Ministers of Chapels of Ease. Where the Cure was vacant, the letter was addressed to the Elders of the parish, or to the Clerk of the Presbytery within which it was situated.

These letters were sent to 1,057 individuals, and 1,049 answers have been received. The result has been, that there are in all 552 parishes which we resolved to visit.

We were persuaded that we should not satisfactorily fulfil the duties committed to us, and that we should probably fail in obtaining the requisite information, if before visiting these parishes we did not give notice of the subjects of our inquiry, and of the nature of the evidence which we wished to obtain; particularly as the inquiry included numerous matters of statistical detail, which might require a careful, and, in some cases, perhaps, a laborious preliminary investigation, by persons resident on the spot.

In order, therefore, that every one might have an opportunity of being duly prepared, we framed two sets of Queries, embracing every branch of the inquiry, excepting certain parts of the subject relative to the funds applicable to the purposes of the Established Church, as to which we have endeavoured to obtain information by other methods, which will be hereinafter described,

Of these two sets of Queries, one, relating to the general circumstances of each parish, and the means of Public Worship and Religious Instruction afforded therein by the Established Church, was sent to the Minister; or if the parish was vacant, to the Elders or Presbytery Clerk. The other was sent to the Minister or Managers of each Congregation of any other religious denomination, whose Place of Worship was situated within the parish, and it related to the circumstances of that Congregation, the number of persons belonging thereto, and the means of Public Worship and Religious Instruction thereby afforded. But as we had no authorized list of those Congregations, we endeavoured to obviate the

Introduction.

risk of any omission, first, by making inquiry of the Parochial Ministers; and, second, by inserting in the public prints, a list of all those parishes which we had resolved to visit, and requesting that all Ministers, or Managers of Congregations therein, by whom a set of Queries had not been received, would communicate the circumstance to our Secretary. And inasmuch as there might be other persons willing to afford information besides those to whom our Queries were sent, we resolved to direct that, previous to our visit notices should be posted on the doors of all Places of Worship within each parish, intimating, that, at a time and place to be thereafter specified, a public examination would he held, at which evidence would be received from all persons able to afford the required information. We further directed that, together with these notices, copies of both set of Queries should be publicly exposed to view.

Copies of the first circular issued by us, of the Queries and of the Circular Letters sent therewith, are annexed in the Appendix.

We were occupied in these and other preliminary arrangements, until the 2d day of January 1836. And as it was necessary, before we visited any particular parish, that we should previously receive answers from all the persons to whom Queries relative to it had been addressed, we were not enabled to enter upon our public inquiry until the 4th day of January 1836, when we commenced with the Presbytery of Edinburgh. While the general body of Commissioners were employed in receiving evidence and collecting information respecting those parishes which are situated within the bounds of the City and Canongate, and the adjacent parishes of Leith and St. Cuthbert, two of our number went to each of the neighbouring parishes of Liberton, Portobello, and Colinton, the only other parishes in the Presbytery in which any deficiency was alleged to exist.

The inquiry was conducted separately as to each parish, considered *quoad spiritualia*, which division seemed preferable, in the particular circumstances of the localities within the Presbytery of Edinburgh, to that *quoad temporalia*; and the only Ministers specially summoned to attend were those of the Established Church and of the other religious denominations, whose places of worship were situated within the parish under examination. When we had reason to believe that any considerable number of the parishioners not belonging to the Established Church were members of a Congregation assembling for Public Worship in a neighbouring parish, we gave notice of the time and place and nature of the inquiry to the Minister of that Congregation; and all other persons to whom reference had been made in any of the answers to our Queries were also required to attend.

At our examinations evidence was allowed to be given either orally or in writing, but in the latter case it was always read aloud. The answers to the Queries, and any other written statements relative to the subject of inquiry, were first publicly read; and any farther explanations which appeared to be necessary were required. Such persons as had been referred to for information on special points, were also examined. It was then announced, that we were ready to receive evidence from any one willing to give it. All persons present were permitted to suggest questions, which if deemed relevant or important, were put to the witnesses: and thus, no statement has been received, which any one who chose to be present had not an opportunity of explaining or controverting, if he thought it erroneous.

In closing this preliminary explanation, we have only further to inform Your Majesty, that we did not avail ourselves of the authority granted to us, to administer oaths to witnesses, choosing to trust to the publicity of our proceedings, and the facilities afforded for the correction of erroneous statements, rather than to means which might seem to imply distrust, where none was felt; and which, as the inquiry related to matters wherein absolute certainty was not attainable, might have unnecessarily alarmed the scruples of conscientious and pious men. We humbly trust it will appear to Your Majesty, that we have endeavoured to pursue the course best calculated to insure a full and fair exposition of all those important circumstances into which we are commanded to inquire; and we have thought it our duty to lay this account of our course of proceeding fully in detail before Your Majesty, as we are persuaded that in an inquiry of this extensive and complicated nature, the reported results must derive any claim they may have to confidence, not so much from a reliance on the industry of those to whom the inquiry has been committed, as from the fitness and sufficiency of the methods which they have adopted in order to arrive at the truth.

We

Presbytery of Edinburgh.

We have annexed to this Report separate Digests of the Evidence regarding each of the parishes in the Presbytery of Edinburgh, which we were called upon to visit. We have also given in the Appendix Extracts from the general evidence, embracing general statements which it was not possible to include in the Digest of Evidence relating to particular parishes. With regard to some very important branches of our inquiry, it will be necessary to consider the whole of these parishes, with the exception of Colinton, Liberton and Portobello, as forming one United District; and for reasons that will appear in the sequel, it will be farther convenient to classify the parishes in that District under separate heads.

Before proceeding to describe the condition of the United District it is proper to premise, that as we took all the evidence relative to each Congregation, while the parish in which its Place of Worship is situated was under investigation, so, in digesting it, we have followed the same plan in all cases excepting one, viz. that of the New North Parish, the evidence relating to which is exhibited in the Digest of the parish of that name, although its present temporary Place of Worship is in the parish of St. Cuthbert. Hence, as neither the Congregations connected with the Establishment, nor those belonging to other denominations, are composed entirely of persons residing within the same parish, or any defined territorial limits, facts will be found stated in the Digests of the different parishes, which do not relate to the circumstances of these parishes, although they relate to the condition and circumstances of Congregations assembling therein.

Parishes of Edinburgh and Leith.

It is also necessary to observe, that we have not always succeeded in arriving at any very definite results, and have, consequently, been unable, in some cases, to do more than approximate to the truth.

The Presbytery of Edinburgh contains 34 parishes, and we have instituted inquiries relative to 28 of them. (*a*)

The Ancient Royalty of Edinburgh, which composed the whole City till the year 1767, comprehends nine parishes. In that year, and on three subsequent occasions, viz. in 1785, 1786, and 1809, the boundaries of the City were enlarged by the addition of what is now called the Extended Royalty of Edinburgh; and within this Extended Royalty four additional Churches were erected, and parishes were assigned to them, at different periods, prior to the year 1834. The Canongate forms another parish, which, although a suburb, and virtually a part of the City, is subject to a separate but subordinate Magistracy; and there is likewise the parish of St. Cuthbert, or West Church, which is, in the legal acceptation of the term, a Landward or Rural Parish, although large portions of the suburbs of the City are contained in it.

In the year 1834, the General Assembly of the Church of Scotland passed an Act declaring the Ministers of Chapels of Ease entitled to the same ecclesiastical status as the Ministers of Parochial Churches, and appointing them to the charge, *quoad sacra* or *spiritualia*, of certain districts adjacent to their respective Chapels, which were then erected into Parish Churches. In this way, six new parishes, *quoad spiritualia*, were erected within the city of Edinburgh and its suburbs; and the General Assembly also formed what was called a seventh parish, which, however, has no territorial limits assigned to it, but comprehends all the Highland population of Edinburgh and Leith, for whose benefit service is performed in the Gaelic language in what was formerly the Gaelic Chapel of Ease.

The fourteen old Churches in the Royalties and Canongate were built at different periods, and are endowed from certain Public Funds, as will be hereinafter explained. St. Cuthbert's was built by the heritors or proprietors of the land, and is endowed out of the teinds, according to the rule of law with respect to Landward Parishes. The seven new Parish Churches were built by private subscriptions, or loans procured from individuals. Some of them are still in debt for part of the expense of their erection; and with partial exceptions they have no endowments, but are maintained out of the seat rents, and a portion of the collections made at the doors of the Churches.

There were thus twenty-two parishes in the District of Edinburgh; fifteen endowed, and seven without endowment, or only partially endowed; and as *seven* of

(*a*) The statements throughout this report are applicable to the state of matters at the time of our inquiry. Several new parishes *quoad sacra* have been erected since the inquiry was closed.

Parishes of Edinburgh and Leith.

of the former were collegiate charges, that is to say, had each two Ministers, there were twenty-nine Parish Ministers in all. The following are the names of the parishes:—

Old Royalty.	High Church. Old Church. (*a*) Tolbooth. Trinity College. New North. Tron. Old Greyfriars'. New Greyfriars', and Lady Yester's.
Extended Royalty	St. Andrew's. St. George's. St. Mary's. St. Stephen's.
	Canongate.
Parishes erected in 1834, formerly part of Canongate.	New Street. Leith Wynd.
	St. Cuthbert's (*b*).
Parishes erected in 1834, formerly part of St. Cuthbert's.	Buccleuch. Newington. St. Bernard's. Roxburgh.
	Gaelic Parish.

There is also a Place of Worship in connexion with the Established Church, which was founded in 1775 by Lady Glenorchy, whose name it bears. It is situated in the parish of Trinity College, and is supported in part by a bequest from the Foundress, and partly by the seat rents; but, owing to a peculiar provision in her will, no parochial district has been assigned to it.

Leith is a separate town; but so near to Edinburgh, that there is a considerable intermixture of Congregations. It consisted at the time of our inquiry, of three parishes, two of them old parishes, and one erected under the Act of the General Assembly 1834. One of the former is a collegiate charge, and hence in Leith there are four Parish Ministers. The parishes are,

Old Parishes	North Leith (*c*). South Leith.
Parish erected in 1834	St. John.

The preceding parishes make up what we have termed the United District.

Population of Edinburgh, Leith, &c.

Not being authorized to undertake a census of the population, we did not consider ourselves at liberty to employ any stipendiary enumerators for the execution of so arduous and expensive a task. But, considering it essential to the purposes of our inquiry to obtain as correct an account of the population as was in our power, we included a question on the subject amongst those which were addressed to the Parochial Ministers, and we have received numerous statements concerning it, the details of which are given in the Digests of Evidence.

The following Table contains three several statements of the population of the United District under consideration. The *first* column exhibits the numbers according to the Parliamentary Census of 1831. The *second*, the present population, according to the evidence of the Parochial Ministers, subject to certain explanations

(*a*) Since our investigations were completed, the Presbytery have uncollegiated this Cure, and, instead of appointing a successor therein to the late Dr. M'Knight, have accepted a Presentation in favour of a Clergyman to be Minister of the District of Greenside, part of the parish of St. Andrew, which has been erected into a separate parish, and in which a Church is about to be built, with funds raised for the purpose by private subscription.

(*b*) In two districts of the parish of St. Cuthbert, called Water of Leith and St. Leonard's, chapels of ease, built by private subscription, have been opened as places of worship, and parishes have been allotted to them *quoad spiritualia*, since we finished our investigation. A minister has also been appointed, and a parish has been annexed to what was formerly called Gardner's Crescent Chapel. Three additional unendowed churches, with parishes annexed, have thus been erected within the original parish of St. Cuthbert.

(*c*) A church has also been opened at Newhaven in this district since the examination, and a parish is proposed to be assigned to it.

explanations stated in the foot notes; and the *third* is the result of a census of a portion of the population taken by a Committee which was appointed at a General Meeting of Dissenters, after we had proceeded some length in our examinations. Population of Edinburgh, Leith, &c.

No. 1.—POPULATION.

Population.

	In 1831, according to the Parliamentary Census.	PRESENT POPULATION. According to the Parochial Ministers.	PRESENT POPULATION. According to the Committee of Dissenters.
High Church	2,614	2,557	2,445
Old Church	1,952	1,704 (*a*)	1,425
Tolbooth	3,016	2,465	2,521
Trinity College	4,244	3,630 (*b*)	3,473 (*b*)
New North Parish	1,350	777 (*c*)	489 (*c*)
Tron Church	3,009	2,632	2,631
Old Greyfriars'	4,345	4,247 (*d*)	3,498 (*d*)
New Greyfriars'	4,536	3,972 (*e*)	3,171
Lady Yester's	2,890	2,700 (*f*)	2,149
	27,956	24,684	21,802 (*g*)
St. Andrew's	7,339	7,339 (*h*)	
St. George's	7,338	7,523	
St. Mary's	6,587	6,477	
St. Stephen's	5,772	6,689	
	27,036	28,028	
Canongate		6,072 (*i*)	
New Street	10,175	2,400	
Leith Wynd		1,703	1,779
	10,175	10,175	
St. Cuthbert's		60,000	
Buccleuch		2,834	2,965
Newington	70,887	2,950	3,433
St. Bernard's		4,043	
Roxburgh		3,292	
	70,887	73,119	
Leith, North	7,416	7,559	
Leith, South	18,439	15,792	
St. John's		2,935	
	25,855	26,286	
	161,909	162,292	

(*a*) Dr. Lee, the clergyman of this parish, states his belief that 200 persons may have been omitted in making out his survey. No explanation was given of the difference between the two surveys, nor can it be accounted for in any other way than from the difficulty of finding so poor a population at home, or from some mistake as to the exact boundaries of the parish.

(*b*) Mr. Cunningham, the clergyman, observes, that St. Paul's Work, containing a population of several hundred persons, was formerly considered as belonging to this parish, but is now annexed *quoad sacra*, to Leith Wynd parish. This circumstance is not adverted to by the ministers of Canongate, and hence the population of that parish is probably understated. It is also to be noticed, that the survey of the dissenters did not include Trinity College Hospital, the inmates of which amount to about 45.

(*c*) Two hundred of the population of this parish were stated to have removed in 1835, and 400 in 1834, in consequence of improvements carrying on about the High-street. It was also explained, by the committee of dissenters, that a part of this parish had accidentally been omitted in their census.

(*d*) The difference between the statements of the minister and the committee of dissenters as to this parish, arises from the circumstance of a number of houses, containing a population of 756 souls, having been pulled down between the making up of the two returns, part of whom may have removed to St. Cuthbert's, and the rest are probably accounted for in the dissenters' returns as to other parishes.

(*e*) The number returned by the clergyman, in his answer to the queries, was 3,087, but he had omitted 885 belonging to the Charity Workhouse, Heriot's Hospital, and the Lunatic Asylum, which have therefore been added above. A similar omission was made by the dissenters, and is allowed for by them as stated in the next table.

(*f*) This includes the Infirmary and College, which Mr. Bennie, the clergyman of the parish, proposed to omit, but which being locally within the parish, ought to be inserted. He also stated, that a district which belongs to the parish had been omitted by mistake. The population, therefore, has been taken as above, although only 2,190 are given in the minister's return. Mr. M'Laren, on the part of the dissenters, said that the number of 2,149 stated by them was too low, partly from the omission of the Infirmary and College, and partly for other reasons. He thought it should have been stated as high as 2,400.

(*g*) The difference between this sum total, and that of the parochial ministers, is explained by the committee

Population.

There are thus, according to the returns of the Parochial Clergy, within the Ancient and Extended Royalty of Edinburgh, 52,712 inhabitants. In Canongate, 10,175; in St. Cuthbert's, 73,119; and in Leith, 26,286, making in all, a total population of 162,292.

The column in the foregoing Table, representing the amount of the population according to the statement by the Committee of Dissenters, is confined to the nine parishes of the Ancient Royalty, the parishes of Buccleuch and Newington, both situated to the south of the Royalty, and, till 1834, forming part of the extensive parish of St. Cuthbert, and the parish of Leith Wynd, formerly part of Canongate. The same Committee also surveyed certain detached districts of the parish of St. Cuthbert, which will be noticed in another place: but they have not been inserted here, as they do not exactly correspond to any of the entries in the second column of the preceding Table. In the meantime, it is material to observe, that while the returns made by the Committee of Dissenters ascribe a larger population to the parishes of Buccleuch and Newington than those of the Established Ministers, and display some diversity of statement as to particular parishes, their Report on the population of the Ancient Royalty exhibits a remarkable coincidence in the numerical result.

No. 2.

The population of the Ancient Royalty, according to the Parochial Ministers, as given in the preceding Table, is - -		24,684
And according to the Committee of Dissenters, it is - -	21,802	
But to this number they propose to add, ' *First,* the inmates ' of Heriot's Hospital, the Poor's House, Bedlam, the Lock- ' up-House, New Surgical Hospital, and Infirmary Wards, ' which may, on a moderate calculation, be stated at -	1,100	
' *Second,* Those not found at home by the visitors, or who ' refused to tell the number of their families; and those ' who may have been altogether omitted in the survey—say	1,554	
		24,456'
Difference - - - - - - - -		228

The total difference is thus only 228, and the discrepancies as to particular parishes may be attributed partly to some misunderstanding as to their boundaries, and partly to the different seasons of the year at which the returns were taken up.

On the whole, it appears that while there has been, since the year 1831, a decrease in the population of the Ancient Royalty, there has been an increase in the whole United District of 383 souls.

Religious denominations.

Our next object was to ascertain, as nearly as possible, the numbers of those who belong to the Established Church, of those who belong to other religious denominations, and of those who are not known to belong to any denomination. The following Table exhibits the results of the evidence given by the Parochial Ministers and by the Committee of Dissenters; but it is necessary to explain, that in enumerating those not known to belong to any denomination, different principles were adopted by different persons; some having included only those who professed to belong to no denomination; others, those who professed, or were believed to attend no place of worship, or who refused to give information, or regarding whom no information could be obtained; and a few, those who said they had no right to sittings in any Church.

No. 3.

committee of dissenters having omitted part of the population, which is afterwards to a great extent supplied, as noticed in the Table No. 2.

(*h*) We have taken the population of this parish according to the return of 1831, though stated in one return to be at present only 6,726; because comparing the total population given in that return, with the numbers of children under five and thirteen years of age, it was said to contain, there appears to have been a considerable inaccuracy in regard to it.

(*i*) No allowance is made by the ministers of Canongate for the district of Trinity College parish, annexed to Leith Wynd parish, and therefore the population of Canongate proper ought perhaps to have been stated higher than the above; but no means were afforded us of conjecturing to what extent.

(*k*) This number includes about 400 persons, being the population of a district lately found to be in the parish of St. Andrew.—[*The reference in the text is not marked.*]

No. 3.—Population classified according to the different Religious Denominations.

	According to the Returns of the Parochial Ministers.				According to the Returns of the Committee of Dissenters.			
	Number Classified.	Belonging to the Established Church.	Belonging to other Denominations.	Not known to belong to any Denomination.	Number Classified.	Belonging to the Established Church.	Belonging to other Denominations.	Not known to belong to any Denomination, or refused information.
High Church	2,557	905	1,383	269	2,445	923	1,335	187
Old Church	1,704	729	887	88	1,425	516	801	108
Tolbooth (*a*)	2,222	1,205	908	109	2,521	1,364	1,034	123
Trinity College	3,630	1,804	1,655	171	3,473	1,321	1,779	373
New North	777	419	291	67	489	263	191	35
Tron	2,632	1,186	1,278	168	2,631	1,094	1,197	340
Old Greyfriars'	4,247	1,697	2,290	260	3,498	1,085	2,017	396
New Greyfriars' (*b*)	3,087	749	1,332	1,006	3,171	1,340	1,606	225
Lady Yester's (*c*)	2,190	600	1,385	205	2,149	702	1,251	196
St. Andrew's, exclusive of Greenside	23,046	9,294	11,409	2,343	21,802	8,608	11,211	1,983
St. George's	4,681	2,145	2,184	352				
St. Mary's (*d*)	7,523	3,471	2,688	1,364				
St. Stephen's	5,877	3,144	2,528	205				
	6,689	3,713	2,343	633				
	47,816	21,767	21,152	4,897				
Leith Wynd	1,703	654	634	415	1,779	784	832	163
Buccleuch	2,834	1,715	1,071	48	2,965	1,574	1,329	62
Newington	2,950	1,345	952	653	3,433	1,878	1,375	180
St. Bernard's	4,043	2,372	1,601	70				
Roxburgh	3,292	1,171	1,702	419				
Leith, North	7,559	4,758	2,383	418				
Leith, South	15,792	7,423	7,360	1,009				
St. John's	2,935	1,497	1,290	148				
	88,924	42,702	38,145	8,077	29,979	12,844	14,747	2,388

Religious Denominations.

Besides the parishes mentioned in this Table, there are others, as well as certain detached districts, in regard to which we obtained only imperfect returns respecting the heads of inquiry now under consideration; and there is one parish from which we obtained no return at all. As to those parishes and districts, therefore, it is necessary to state such conjectures as appear to be deducible from a comparison with other parts of the City and surrounding districts.

First, Greenside, part of the parish of St. Andrew, the population of which we have taken at 2,658 (*e*); and dividing that number according to the surveyed portion of the parish of St. Andrew, with the adjoining *quoad civilia* parish of South Leith, the numbers corresponding to the second, third, and fourth columns in Table 3, should be 1,257, 1,230 and 171.

Second, Canongate Parish. The Ministers gave an analysis of only a very small district of the parish, which they thought afforded a fair average specimen of the whole. The population of that district was 179, the numbers assigned to the second, third and fourth columns, being 91, 40 and 48. These proportions, however, differ so materially from those appearing in any of the other returns, that while we have no doubt of their accuracy as to the small district actually surveyed, we do not think we should be justified in adopting it as a measure of the whole parish; and propose to state the division according to the proportions of the parishes of High Church, Tolbooth, Old Church, New North, Tron, Trinity College and Leith Wynd, which occupy each side of High-street, of which Canongate is a continuation, and which it resembles in the character of its population. We will therefore state the whole population of 6,072, as divided into 2,753, 2,806 and 513. *Third*,

(*a*) The columns into which this parish has been here divided show a smaller total by 243 than in Table No. 1, owing to children under seven years of age in some districts having been omitted by the surveyors in this part of their return.

(*b*) The return of the parochial minister, as well as that of the dissenters, does not include Heriot's Hospital, containing about 200 inmates, the Charity Workhouse, containing 605, and the Lunatic Asylum, containing 80.

(*c*) The statement here makes the population 510 less than appears from Table No. 1, where the reason for the difference is explained.

(*d*) The Rev. Mr. Grey gave no analysis of 600 of the population of his parish, who, he states, were omitted by mistake in his returns.

(*e*) This number is obtained by deducting 4,681, being the population of the remainder of the parish returned to us, from 7,339, the population of the whole parish in 1831.—See note (*h*) to Table 1.

Religious Denominations.

Third, New Street Parish. This was, till 1835, part of Canongate Parish, and may be calculated on the same principle, at 1,088, 1,109, and 203.

Fourth, St. Cuthbert's Parish. The Ministers stated, that from its great extent, comprising, as they conjectured, upwards of 60,000 souls, they had been unable to complete a detailed survey of the whole, but a good deal of evidence was laid before us with regard to certain detached districts.

These Districts are, 1st, Water of Leith, containing 1,362 Inhabitants, which may be taken at the proportion assigned by the Committee of Dissenters, as in Table 5, allowing for the difference of 82 in the total population at 825, 413, and 124.

2d. St. Leonard's, comprehending Rankeillor-street and other streets and lanes adjacent; the inhabitants of which were classified by the persons who took up the returns - - 2,979

3d. Five other districts, in different parts of the parish, the population of which were also classified, as mentioned in Tables lodged by the Rev. Dr. Chalmers, and containing in all - - - - - - - - - - 10,863

Together - - - 15,204

The number thus accounted for being deducted from 60,000, leaves a remainder of 44,796 of the total population of the parish, as to whom we have received no analysis, but whom we shall consider as yielding the same proportions of the different classes, as the old and extended Royalties, with the parishes of Buccleuch, Newington, St. Bernard and Roxburgh, all of which are nearly surrounded by the parish of St. Cuthbert.

Fifth, Tolbooth, New Greyfriars, and Lady Yester's parishes. There are 1,438 persons omitted, who should be divided according to the same ratio as the remaining population of those parishes. The 200 inmates of Heriot's Hospital occupy sittings provided for them in Churches belonging to the Establishment, although children of parents of other denominations are admitted to the Hospital.

Sixth, St. Mary's Parish. The 600 persons omitted in the return by the Parish Minister may be divided according to the same proportions as the remaining population of the parish. (*a*)

The results of these different computations are embodied in the following Table, which in connexion with the first division of Table 3, will exhibit a classification of the whole population of the United District, according to the evidence of the Parochial Clergymen.

No. 4.—Population classified according to Religious Denominations.

	TOTAL.	Belonging to the Established Church.	Belonging to other Denominations.	Not known to belong to any Denomination.
Greenside - - - - -	2,658	1,257	1,230	171
Canongate - - - - -	6,072	2,753	2,806	513
New-street - - - - -	2,400	1,088	1,109	203
Water of Leith - - - - -	1,362	825	413	124
St Leonard's - - - - -	2,979	1,566	1,365	48
Five districts of St. Cuthbert's - -	10,863	4,572	5,785	506
Remainder of St. Cuthbert's - -	44,796	20,856	19,465	4,475
Heriot's Hospital - - - -	200	200	—	
Omissions in Old Royalty, viz.:				
Tolbooth - - - - 243				
New Greyfriars' - - 685				
Lady Yester's - - - 510				
	1,438	490	695	253
Omissions in St. Mary's - - -	600	321	258	21
	73,368	33,928	33,126	6,314

(*a*) The above calculations are founded on the evidence of the parochial ministers. In a subsequent part of this Report, a view is given of the result that might be anticipated, from the survey of the dissenters, if it had extended over the whole population, and on the supposition that the differences between that survey, and the returns of the parochial clergy, would not have been greater than they are in regard to the districts that have been surveyed by both.

Religious Denominations.

According to these two Tables, the entire population of 162,292 is thus divided :

Belonging to the Established Church - - - -	76,630
To other denominations - - - - -	71,271
Not known to belong to any denomination - - -	14,391
	162,292

We shall now advert to the returns and classifications made by the Committee of Dissenters. They have given us surveys of the following districts, in addition to those contained in the second division of Table 3.

No. 5.

	Total Population.	Belonging to the Established Church.	Belonging to other denominations.	Belonging to no Denomination, or unknown.
Water of Leith - - - - -	1,280	775	388	117
St. Leonard's - - - - -	2,867	1,368	1,361	138
Four districts of St. Cuthbert's - -	5,990	2,461	3,236	293
	10,137	4,604	4,985	548

These numbers, when added to those returned by the Committee of Dissenters, in Table 3, show a total population surveyed by them of 40,116, which is thus divided :

Belonging to the Established Church - - - -	17,448
to other denominations - - - -	19,732
to no denomination, or unknown - - -	2,936
	40,116

With the exception perhaps of the Water of Leith (the population of which has been classified above according to the census of the Dissenters), and St. Leonard's, we have no assurance that the returns in Tables 4 and 5, have reference to exactly the same boundaries ; and therefore we have no satisfactory means of drawing any complete comparison between them. But a comparison, to the extent to which we have been enabled to carry it by means of these and other Tables, is of considerable importance as showing how small a difference really exists between the two classes of returns, when taken on a large scale.

In proof of this we would refer to the returns respecting the Ancient Royalty.

No. 6.

	Parochial Returns.	Dissenters' Survey.	Difference.
Belonging to the Established Church - - -	9,984	9,656	328
— to other denominations - - - -	12,104	12,576	472
Unknown, or belonging to no denomination - -	2,596	2,224	372
TOTALS - - -	24,684	24,456	228

Adding those other districts in both returns, the localities of which appear to correspond, we have,

Religious Denominations.

No. 7.

	According to the Returns of the Parochial Ministers.				According to the Returns of the Committee of Dissenters.			
	Numbers Classified.	Belonging to the Established Church.	Belonging to other Denominations.	Denominations not known.	Numbers Classified.	Belonging to the Established Church.	Belonging to other Denominations.	Not known.
Totals, as in Tables 3 and 6 - -	24,684	9,984	12,104	2,596	24,456	9,656	12,576	2,224
Leith Wynd -	1,703	654	634	415	1,779	784	832	163
Buccleuch - -	2,834	1,715	1,071	48	2,965	1,574	1,329	62
Newington - -	2,950	1,345	952	653	3,433	1,878	1,375	180
Water of Leith -	1,362	825	413	124	1,280	775	388	117
St. Leonard's -	2,979	1,566	1,365	48	2,867	1,368	1,361	138
	36,512	16,089	16,539	3,884	36,780	16,035	17,861	2,884

This table, therefore, shows that in a total population, as to which the difference between the two statements is only 268, the Committee of Dissenters have stated the number of persons belonging to the Established Church at only 54 less than the number given by the Parochial Ministers; while they have stated the number of Dissenters at 1,322 above, and of those not known to belong to any denomination at 1,000 below the corresponding numbers in the other returns.

The survey of the Dissenters was not so extensive, nor did it embrace portions of the population so varied in character, as to enable us to found on it a classification into denominations of the whole inhabitants; but if it were assumed that in the event of their having made a sufficiently extensive survey, the total differences between their Returns and those of the parochial ministers would have been proportionally the same as those which have been ascertained above, we should have found that the Dissenters' account of those belonging to the Established Church would have fallen short of 76,630 by not more than 300; a number not worth regarding in any conclusions which may be drawn from this Report. The difference between the two classes of returns in the columns for Dissenters, and those not known to belong to any denomination, would have been considerably greater, the number of Dissenters being greater by about 5,300, and those not known to belong to any denomination being about 5,000 less. Supposing the returns by the Commitee of Dissenters to be extended on the principle thus assumed, and to have included the total population of the United District, the result would have been nearly as follows:

Belonging to the Established Church - - - -	76,330
to other denominations - - - -	76,571
Not known to belong to any denomination - - -	9,391
	162,292

But while we make this calculation in order to bring every possible view into notice, we regard it as being too hypothetical to admit of our framing calculations founded upon it.

In closing this branch of the Report we have to remark that the foregoing Tables must in general be considered as exhibiting merely the professions of the parties included in them, as they rest entirely on their assertions, excepting in a very few cases, where, in their absence, the information was derived from neighbours, or was given on the personal knowledge of the surveyors who took the census. But they do not entitle us to draw the conclusion, that all included in the two first classes are in the habit of attending Public Worship anywhere, or are united as members to any specific Congregation of the denominations to which they profess to adhere. On the contrary, it is the unanimous opinion of all the witnesses

witnesses who were examined on the subject, that many persons are included in these columns who do not attend Public Worship at all, and are not members of any Congregation whatever. This opinion is sufficiently borne out by facts which will be found stated in the subsequent part of this Report. Religious Denominations.

We also instituted inquiries relative to the extent and circumstances of the various Congregations assembling for Public Worship within the parishes under examination. Congregations.

With this view we required a return from each Congregation of the number of communicants, the number of sittings in each place of worship let, or otherwise allocated or allotted, the average amount of attendance at each celebration of divine service, and the total number of individuals in the habit of attending Public Worship.

To the number of Communicants, and of sittings held by individuals, it was generally possible closely to approximate; but as to the *average attendance*, *i. e.* the average number of persons present in Church at one time, and the total number of persons in the *habit* of attending Public Worship, and thereby entitled to be considered as belonging to the different Congregations, we have found it impossible to obtain precise information. In few cases had means been taken to ascertain the *average* attendance in time past, and the answers given to our inquiries on this point were in consequence more or less conjectural. The witnesses frequently stated the number, with some qualification, and often mentioned two numbers between which the attendance was said to range. In the latter cases we have stated it at the average between them. With regard, again, to the number of persons in the habit of attending public worship, the various acceptations in which a *habit* of attending was understood, rendered any estimate of the number of such persons extremely uncertain; while, at the same time, it appeared that in a few instances the same persons might have been enumerated twice, as being in the habit of attending in more than one place of worship. In the majority of instances the answers we obtained did not give us the habitual attendance, and we have, in such cases, stated the number of those in the habit of attending no higher than that of those who are present, on an average, at each celebration of Divine Worship, which, although it must be considerably below the truth, and would be still more so if the average attendance should appear to be understated, is the nearest approach to accuracy within our reach.

With these explanations we submit the following Table, as exhibiting the most correct information we could procure on the different particulars now alluded to with reference to the Established Church, omitting those preaching stations which are occupied only at night, as to include them might lead to the same persons being more than once enumerated.

No. 8.—CONGREGATIONS of the Established Church.

	Average Attendance during Period when it is greatest.	Persons in the habit of Attending.	Sittings let, allocated to Persons having right, and specially set apart as free.	Communicants.
High Church	1,050	1,050	971	750
Preaching Station	45	45		
Old Church	200	200	86	130
Preaching Station	20	20		
Tolbooth	1,424	1,424	1,108	942
Trinity College	338	400	352	225
Preaching Station	70	120		
New North Parish	1,000	1,000	1,207	900
Preaching Station	125	150		
Tron	500	500	443	384
Old Greyfriars'	800	800	682	406
Preaching Station	84	70		

(*continued*)

Congregations.

	Average Attendance during Period when it is greatest.	Persons in the habit of Attending.	Sittings let, allocated to Persons having right, and specially set apart as free.	Communicants.
New Greyfriars' (*a*)	677	677	677	560
Lady Yester's (*b*)	1,226	1,266	1,138	570
St. Andrew's	682	682	499	400
St. George's	1,500	1,730	1,574	1,281
Preaching Station	347	347	347	102
St. Mary's	1,350	1,766	1,165	883
St. Stephen's	1,765	1,765	1,758	1,200
Preaching Station	100	100		
Canongate	800	800	748	500
New-street	590	590	690	430
Leith Wynd	500	500	283	220
St. Cuthbert's	1,900	2,400	2,400	1,600
Preaching Station:				
Gardner's Crescent (*c*)	700	850	539	460
Water of Leith (*c*)	300	410		
Canonmills	120	120		
Morningside	200	200		
Buccleuch Parish	1,050	1,200	563	600
Newington	1,450	1,500	1,391	1,000
St. Bernard's	1,200	1,400	1,294	900
Roxburgh	725	1,000	540	450
South Leith	1,500	2,250	1,474	1,265
Preaching Stations:				
Restalrig	90	90		
Burn's-street	25	25		
Back of Vaults, now in Charity School	200	200		
Laurie's Close	40	40		
Broad Wynd	60	60		
St. John's	800	900	630	532
North Leith	1,768	1,768	1,714	1,456
Lady Glenorchy's Chapel	1,149	1,250	1,149	630
Gaelic Parish	900	900	807	550
	29,370	32,525	26,229	19,326

It was universally stated by the witnesses, that the number of let sittings in a place of worship affords no accurate criterion of the amount of attendance;—many persons being in the practice of occupying more sittings than they pay for,—and not a few of those who are in the habit of attending regularly, not paying for any sittings.

The next Table, under the explanations already given, exhibits the information obtained on the same points in regard to the Congregations of other denominations; and also in all cases where the information was obtained, the total number of persons of all ages belonging to such Congregations.

(*a*) The numbers in columns 1 and 2 are stated at the same amount as in column 3, although they are evidently below the truth—but no information was afforded to us.

(*b*) There was no return made to the two first columns, further than there are 70 or 80 persons attending every Sunday who cannot find seats, and therefore we have stated it as above. The second column is necessarily much understated.

(*c*) These preaching stations have been converted into parishes *quoad spiritualia*, as formerly mentioned.

No. 9.—Congregations of other Denominations.

	Average Attendance when greatest.	Persons in habit of Attending.	Sittings let, allocated, and specially set apart as free.	Communicants.	Total of Souls belonging to the Congregations.
United Associate Congregations:					
Cowgate	1,200	1,500	935	932	
Rose-street	1,300	1,550	1,317	1,044	
Bristo-street	1,400	1,700	1,447	1,250	2,498
Broughton-place	1,400	1,400	1,382	1,250	
Vennel, Portsburgh	700	760	670	579	
Potterrow	800	900	463	500	
Lothian-road	1,000	1,200	896	700	
Dean-street, Stockbridge	800	800	550	320	
Nicolson-street	1,150	1,200	1,170	1,100	
Kirkgate, Leith	900	1,100	746	760	
Mr. Smart	900	1,100	811	604	1,265
North Leith	800	1,100	765	730	1,580
Episcopalians:					
St. Paul's, Carrubber's Close	260	300	194	135	
St. George's	487	487	492	162	
St. Paul's, York-place	850	1,016	1,016	550	
St. John's, Prince's street	700	850	801	500	900
St. James's	700	500	537	500	
St. Peter's, Roxburgh-place	200	220	197	140	
South Leith	280	280	300	130	
Relief:					
College-street	1,700	1,700	1,667	1,400	2,250
Pleasance	800	800	670	725	
James's-place	1,400	1,400	1,403	1,200	
Bread-street	800	850	718	650	
Roxburgh-street	350	240	231	149	
South Leith	1,000	1,000	800	850	1,800 (*a*)
Independent:					
Chalmers' close (*b*)	100	100	320		
North College-street	715	700	868	358	850
Albany-street	450	550	400	230	
Richmond-court	300	444	73	79	
Storey's-alley	170	200	50	88	
South Leith	200	220	320	105	
Baptist:					
Niddry-street (*c*)	450	500	530	172	455 (*d*)
Argyle-square	160	190	240	109	238
Clyde-street	120	145	200	77	190
Leith-walk	750	800	1,000	280	
Rose-street	500	625	150	110	
Elder-street	400	400	480	150	
Methodist:					
James's-court	250	200	170	80	
Nicolson-square	600	950	520	400	
Calton	350	400	500	200	
Leith	150	200	180	120	
Burghers	280	290	239	201	
Separatists	65	65			
Bereans	40	40	50	20	
United Christians	200	200	240	150	
West Register	100	100	200	60	
Reformed Presbyterians, or Cameronians	325	500	297	270	
Original Seceders:					
Richmond-street	600	700	520	360	
Infirmary-street	700	850	537	560	
Friends	100	110	400		
Mr. Tait's	400	450	700	230	
Glassites (*e*).					
Roman Catholics	2,500	3,000	843		
Unitarians	600	450			
Hebrews	90	90	70		
	33,542	37,422	30,275	21,269	

(*a*) This is exclusive of lodgers, of whom there are a considerable number, and servants.
(*b*) This chapel was closed during the period of our inquiry.
(*c*) Letting seats is not usual nor general among the Baptists; but the whole sittings in those churches where no seat-rents are taken, are entered in the third column. The extent to which they are generally occupied appears from the amount of average attendance.
(*d*) This number was stated to be under the truth. (*e*) Declined to appear.

Congregations.

While we have thus obtained an approximation to the amount of average and habitual attendance, we have found it impossible to ascertain the total number of *souls* belonging to a great majority of the dissenting Congregations. Most of the ministers gave us no information on the subject; and while the returns of some of those who did were the result of actual examination, the returns of others proceeded, more or less, on calculations resting on various *data*. In the case of the Roman-catholics, the calculation was made on the principle of multiplying the baptisms in the year 1835 by 30, in order to show the gross amount of souls belonging to that persuasion, which would amount to 13,200. It was, however, stated by one of their Priests, that he occasionally baptized children of other denominations, for whom no allowance had been made in the calculation; and, likewise, that the parents are sometimes one a Roman-catholic and the other a Protestant. Making allowance for these circumstances, and deducting 1,000, who are said to reside beyond the limits of the districts which we have examined, there remains between 11,000 and 12,000 as the total of that denomination within those limits.

Poor and Working Classes.

We endeavoured to ascertain the number of the poor and working classes in each Parish and Congregation; but the answers which we obtained on this head were frequently very vague, and the different opinions as to the application of the term "poor and working classes," led to much difficulty. We found that when regulated by income, it was in most cases made to include all who gained less than 20 *s.* in a week; but the most common rule seemed to be to consider all who work for wages, or who are engaged in manual labour, as belonging to these classes. Perhaps the medium income of those to whom the terms have been applied, may be taken at 12 *s.* or 14 *s.* per week, though many have not more than half the latter sum, and many have even less.

1. In Parishes.

The following Table contains the result of the information which we received from the Parochial Clergy regarding the poor and working classes.

No. 10.—Parishioners of the Poor and Working Classes.

	TOTAL.	Established Church.	Other Denominations.	Not known.
High Church	very few exceptions.	(*a*)		
Old Church	all but 20.			
Tolbooth	decided majority.			
Trinity College	3,362			
New North	735	414	254	67
Tron	—			
Old Greyfriars'	3,643	1,414	1,959	260
New Greyfriars'	2,638 (*b*)	540	1,108	990
Lady Yester	four-fifths.			
St. Andrew, exclusive of Greenside	2,287	909	1,125	253
St. George	3,228	1,345	1,483	400
St. Mary	2,200	1,070	1,053	77
St. Stephen	more than 2,400.			
Canongate	a very poor parish.			
New Street	greater proportion.			
Leith Wynd	almost all.			
St. Leonard's and five districts of St. Cuthbert	very poor.			
Remainder of parish of St. Cuthbert	not classified.			
Buccleuch	1,998	1,240	710	48
Newington	1,703	336	714	653
St. Bernard's	at least one-half.			
Roxburgh	a large proportion.			
Gaelic	all.			
North Leith	large majority.			
South Leith	10,759	4,200	5,550	1,009
St. John's	chiefly of these classes.			

This

(*a*) In all those cases where the second, third and fourth columns are not filled up, no classification of the poor and working classes according to their denominations has been obtained.

(*b*) This has reference only to the return of one of the surveyors, Mr. Melvin, the rest of the parish not having been classified with reference to this particular.

Poor and Working Classes.

1. In Parishes.

This Table does not admit of summation, nor enable us to draw any precise conclusion; but, as might have been expected in any large town, it shows that the majority of Parishioners are of the poor and working classes.

The Committee of Dissenters have stated in their returns the number of families belonging to the poor and working classes in the Ancient Royalty and the other districts surveyed by them, from which we have been enabled to construct the following Table.

No. 11.—Families of the Poor and Working Classes, according to the Committee of Dissenters.

	Total Number of Families in the Parish.	FAMILIES OF POOR AND WORKING CLASSES.			
		Total Number.	Established Church.	Other Denominations.	Not known.
High Church - - - -	568	353	152	160	41
Old Church - - - - -	347	296	111	152	33
Tolbooth - - - - -	616	508	287	186	35
Trinity College - - - -	918	854	329	413	112
New North Parish - - - -	128	107	66	31	10
Tron - - - - - -	715	667	265	282	120
Old Greyfriars' - - - -	908	879	292	489	98
New Greyfriars' - - - -	762	688	290	320	78
Lady Yester's - - - -	544	519	156	309	54
Leith Wynd - - - - -	456	437	198	196	43
St. Leonard's - - - -	722	501	211	251	39
Water of Leith, &c. - - -	320	313	185	89	39
Four Districts of St. Cuthbert's -	1,486	1,362	551	726	86
Buccleuch - - - - -	592	252	105	136	11
Newington - - - - -	750	442	216	182	44
	9,832	8,178	3,414	3,922	843

It does not seem to be important to frame calculations respecting the number of individuals whom the families stated in the preceding Table represent. It is evident, however, that, in the localities to which these surveys relate, the poor and working classes comprise a great majority of the total population; but there can be little doubt that the proportion of these classes is greater in these localities than it is in the remainder of the United District.

2. In Congregations.

No specific enumeration of the Poor and Working Classes, either in the Congregations of the Established Church or in those of other denominations, was afforded, but from the statements on the subject we subjoin the following Tables.

No. 12.—Poor and Working Classes in the Congregations of the Established Church.

	Total Numbers in the habit of attending.	Poor and Working Classes.	Total Communicants.		Communicants of the Poor and Working Classes.
High Church - -	1,050	small proportion - -	non-parishioners -	721	small proportion.
			parishioners -	29	large proportion.
				750	
Preaching Station	45	all.			
Old Church - -	200	45	non-parishioners -	120	
			parishioners -	10	(a)
				130	

(continued)

(a) Where the columns are not filled up the requisite information has not been obtained.

	Total Numbers in the habit of attending.	Poor and Working Classes.	Total Communicants.	Communicants of the Poor and Working Classes.
Preaching Station	20	all.		
Tolbooth - -	1,424	- - - - -	non-parishioners - 782 parishioners - 160 942	525
Trinity College -	400	- one-fourth, including nearly all the parishioners,	non-parishioners - 189 parishioners - 36 225	non-parishioners 45 parishioners - 33 78
Preaching station -	120	all.		
New North Church	non-parishioners 966 parishioners - 34 1,000	- - of non-parishioners a small proportion. of parishioners - 33	non-parishioners - 879 parishioners - 21 900	non-parishioners 120 parishioners - 20 140
Preaching Station -	150	all.		
Tron - - -	non-parishioners 400 parishioners - 100 500	- majority of non-parishioners of middle classes. Parishioners almost exclusively of poor and working.	non-parishioners - 304 parishioners - 80 384	- same proportions as in column 2.
Old Greyfriars -	800	- - - - -	non-parishioners - 340 parishioners - 66 406	about 45 in all.
Preaching Station -	70	all.		
Lady Yester's -	1,226 great majority non-parishioners.	- - - - -	570	
New Greyfriars -	677	- - - - -	non-parishioners - 480 parishioners - 80 560	- - about one-third of the whole. About two-thirds of the parishioners who are communicants.
St. Andrew's - -	non-parishioners 402 parishioners - 90 residence unknown - - 190 682	- - not above 18 or 20 of the whole.	400	50
St. George's - -	1,730	about 430 - - -	non-parishioners - 768 parishioners - 489 residence unknown 24 1,281	non-parishioners 183 parishioners - 130 313
Young-street Preaching Station	parishioners - 301 non-parishioners 46 347	337	parishioners - 84 non-parishioners - 18 102	decidedly predominate.
St. Mary's - -	1,766 about one-half parishioners.	decidedly predominate -	883 about one-half parishioners.	
St. Stephen's - -	1,765 more than one-half parishioners.	chiefly upper classes -	1,200	
Canongate - -	800 two thirds not parishioners. one-third parishioners	- - - - -	500	- - rather more than one-fourth.

	Total Numbers in the habit of attending.	Poor and Working Classes.	Total Communicants.	Communicants of the Poor and Working Classes.
St. Cuthbert - -	parishioners about - - 1,800 non-parishioners about - - 600 2,400	- greatly more than one-half.	1,600	- - greatly more than one half.
Gardner's Crescent Chapel.	parishioners about - - 743 non-parishioners about - - 107 850	at least one-half - -	460	at least one-half.
Buccleuch - -	non-parishioners 800 parishioners - 400 1,200	the great majority -	non-parishioners - 450 parishioners - 150 600	majority.
Newington - -	1,450 about one-eighth parishioners.	- - - - -	non-parishioners - 700 parishioners - 300 1,000	
St. Bernard's - -	non-parishioners 800 parishioners - 600 1,400	about one-half - -	non-parishioners - 560 parishioners - 340 900	
New-street - -	590 about one-fourth parishioners.	- - - - -	- - about 430 ; mostly parishioners.	
Leith Wynd - -	500	almost all - - -	few parishioners - -	almost all.
Roxburgh - -	non-parishioners 808 parishioners - 192 1,000	- - - - -	non-parishioners - 380 parishioners - 70 450	
Gaelic Church -	900	all - - - -	550	all.
South Leith - -	parishioners - 1,250 non-parishioners 1,000 2,250	parishioners - 770 non-parishioners - 600 1,370	parishioners - 703 non-parishioners - 562 1,265	parishioners - 493 non-parishioners 301 794
Preaching Stations:				
Restalrig - -	90	all.		
Burn's-street -	25	all.		
Back of vaults now in charity school.	200	all.		
Laurie's Close -	40	all.		
Broad Wynd -	60	all.		
St. John's Church -	900	- - not of the wealthier classes.	non-parishioners - 413 parishioners - 119 532	*See* col. 2.
North Leith - -	1,768 at least 720 are non-parishioners.	- - five-sixths of the parochial hearers, and one-half of the extra-parochial.	parishioners - 992 non-parishioners - 473 1,465	- - five-sixths of the parishioners ; one half of the non-parishioners.

No. 13.—Poor and Working Classes, in the Congregations belonging to other Denominations.

	Total Number of Persons in the habit of attending.	Poor and Working Classes attending.	Total Communicants.	Communicants of the Poor and Working Classes.
U. A. S. Congregation:				
Cowgate	1,500	nearly all	932	nearly all.
Rose-street	1,550	three-fourths	1,044	three-fourths.
Bristo-street	1,700	two-thirds	1,250	two-thirds.
Broughton-place	1,400	middle classes	1,250	middle classes.
Vennel, Portsburgh	760	at least 600	579	the majority.
Potterow	900	with few exceptions	500	with few exceptions.
Lothian-road	1,200	most	700	most.
Dean-street, Stockbridge	800	generally	320	generally.
Nicolson-street	1,200	at least three-fifths	1,100	at least three-fifths.
Kirkgate	1,100	all industrious classes	760	all industrious classes.
Mr. Smart	1,100	few poor, 500 working classes	604	303 working classes, several poor.
North Leith	1,100	three-fourths	730	three-fourths.
Episcopalians: St. Paul's, Carrubber's Close	300	one-fourth	135	a fourth to a third.
Mr. Shannon's	487	hardly any	162	two or three.
St. Paul's, York-place	1,016	very small number	550	very few.
St. John's, Prince's-street	850	47	500	a fifth.
St. James's	500	very few	500	very few.
St. Peter's	220	few of working classes; no poor	140	few working classes.
Leith	280	12	130	8
Relief: College Street	1,700	greatest proportion	1,400	greatest proportion.
Pleasance	800	majority	725	majority.
James's-place	1,400	mostly	1,200	mostly.
Bread-street	850	majority	650	majority.
Roxburgh-street	240	one-third	149	one-third.
South Leith	1,000	three fourths	850	three-fourths.
Independent: Chalmers' Close	100	nearly all.		
North College-street	700	great majority	358	two-thirds.
Albany-street	550	more than one-half	230	112
Richmond-court	444	all, with few exceptions	79	all.
Storey's alley	200	all	88	all.
South Leith	220	two-thirds	105	principally.
Baptists: Niddry-street	500	three-fourths	172	three-fourths.
Argyle-square	190	few	109	few.
Clyde-street	145	two-thirds or three-fourths	77	two-thirds or three-fourths.
Leith-walk	800	greater number	280	great number.
Rose-street	625	much less than half	110	
Elder-street	400	much less than half	150	36
Methodist: Messrs. Mooney and Campbell	200	200	80	80
Nicolson-square	950	one-half	400	one-half.
Calton	400	two-thirds	200	two-thirds.
Leith	200	150	120	
Burghers	290	245	201	160
Separatists	65	greater proportion.		
Bereans	40	all	20	all.
United Christian churches	200	almost all	150	almost all.
West Register	100	four-fifths	60	four-fifths.
Reformed Presbyterians or Cameronians.	500	three-fourths	270	three-fourths.
Original Seceders, Richmond-street	700	less than half	360	almost the half.
— Infirmary-street	850	about seven-twelfths	560	about seven-twelfths.
Friends	110	15 or 20		
Mr. Tait	450	two-thirds	230	two-thirds.
(a) Glassites	—			
Roman-catholics	3,000	most of them.		
Unitarians	450	one-fifth.		
Hebrews	90	one-half.		

(a) Declined to appear before us.

Poor and Working Classes.

While in obedience to Your Majesty's command, we have felt it to be our duty to submit the foregoing Tables, we regret that they do not afford any very definite information, either as to the numbers or the acual condition of the persons included under the terms Poor and Working Classes.

Church Accommodation.

Accommodation held.

It appears from the foregoing Tables, that 56,504 sittings in all places of worship within the United District, are let, specially set apart as free, or allocated to persons having right. We shall now proceed to advert to statements which we have received, relative to the amount of Church accommodation held by the whole of the inhabitants of the different parishes, as well as to the numbers of families and individuals, who have no sitting in any place of worship. These statements are embodied in the following Tables, in so far as they admit of being arranged in a tabular form. The first is framed from the evidence of witnesses connected with the Established Church.

No. 14.—By the Established Church.

	Total Population.	Number of Sittings held by Total Population (*a*).	Families having no Sittings.
High Church	2,557	552	307
Old Church	1,704	382	200
Tolbooth	2,465	632	322
Trinity College	3,630	585	582
New North Parish (*b*)	777	119	129
Tron (*c*)	2,632	342	493
Old Greyfriars'	4,247	- - -	594
New Greyfriars'	3,972	437	393
St. Andrew's, exclusive of Greenside	4,681	2,145	123
St. George's	7,523	3,079	206
St. Mary's, exclusive of a district containing 600	5,877	- - -	84
St. Stephen's	6,689		
New Street	2,400		
Leith Wynd	1,703	278	(*d*) 112
Buccleuch	2,834		
Newington	2,950	1,053	(*e*)
St. Bernard's	4,043	2,503	224
Roxburgh	3,292	1,144	181
Water of Leith	1,362	162	227
St. Leonard's	2,979	851	324
Other detached districts of St. Cuthbert's	10,863	2,151	1,455
Leith, North	7,559	2,000	749
Leith, South	15,792	5,317	1,426
St. John's	2,935	1,072	227
	105,466	24,804	8,358

(*a*) With few exceptions, the sittings said to be held, include only those held in property or by payment of rent, or express gratuitous grant. In some cases the sittings enjoyed in places of worship, belonging to denominations who do not let or specially appropriate sittings, are included, but in most cases they are not.

(*b*) There was a separate survey of this parish made out by direction of Dr. Chalmers, showing a population of 777 and 133 families, consisting of 453 persons without any sittings.

(*c*) The parish minister gave only the number in the second column; that in the third column is taken from the evidence of Dr. Chalmers.

(*d*) The minister states his belief that a majority of the families in the parish have not a seat in any place of worship.

(*e*) Where the numbers are left blank in the second and third columns, the requisite information had not been obtained.

Church Accommodation.

It appears from this Table that we have only received accounts as to the matters contained in it, of a population of 105,466. The returns as to 90,593 of them show 8,358 families, probably exceeding 35,000 individuals, no member of which has a sitting anywhere.

The following is a similar Table framed from the Returns of the Committee of Dissenters.

No. 15.

PARISH or DISTRICT.	Total Population.	Seats taken or held.	FAMILIES				
			Total Number.	Who have no sittings.		Of whom none attend Church.	
				Belonging to some Denomination.	Belonging to none or unknown.	Belonging to some Denomination.	Belonging to none or unknown.
High Church - -	2,445	581	568	199	56	20	56
Old Church - - -	1,425	355	347	157	34	26	34
Tolbooth - - -	2,521	683	616	216	39	41	39
College Church - -	3,473	770	918	381	113	70	110
New North Parish -	489	104	128	66	11	3	11
Tron Church - -	2,631	508	715	356	120	52	120
Old Greyfriars' - -	3,498	684	908	430	98	64	98
New Greyfriars' - -	3,171	692	762	355	80	65	80
Lady Yester's - -	2,149	610	544	143	54	19	54
	21,802	4,987	5,506	2,303	605	360	602
Leith Wynd - - -	1,779	375	456	164	43	31	43
Buccleuch - - -	2,965	1,841	592	46	14	4	14
Newington - - -	3,433	1,601	750	151	52	11	52
Water of Leith - -	1,280	239½	320	135	34	5	34
St. Leonard's - -	2,867	1,044	722	187	43	64	43
Detached districts of St. Cuthbert's - -	5,990	1,683	1,486	499	88	70	88
	40,116	11,770 ½	9,832	3,485	879	545	876

From this Table it appears, that in a population of 9,832 families, containing 40,116, individuals, there are 4,364 (*a*) families, or assuming the average number of persons in a family shown by this return, probably upwards of 17,000 individuals who have not a right to sittings in any Church, and 1,421 (*a*) families, or nearly 6,000 individuals of whom none attend Church; being in the first case about 4-9ths, and in the second nearly 1-7th of the whole population.

The following Table exhibits, so far as we have been enabled to do so, a view of the number of sittings taken by different families in the various parishes, according to the returns of the Parochial Clergymen, in all Places of Worship, and distinguishing, as was done in these returns, those families that have sittings taken at the rate of one or more for every two persons in the family, from those having sittings in a smaller proportion, or having none at all. The returns of the Committee of Dissenters state only the number of families resident in the districts surveyed by them, who have no sittings or do not attend any place of worship, and the results have been given in the preceding Table.

(*a*) These numbers of course include some families from whom no information was obtained.

No. 16. (*a*)

Church Accommodation.

—	Having Sittings at the rate of one to every two persons, and upwards.			Having Sittings in a smaller proportion.			No Sittings.	
	Families.	*Persons.*	*Sittings.*	*Families.*	*Persons.*	*Sittings.*	*Families.*	*Persons.*
St. Cuthbert's - - -	82	272	180	77	435	103	355	1,512
Ditto - - - -	91	248	172	116	625	153	250	888
Ditto - - - -	126	430	303	135	697	186	300	1,157
Ditto - - - -	146	467	310	210	1,036	263	337	1,266
Ditto - - - -	122	437	315	125	522	166	213	841
Tron - - - -	86	283	193	113	560	138	493	1,786
New North - - -	33	106	75	35	218	48	133	453
Old Greyfriars' - -	71	221	161	103	681	127	347	1,176
Ditto - - - -	126	595	445	154	1,090	244	552	1,941
New Greyfriars' - -	75	255	181	92	531	130	423	1,650
High Church - - -	—	—	—	—	—	—	307	1,108
Old Church - - -	—	—	—	—	—	—	200	—
Tolbooth Church - -	114	—	—	158	—	—	322	—
Trinity College - -	—	346	234	—	844	204	586	2,039
St. Andrew's, exclusive of Greenside.	—	—	—	—	—	—	123	—
St. George's - - -	—	1,621	1,204	—	1,512	—	—	—
Ditto - - - -	332	948	741	213	—	343	206	—
St. John's - - -	255	1,076	798	189	1,035	274	227	824
North Leith - - -	577	2,033	1,387	425	2,286	613	749	3,077

Very full statements on this subject have been given by the Ministers of South and North Leith. The following Table given by the Ministers of South Leith, shows the proportion between house rents paid and the number of sittings taken by the whole population of their Parish, consisting of upwards of 15,000 souls; but it is proper to mention, that its accuracy was admitted to be to a slight extent affected by subsequent corrections of the general returns of the population.

No. 17.—TABLE of Families, &c. in South Leith Parish.

—	Established Church.			Other Denominations.		
South Leith:	*Families.*	*Individuals.*	*Sittings.*	*Families.*	*Individuals.*	*Sittings.*
House rent below 3 *l.*	815	2,884	262	642	2,209	502
from 3 *l.* to 5 *l.* -	291	1,338	239	364	1,575	508
- 5 *l.* to 10 *l.* -	217	974	437	305	1,438	614
- 10 *l.* to 20 *l.* -	153	736	403	193	1,268	509
- 20 *l.* & upwards	248	1,276	1,255	156	1,085	613
	1,724	7,208	2,596	1,660	7,575	2,746

The next Table exhibits a similar return, made by the Minister of North Leith, of the number of families, classified according to the rents of their houses, and the extent to which they are supplied with sittings.

No. 18.—TABLE of Families, &c. in North Leith Parish.

—	Having Sittings at the rate of one for every two persons in the family, or upwards.	Having Sittings at the rate of less than one for every two persons in the family.	No Sittings.	
			Known Denominations.	Unknown.
Rents of 5 *l.* and under - -	222	209	493	80
— 5 *l.* to 10 *l.* - -	119	137	115	14
— 10 *l.* to 20 *l.* - -	133	65	27	5
— 20 *l.* to 30 *l.* - -	60	14	3	6
— 30 *l.* to 50 *l.* - -	16	—	1	—
Above 50 *l.* - - -	17	—	—	—

(*a*) Where the columns are not filled up in this Table, the means have not been afforded to us for doing so.

Church Accommodation.

Accommodation required.

It has not been distinctly established, what amount of Church accommodation is sufficient as a provision for a given population. It has, however, been decided, that when the Heritors of a country parish are bound to erect a new Church, it must be made capable of containing two-thirds of the examinable persons, viz. persons above 12 years of age. Considerable difference of opinion has been expressed whether this, which, according to a long established mode of calculation, has been held to amount to about 44.44 per cent. of the whole population, is a proper provision. It was stated by many witnesses connected with the Established Church, that the provision ought to be carried as high as 60 or 70 per cent. for large towns. On the other hand, the Chairman of the Committee of Dissenters stated it as his own opinion, that while 46 per cent. was too small a provision for a country parish, yet in a large town, about 2-5ths or 40 persons out of every 100, are more than can be expected to attend Public Worship at one time. By the wealthier classes, sittings are not unfrequently taken to a much greater amount than 44.44 per cent. of their number. We are aware, however, that the proportion of sittings taken by this class of persons, cannot be relied upon as an absolute measure of what the allowance for the population of a parish ought to be; both because in such families, a smaller relative proportion of the inmates are kept at home by domestic concerns, and because the richer classes, for various reasons, occasionally take more sittings than they require. On the other hand, before the number of sittings taken by the poorer classes could be safely adopted as a criterion, the question how far they are prevented by seat-rents or otherwise, from providing sufficient accommodation for their families, would require to be considered.

It has been the custom hitherto in fixing the number of persons to be provided for, when the legal rights and obligations of parties are taken into view, not to deduct the Dissenters from the entire population. The application of the foregoing proportion to each of the four divisions, as well as to the whole of the United District, is given in the two following Tables. The one Table exhibits the accommodation required by the entire population, not deducting other religious denominations; the other the accommodation required, supposing them to be deducted according to Tables 3 and 4.

No. 19.—Accommodation required by the entire Population.

	Population.	44.44 per cent.
Royalty	52,712	23,425
Canongate	10,175	4,522
St. Cuthbert's	73,119	32,494
Leith	26,286	11,681
Total	162,292	72,132

No. 20.— Deducting all the other Denominations.

	Population.	44.44 per cent.
Royalty	29,377	13,055
Canongate	5,626	2,500
St. Cuthbert's	40,765	18,116
Leith	15,253	6,778
Total	91,021	40,449

We have not thought ourselves called on to make calculations of the number of sittings which would be required, either on the principle contended for by the witnesses connected with the Established Church, or on that maintained in the other direction, but such calculations may be easily framed from the *data* already submitted. Nor do we intend, in giving the calculations at the rate of 44.44 per cent., to state an opinion that it affords a just indication of the wants of the population in the United District, under either of the views which we have submitted. We have framed the first calculation upon that principle, merely because it is one which the law has acknowledged in regard to country parishes, and which has been practically adopted in the statements of many, even of those who do not believe it to afford a correct measure of the religious wants of any population,

population, and we have inserted the other Table, No. 20, because we consider ourselves called on under our instructions, to exhibit a view of the numbers remaining unprovided for, after deduction of those belonging to other religious denominations. Church Accommodation.

We will now state the number of sittings, distinguishing those let, unlet, free, and otherwise allocated, which are afforded in the whole and in each division of the United District, in places of worship connected with the Established Church. We have included only the Preaching Stations of Gardner's Crescent and Young-street, none of the others being regular places of worship. Accommodation afforded.

It is necessary to premise, however, that two parishes, the Old Church and the New North, have at present no Parish Churches, but the City is under a legal obligation to build them. The temporary accommodation afforded to the New North Parish is situated without the boundary of the parish, and is much complained of by the Minister. The accommodation for the Old Church Parish is stated by the Minister to be so bad, as greatly to discourage attendance. Trinity College Church is said to be small and uncomfortable, but was about to be fitted up on a new plan, and this operation was expected to remove most of the inconveniences complained of. Leith Wynd Church was described as damp, cold, unwholesome, and much in need of repair. No complaint has been made as to the condition of any of the other Churches.

No. 21.—Sittings contained in Places of Worship connected with the Established Church.

	Total.	Let.	Free.	Otherwise Allocated.	Not Let or Allocated.
High Church	1,413	858	14	99	442
Old Church	609	52	–	34	523
Tolbooth	1,424	935	27	146	316
Trinity College	797	298	26	28	445
New North Parish	1,257	1,129	24	40	64
Tron Church	823	336	43	64	380
Old Greyfriars'	1,061	616	- - -	66	379
New Greyfriars'	1,302	647	- - -	30	625
Lady Yester's (*a*)	1,226	891	14	233	88
Lady Glenorchy's	1,514	1,023	104	22	365
	11,426	6,785	252	762	3,627
St. Andrew's	1,053	419	24	56	554
St. George's	1,687	1,476	52	38	121
St. Mary's	1,678	1,049	32	84	513
St. Stephen's	1,784	1,588	122	48	26
Young Street	347	347	–		
	17,975	11,664	482	988	4,841
Canongate	1,295	203	- - -	545	547
New Street	1,150	622	44	24	460
Leith Wynd	1,094	253	- - -	30	811
	3,539	1,078	44	599	1,818
St. Cuthbert's	2,400	- -	342	2,058	
Gardner's Crescent	1,300	479	30	30	761
Buccleuch	1,374	563	- - -	- - -	811
Newington	1,623	1,281	74	36	232
St. Bernard's	1,309	1,276	- - -	18	15
Roxburgh	830	540	- - -	- - -	290
	8,836	4,139	446	2,142	2,109
North Leith	1,768	1,531	54	129	54
South Leith	1,717	1,279	150	45	243
St. John's	1,000	570	- - -	60	370
	4,485	3,380	204	234	667
Gaelic	1,166	734	54	19	359
	36,001	20,995	1,230	3,982	9,794

Note.—It was stated in evidence that funds had been provided for an enlargement of Young-street Chapel, which would add about 650 sittings to the accommodation in St. George's Parish, and that subscriptions were making for the erection of four new Churches, but the number of sittings which these would afford was not stated. Three of these have been completed since our examination, as mentioned in the notes to page 4. They are unendowed.

(*a*) The accommodation in this Church is stated below the number in Table 8, because no allowance is here made for persons standing in the passages.

Church Accommodation.

According to this Table, the accommodation provided by the Churches belonging to the Establishment is 36,001 sittings (of which 23,294 are contained in Endowed Churches, and 12,707 in Unendowed), being 22.18 per cent. of the whole population, and, deducting all other denominations, about 39.55.

We have likewise thought it expedient to give the state of the accommodation, with the relative excess or deficiency in each of the subdivisions of the United District.

22.—STATE of Sittings, without Deduction of other Denominations.

		At 44.44 per Cent.	
Royalty	Sittings required	23,425	
	Ditto furnished	17,975	
	Deficiency		5,450
Canongate	Sittings required	4,522	
	Ditto furnished	3,539	
	Deficiency		983
St. Cuthbert's	Sittings required	32,494	
	Ditto furnished	8,836	
	Deficiency		23,658
Leith	Sittings required	11,681	
	Ditto furnished	4,485	
	Deficiency		7,196
	Total Deficiency		37,287

23.—STATE of Sittings, deducting all other Denominations.

		At 44.44 per Cent.
Royalty	Sittings required	13,055
	Ditto furnished	17,975
	Excess	4,920
Canongate	Sittings required	2,500
	Ditto furnished	3,539
	Excess	1,039
St. Cuthbert's	Sittings required	18,116
	Ditto furnished	8,836
	Deficiency	9,280
Leith	Sittings required	6,778
	Ditto furnished	4,485
	Deficiency	2,293

There are 1,166 sittings in the Gaelic Church, not included in either of the above Tables.

The following Table exhibits the number of Sittings in the Churches of the other denominations, distinguishing the Sittings let, unlet, free, and otherwise allocated:

No. 24.

Church Accommodation.

	Total.	Let.	Specially set apart as Free.	Otherwise Allocated.	Not Let, Free, or Allocated.
United Associate Congregation:					
Cowgate	1,792	935	- -	- -	857
Rose-street	1,363	1,260	50	7	46
Bristo street	1,671	1,349	70	28	224
Broughton-place	1,599	1,336	38	8	217
Vennel, Portsburgh	832	670	- -	- -	162
Potterrow	885	444	- -	19	422
Lothian-road	1,284	866	30	- -	388
Dean-street, Stockbridge	1,200	350	200	- -	650
Nicholson-street	1,170	1,140	20	10	
Kirkgate, Leith	1,025	667	79	- -	279
Mr. Smart	1,254	671	140	- -	443
North Leith	1,100	730	27	8	335
Episcopalian:					
St. Paul's, Carrubber's-close	360	167	20	7	166
St. George's	642	437	50	5	150
St. Paul's, York-place	1,036	992	24	- -	20
St. John's, Prince's-street	821	801	- -	- -	20
St. James's	850	557	100	- -	193
St. Peter's	420	185	- -	12	223
South Leith	380	300	- -	- -	80
Relief:					
College-street	1,667	1,569	80	18	
Pleasance	690	658	- -	12	20
James's-place	1,540	1,333	54	16	137
Bread-street	1,050	668	50	- -	332
Roxburgh-street	369	215	16	- -	138
South Leith	1,230	800	- -	- -	430
Independent:					
Chalmers'-close	320	- -	320		
North College-street	1,226	436	409	23	358
Albany-street	878	274	126	- -	478
Richmond-court	325	73	- -	- -	252
Storey's-alley	660	50	- -	- -	610
South Leith	520	170	150	- -	200
Baptist:					
Niddry-street	530	- -	530		
Argyle-square	240	- -	240		
Clyde-street	200	- -	200		
Leith-walk	1,000	- -	1,000		
Rose-street	750	150	- (a) -	- -	600
Elder-street	480	- -	480		
Methodist:					
James's-court	250	70	100	- -	80
Nicolson-square	1,278	320	200	- -	758
Calton-hall	500	- -	500		
Leith	400	80	100	- -	220
Burghers	355	194	36	9	116
Separatists	250	- -	250		
Bereans	50	- -	50		
United Christians	340	140	100	- -	100
West Register	200	- -	200		
Reformed Presb. or Cameronians	540	260	28	9	243
Original Seceders	760	460	50	10	240
Ditto, Infirmary-street	1,203	533	- -	4	666
Friends	400	- -	400		
Mr. Tait's	700	- -	700		
Glassites (b)					
Roman Catholics	1,350	843	- -	- -	507
Unitarians	700				
Hebrews	70	40	30		
	42,705	23,193	7,247	205	11,360

(a) One sitting is free in every pew.

(b) Declined to appear.

Church Accommodation.

We found it impossible to ascertain the number of souls belonging to each religious denomination; and as the Church accommodation provided by one is in various cases not available for the adherents of another denomination, it is evidently impracticable to frame any satisfactory calculation of the proportion between the amount of sittings exhibited in the foregoing Table and the gross population to whom they are collectively available.

Seat Rents.

The question how far the Church accommodation actually existing is sufficient for those to whom it ought to be furnished, is immediately followed by another; Whether any portion of the people, especially of the classes to whom our attention is particularly directed, are virtually excluded from that accommodation by the seat-rent demanded for the use of it? We shall, therefore, give a general view of the seat-rents exacted. In computing the rates of the Dissenters, we necessarily leave out some sects which do not admit of seat-rents (whose sittings amount, however, to upwards of 4,000), and we have distinguished from the others the Episcopalians, who being generally of the wealthier classes, differ materially in that respect from other Dissenters. We have not been enabled to give a similar view of the sittings let and unlet at the different rates in the two chapels of the Roman Catholics; and in the following Table the parish churches of St. Cuthberts and North Leith are not included, as the sittings in them are privately let by a number of heritors, and the details could not be obtained.

No. 25.—Rates of Seat-rents of the Endowed Churches of the Establishment (*a*).

	Total set apart for letting.	Under 2s.		2s. to 3s.		3s. to 5s.		5s. to 7s.		7s. to 15s.		At and above 15s.		Highest Rate.	
		Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	s.	d.
High Church - -	1,300	-	-	0	42	87	16	31	53	475	192	317	12	30	–
Old Church - -	575	-	-	-	-	3	291	5	101	73	102	-	-	10	–
Tolbooth - - -	1,251	-	-	3	25	65	19	99	16	562	286	136	45	30	–
Trinity College - -	743	0	41	9	30	15	64	2	35	299	248	-	-	10	–
New North Church -	1,193	-	-	14	2	48	2	108	2	946	18	55	7	20	–
Tron Church - -	716	1	48	10	0	46	0	76	112	188	150	58	40	18	–
Old Greyfriars' (*b*) -	995	-	-	-	-	37	104	53	110	339	129	18	36	15	–
New Greyfriars' (*c*) -	1,272	0	16	21	55	54	254	338	200	19	41	-	-	10	–
Lady Yester's - -	979	31	0	49	0	55	38	110	76	418	226	-	-	20	–
St. Andrew's - -	973	-	-	-	-	16	41	-	-	28	102	407	379	30	–
St. George's - -	1,597	-	-	-	-	18	8	46	3	203	6	1,306	12	42	–
St. Mary's - -	1,562	-	-	3	11	168	20	-	-	292	150	639	279	21	–
St. Stephen's - -	1,614	-	-	-	-	-	-	-	-	310	0	1,287	17	40	–
Canongate (*d*) - -	750	0	3	1	99	5	131	43	176	154	140	-	-	12	–
South Leith - -	1,522	26	7	100	64	205	69	192	49	705	52	51	2	20	–
	17,042	58	115	210	328	822	1,057	1,103	933	5,011	1,842	4,274	829	—	

In the next Table Lady Glenorchy's Chapel is omitted, because no return of the seat-rents was made.

(*a*) In this and three succeeding Tables there are sometimes slight differences between the total number of sittings given from the returns as set apart for letting and the total number of sittings, resulting from the addition of the sittings let and unlet at the different rates given in the same return. These differences may generally be accounted for by the inclusion of a few of the allocated or free sittings in the one statement, and their omission in the other; or to the fact of some trifling alteration having been made in the number of seats, the total number of sittings set apart for letting having been stated as of the date of the return, and the number let and unlet at the different rates generally for the preceding year. Owing to that difference in the time of statement, it frequently happens that the number of let sittings ascertained from the Tables does not correspond with those given in Table 24.

(*b*) The great discrepancy between the total number (995) said to be set apart for letting, and the number (826) appearing from the addition of the numbers let and unlet at the different rates, is accounted for from the Table of those sittings, not including 169 sittings let to hospitals.

(*c*) The same explanation applies to the case of this church, the one number being 1,272, and the other 998, but the latter not including 274 also let to hospitals.

(*d*) The number here given does not include the sittings belonging to the different trades.

No. 26.—Rates of Seat-rents of the Unendowed Churches and Chapels of the Establishment.

	Total set apart for letting.	Under 2 s.		2 s. to 3 s.		3 s. to 5 s.		5 s. to 7 s.		7 s. to 15 s.		At and above 15 s.		Highest Rate.	
		Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	s.	d.
Young-street	347	-	-	98	0	213	0	36	0	-	-	-	-	6	-
New-street	1,082	-	-	-	-	82	204	439	305	23	29	-	-	10	-
Leith Wynd	1,064	-	-	7	111	114	367	110	224	22	109	-	-	10	-
Buccleuch	1,374	0	10	23	23	54	157	88	100	375	490	24	30	18	-
Gardner's Crescent	1,240	0	12	2	86	31	200	166	186	280	277	-	-	12	-
Newington (*a*)	1,513	-	-	157	0	112	0	121	1	844	286	47	55	18	-
St. Bernard's	1,291	54	0	146	0	97	0	-	-	614	6	366	8	18	-
Roxburgh	830	-	-	-	-	12	7	27	26	501	267	-	-	12	-
Gaelic	1,093	96	121	135	132	450	119	-	-	53	8	-	-	15	-
St. John's, Leith	940	-	-	-	-	32	162	63	140	475	251	-	-	12	-
	10,774	150	143	568	352	1,197	1,216	1,050	982	3,187	1,723	437	93	—	

No. 27.—Rates of Seat-rents in the Episcopalian Chapels.

	Total set apart for letting.	Under 5 s.		5 s. to 7 s.		7 s. to 15 s.		At and above 15 s.		Highest Rate.	
		Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	s.	d.
St. Paul's, Carrubber's Close	333	12	6	11	11	34	68	110	88	21	-
St. George's	587	-	-	-	-	-	-	437	150	35	-
St. Paul's, York-place	1,012	-	-	-	-	180	20	801	-	31	6
Leith	380	20	20	-	-	-	-	280	60	17	6
St. John's	821 (*b*)	-	-	35	12	1	6	721	2	42	-
St. James's	750	-	-	-	-	73	127	428	121	31	6
	3,883	32	26	46	23	288	221	2,777	421	—	
St. Peter's (*c*)	408	-	-	-	-	-	-	-	-	21	-

No. 28.—Rates of Seat-rents of the Chapels of other Denominations.

	Total set apart for letting.	Under 2 s.		2 s. to 3 s.		3 s. to 5 s.		5 s. to 7 s.		7 s. to 15 s.		At and above 15 s.		Highest rate.	
		Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	s.	d.
U. A. S.:															
Cowgate	1,792(*d*)	-	-	0	4	83	204	386	249	456	295	-	-	14	-
Bristo-street	1,573	-	-	-	-	-	-	527	86	822	138	-	-	13	6
Broughton-place	1,553	-	-	-	-	27	5	78	19	1,020	173	212	27	21	-
Portsburgh	832	-	-	-	-	-	-	65	55	589	107	16	0	16	-
Lothian-road	1,254	-	-	-	-	46	22	183	145	539	322	-	-	14	-
Rose-street	1,306	-	-	-	-	142	3	56	0	1,015	38	74	5	18	-
Dean-street	1,000	3	97	-	-	102	168	163	107	185	175	-	-	12	-
Nicolson-street	1,140	-	-	-	-	-	-	26	0	946	0	176	0	16	-
Kirkgate	946	-	-	-	-	-	-	250	103	417	176	-	-	12	-
North Leith	1,065	-	-	-	-	32	101	198	138	500	158	-	-	14	-
Relief:															
College-street	1,569	60	0	72	0	274	0	630	0	533	0	-	-	13	-
Pleasance	678	-	-	-	-	20	0	35	2	603	18	-	-	10	-
James's-place	1,470	6	22	154	25	456	62	433	56	263	41	-	-	16	-

(*continued*)

(*a*) The total number stated to be let and unlet at the different rates amounts to 1,623, but this number seems to include 36 sittings allocated to the minister and elders, and 74 free sittings.

(*b*) Among the number let and unlet at the different rates are not included 50 sittings that had been erected a short time before the period of the inquiry.

(*c*) In the case of this and the congregations, similarly stated in Table 23, we are not enabled from the returns to do more than state the total number of sittings set apart for letting, and the highest rate of seat-rent exacted.

(*d*) The cause of the discrepancy between the total number stated, and the number appearing from the summation of the different columns is given in the Digest of Evidence.

	Total set apart for letting.	Under 2 s.		2 s. to 3 s.		3 s. to 5 s.		5 s. to 7 s.		7 s. to 15 s.		At and above 15 s.		Highest rate.	
		Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	s.	d.
Independent:															
College-street	794	-	-	-	-	46	117	329	255	61	9	-	-	9	-
Albany-street	752	-	-	-	-	0	38	30	94	244	346	-	-	14	-
Storey's-alley	660	-	-	-	-	63	597	-	-	-	-	-	-	4	-
Methodists															
James's-court	150	-	-	10	80	60	0	-	-	-	-	-	-	4	-
Leith	300	-	-	-	-	80	220	-	-	-	-	-	-	4	-
Nicolson-square	1,078(a)	-	-	-	-	-	-	194	842	126	116	-	-	12	-
Burghers	310	-	-	-	-	-	-	-	-	194	116	-	-	7	4
Original Seceders:															
Infirmary-street	1,199	-	-	-	-	7	43	171	296	355	331	-	-	14	-
United Christians	240	-	-	-	-	140	100	-	-	-	-	-	-	4	-
Cameronians	540	-	-	-	-	2	12	68	106	187	165	-	-	12	-
	22,201	69	119	236	109	1,580	1,692	3,822	2,553	9,055	2,724	451	32	—	
Original Seceders:															
Richmond-street	700	-	-	-	-	-	-	-	-	-	-	-	-	15	-
U. A. S.:															
Potterrow	885	-	-	-	-	-	-	-	-	-	-	-	-	13	-
Mr. Smart's, Leith	974	-	-	-	-	-	-	-	-	-	-	-	-	12	-
Relief:															
Bread-street	1,000	-	-	-	-	-	-	-	-	-	-	-	-	15	-
Roxburgh-street	353	-	-	-	-	-	-	-	-	-	-	-	-	12	-
South Leith	1,230	-	-	-	-	-	-	-	-	-	-	-	-	12	-
Independents:															
Richmond-court	325	-	-	-	-	-	-	-	-	-	-	-	-	8	-
Leith	370	-	-	-	-	-	-	-	-	-	-	-	-	7	-
Unitarians	700	-	-	-	-	-	-	-	-	-	-	-	-		
	6,537														

Seat-rents.

The preceding Tables show that the sittings offered in the Established Churches at a rent of less than 2 *s.* are about 1-60th part of the whole, and in those Congregations whose returns enable us to make the calculation, nearly 1-138th part.

Those offered in the Church at more than 2 *s.*, and not more than 3 *s.*, are about 1-20th of the whole, and those by the Congregations already mentioned at the same rate, nearly 1-75th.

Those offered by the Church at more than 3 *s.*, and not more than 5 *s.*, are about 1-6th part of the whole, and those by the Dissenters already mentioned, nearly 1-7th.

Those offered by the Church at more than 5 *s.*, and not more than 7 *s.*, are about 1-7th, and those by the Dissenters already mentioned, about 1-4th.

Those at more than 7 *s.*, and not more than 15 *s.*, are the largest number in both cases, being in each about one-half.

Those above 15 *s.* are above 1-5th in the Church, and in the Congregations alluded to nearly 1-7th; the excess *in the rates* above 15 *s.* is also much more considerable in the Church than among the Dissenters.

It appears also that the Church has about 9,614 of the sittings unlet, and the Dissenters of all denominations who let sittings about 11,360; and that the proportion of sittings let increases with the rent.

We endeavoured to ascertain the amount of seat-rent that is usually paid by the poor and working classes, but we found the inquiry attended with many difficulties. The persons who let the seats know little of those who hire them, and the observation of the Clergyman on the state of the persons who appear in Church is naturally somewhat vague and uncertain. The different opinions as to the application of the terms "poor and working classes" also led, as we have already stated, to much difficulty.

(*a*) 200 sittings set apart for the poor are included among the numbers let and unlet at the different rates.

(*b*) *See* note (*c*), preceding page.

Seat Rents.

. It was stated that many of the cheap sittings, in cases in which few are set apart at low rents, are so ill situated for seeing and hearing, and so uncomfortable in other respects, that it is scarcely to be expected that any person should hire them. It is said also to be a strong obstacle to the letting of these low-rented sittings, that they are distinguishable from the sittings occupied by the wealthier classes of the Congregation, and thus come to be considered as inferior and degraded, and that these obstacles would be removed were the number of low-rented sittings in such Churches considerably increased. This disinclination to occupy sittings which are considered as inferior or degraded, has so much weight with most Dissenters, that they have no separate gratis pews for the poor, but furnish needy persons in their Congregations with money to enable them to take sittings. There are, however, circumstances appearing in the foregoing Tables, which these considerations do not explain.

Dr. Chalmers disputes the expediency of giving any sittings altogether gratis; and an opinion seems to be entertained that so long as any sittings under 2 *s.* remain unlet, none, even of the poorest classes, need be excluded by seat-rents from Public Worship, provided sittings are furnished in sufficient numbers to remove the objections to which we have alluded. The impression made by the whole evidence is, that the *lowest* class do not, in fact, take sittings; and several witnesses state that to such even a small seat-rent must be a serious consideration, while to those in somewhat better circumstances it amounts to a discouragement, which, though it would not prevent the zealous from frequenting Church, would be quite sufficient to determine those who are indifferent, or nearly so, to forbear attendance at Public Worship.

On the other hand it was stated by witnesses connected with other denominations, that seat-rents do not operate as any bar to the taking of sittings. And it appears also from the evidence, that although 9-10ths of the Dissenters' seat-rents are above 5 *s.* a-year, yet their Congregations are generally composed of the poor and working classes, and that the rate of seat-rent is in most cases fixed by vote of the Congregation. It was stated, however, with respect to several congregations, that besides the cases in which money was given to poor persons to enable them to pay for sittings, the seat-rents, as fixed, were not invariably exacted, but such sums received as the parties could afford to give.

Pastoral Superintendence.

Pastoral superintendence is afforded within the United District by 33 Clergymen of the Established Church, with assistants or missionaries, officiating at preaching stations; and by the Clergymen or others officiating in 55 Congregations of other denominations, with assistants and missionaries.

According to the laws of the Church, Ministers are not entitled to discharge their spiritual functions beyond the bounds of their own parishes, without the consent of the Ministers of the other parishes in which they may so officiate. By general consent, however, a parish Minister in the district under consideration may dispense ordinances to any one belonging to his Congregation. But as it still continues to be the duty of a parish Clergyman to attend to his own parishioners, he has thus the double duty of superintending both his parish and his Congregation.

The difficulties of superintending a Town Parish, even when free from adventitious obstructions, appear to be considerable. Nearly the whole of the Parochial Ministers complained that their superintendence of their parishioners fell far short of what they would have wished. A great deal of the time of the Clergymen is necessarily taken up by religious societies, charities, and what may be called secular business incident to their office. The remainder of their time cannot be so efficiently employed in visiting as is desirable, since many of the parishioners are absent all day from home, at work at different places. This causes many fruitless visits, and makes even a successful one insufficient for all the members of a family.

It is not necessary to give in this Report any particulars as to the territorial extent or boundaries of the different parishes. The largest is not territorially of inconvenient extent.

We did not consider ourselves entitled to institute inquiries regarding the manner in which duty is actually discharged by Clergymen of any denomination. On that account we did not inquire, and had no means of ascertaining the number of visits which are usually paid in a definite time, or the frequency of their recurrence. If we were to form a conjecture from such statements as have been voluntarily made to us, as to the numbers whom Clergymen of the Established

Pastoral Superintendence.

Church consider themselves competent to superintend, we should think it might amount at most to between 2,000 and 3,000 souls; and that whenever the parish is more extensive, it would be considered as beyond the means of effectual superintendence. This, too, is on the supposition that there is no extra-parochial Congregation. Where such exists, we have found several instances in which Ministers have declared their inability to discharge their duty to their own satisfaction, even when the parishioners and Congregation combined, did not much exceed 2,000 souls. It also appeared that a great difference exists between parishes, according to the wealth and external respectability of the parishioners. Dr. Lee, in particular, stated, that his parish in the Old Town, with a population of little more than 1,700, was more difficult to superintend than one of 7,000 or 8,000 inhabitants would be in the new and wealthier part of the town. And even in the newer and wealthier districts of the city, the Ministers were nearly unanimous in representing the charges committed to them as being too extensive. All these statements, it must be observed, are made without reference to any deduction on account of the other denominations.

The time occupied in visiting a Congregation seems to be much greater than that of superintending an equal number of the same description of persons residing within a parish. The distances at which the members are dispersed contribute to this. The greater part of the Clergy consider their Congregations to be as much entitled to their attention as their parishioners; and the Ministers of the unendowed Churches regarded their Congregations as having the first claim on their time.

But the superintendence of a Congregation appears by the evidence to be much more attractive and effectual than that of a parish. The Members are in the habit of receiving the Minister's weekly instructions; and as they are his hearers from their own choice, it is to be presumed that they approve his doctrine, and are willing to be guided by his advice on spiritual subjects. Their attending Church also, so as to become connected with a Congregation, shows that they have been to some extent imbued with religious feelings. The progress made with them must, therefore, be very different from that among those of the parishioners whose carelessness about religion prevents their attending Church. Yet it appears clear from the evidence, that it is by this last class that pastoral superintendence is chiefly required.

With regard to Congregations, it should be observed, that the Dissenting Ministers, who are exposed to the disadvantages arising from the distance and scattered residences of their hearers, but who are not charged with the additional care of a parish or district, generally consider themselves capable of affording pastoral superintendence to their Congregations. Some Ministers, however, belonging to the more numerous Congregations, declare that they cannot visit their hearers so often as they could wish. This inability was complained of by the Minister of one of the most numerous Congregations, consisting of about 2,500 souls of all ages, although, he being advanced in life, has another associated with him.

The pastoral superintendence both of Congregations and parishes, especially the latter, must, as has been already suggested, depend on the character of the population residing in or connected with them. One or two visits a year may be sufficient for a regular attendant on Church, but almost daily solicitations may be necessary to bring back one who has long been accustomed to neglect the duties of religion. Without, however, attempting a solution of the question, what number of Ministers is necessary for the effectual superintendence of a district and a population such as those now under examination, we may compare the extent of the population with the amount of superintendence actually afforded in different points of view.

1st. It appears that there are, including the Collegiate charges, 33 parochial Ministers to a population of 162,292, being at the rate of 4,918 souls to each Minister of the Establishment.

2d. That after deducting all other denominations, there remain 91,021, being at the rate of 2,758 souls to each Minister.

3d. That of these 33 Ministers 25 are endowed, being at the rate of one endowed Minister to 6,491 of the whole population; and, deducting other denominations, at the rate of one to 3,641.

Within the Royalty, containing 52,712 souls, there are, including Lady Glenorchy's Chapel, and exclusive of the Gaelic Church, 19 Ministers and 14 Churches belonging to the Establishment, being at the rate of 2,774 to each Minister, and

3,765 to each Church: or, deducting all other denominations, at the rate of 1,546 to each Minister, and 2,098 to each Church. Pastoral Superintendence.

In Canongate, there are four parish Ministers and three parish Churches, being at the rate of 2,544 to each Minister, and 3,392 to each Church; or, deducting all other denominations, at the rate of 1,406 to each Minister, and 1,875 to each Church.

In St. Cuthbert's, *quoad civilia*, containing 73,119 souls, there are six parish Ministers and five parish Churches, being at the rate of 12,187 to each Minister, and 14,624 to each Church; or, deducting all other denominations, at the rate of 6,794 to each Minister, and 8,153 to each Church.

In Leith there are four parish Ministers and three parish Churches, being at the rate of 6,571 to each Minister, and 8,762 to each Church; or, deducting all other denominations, at the rate of 3,813 to each Minister, and 5,084 to each Church.

For the reason explained in a former part of this Report, (our inability to ascertain the number of souls belonging to each religious denomination,) we are unable to institute similar calculations as to the Clegymen of Dissenting Congregations.

To aid in the supply of religious instruction and pastoral superintendence, recourse has been had to the employment of Missionaries. This mode of instruction seems only to have been brought into a systematic form in this district within the last eight or ten years. Their chief duty is to visit such persons as do not go to Church, either from inability or disinclination: they are also, in some instances, employed in preaching to the people, chiefly in the evening, on Sundays, as well as on other days of the week. Missions and Sabbath Schools.

Five missionary societies have been established by religious bodies and individuals, who raise the necessary funds by subscriptions. All these societies originally received the support of Ministers of the Established Church, but of late they have withdrawn their countenance from two of them, in consequence of the introduction of lay preaching and other causes. Some of the Clergy who find themselves most oppressed with the extent of their own more appropriate duties, have provided missionaries for their own parishes, sometimes by promoting subscriptions for the purpose, and sometimes by defraying the expense themselves.

The chief of these missionary societies is the City Mission, which maintains nine missionaries, and is supported both by members of the Established Church and other denominations. With a view to visitation, the whole of the city of Edinburgh, with the southern districts, was divided by this society into thirty districts, to each of which the society was desirous of assigning a missionary. But the society has not yet been able to maintain more than nine missionaries. The whole of the societies within Edinburgh and Leith, with the exception of that immediately hereinafter alluded to, at present employ 14 missionaries. These are of various Protestant sects. There is also a society in Leith, called the United Parochial Mission, which employs four missionaries. The stipends of missionaries employed by these societies, in general amount to 40*l.* or 50*l.* a-year. They are all supplied by voluntary contributions. The number of missionaries now employed by the parish Ministers is at least 13, besides several licentiates who serve gratuitously in the capacity of missionaries. These parish missionaries generally receive 50*l.* or 60*l.* a-year. In Old Greyfriars', Trinity College, and St. Stephen's parishes, the expense is borne by the Minister. The Minister of the Tolbooth parish defrays part of the expense himself, and also pays the rent of a room which is used as a school-house. In Leith Wynd parish, the salary of the missionary is paid by a private individual. The mission station at Gardner's-crescent, (St. Cuthbert's), has 1,300 seats set apart for letting, and more than half occupied, seven-eighths by parishioners: and Young-street chapel (St. George's), has 347 sittings, which are all let, mostly at 3*s.*, none above 6*s.*; it is filled almost entirely by parishioners, and is about to be extended so as to hold 1,000 persons.

It is stated to be the intention of the Ministers of Edinburgh to organise for the city a general system of visiting, by probationers or licentiates of the Church, acting under the superintendence of Clergymen of the Establishment, in the absence of what they consider a sufficient number of ordained Ministers, by whom they think the duty can be best discharged.

Four missionaries are employed by Congregations belonging to the United Secession Church. Three by the relief. Mr. Tait's Congregation, and other Congregations belonging to the Independents, Baptists, &c. employ lay members to preach throughout the city.

Various opinions are entertained as to the number of families or of individuals whom a missionary can visit with advantage. The City Mission Society at first

Missions and Sabbath Schools.

first intended, that every missionary should be charged with the visitation of 400 families; but one of the witnesses stated that the number is too large by one-half for the purposes of complete superintendence. A missionary, he thought, could visit seven or eight families a day, and ought to visit each family once a month. The parochial missionary in Old Greyfriars' parish considers 500 individuals as the most a missionary can superintend, so as to visit each once a-fortnight, which he thinks necessary. The missionary in New Greyfriars' parish at one time had the charge of 600 families or 2,500 persons. He found the number much too great. He could visit those most in want once a-fortnight, but the rest only four or five times a-year.

To conclude the subject of Religious Instruction, we have to state, that Sabbath schools are numerous and well attended, as will appear from the Digest of Evidence in the Appendix.

Neglect of Public Worship.

We cannot make any very precise statement of the number of persons in the total population of the United District who may be considered to be in the habit of attending public worship. The tables which we have already exhibited would show the number to be about 69,947, but as in the majority of cases we have, as above explained, stated the number of persons in the habit of attending no higher than the average of attendance, that number is probably considerably under the actual amount. If we were to assume, and the assumption does not seem unreasonable, that the number of persons in the habit of attending in those Churches of the Establishment where the number has not been given, exceeds the average attendance in the same proportion as in those Churches of the Establishment where both numbers have been returned; and to follow the same rule in regard to the Dissenting Congregations, excluding the Episcopalians and Roman-catholics, the number in the habit of attending would in the one case amount to about 35,877, and in the other to about 31,675. By applying the same calculation to the Episcopalian Congregations, the number of persons in the habit of attending therein would amount to about 3,703. And adding the number 3,000 in the habit of attending at the Roman-Catholic Chapels, 450 at the Unitarian Chapel, and 90 for the Hebrews, there would appear to be about 74,795 persons in the habit of attending Public Worship out of a total population of 162,292. It would appear, therefore, as was, indeed, universally admitted in the evidence, that there is a large number of persons capable of attending who habitually absent themselves from Public Worship. This number cannot be less than from 40,000 to 50,000, according to the age at which children may be supposed capable of attending Church. It need scarcely be remarked that all these persons are not chargeable with the same degree of neglect of public worship, as a part of them may attend occasionally.

This neglect of public worship appears by the evidence to be almost entirely confined to the poorer classes, and chiefly to the very lowest. Various causes are assigned for its prevalence.

1st. It is admitted on all hands that the want of decent clothing is frequently assigned as a reason by the poor themselves; and it deserves much attention, from the importance attached by the poorer classes in Scotland to being well dressed on suitable occasions. But it was stated that this obstacle might be overcome, and that in many cases it was only pleaded by those who had no great desire to go to Church. One witness, Mr. R. Miller, who has great experience in the management of missions, told us, that when the poor and the ragged come into a regular Congregation, they feel themselves singled out, and rather than encounter that feeling they will stay at home; but he added, that when the desire for religious instruction was excited, it was generally found that clothes could be procured. He had never found it otherwise.

2d. It was stated that many assigned a desire for some relaxation after a week of labour as a cause which keeps others from Church.

3d. It is stated in strong terms by witnesses connected with the Established Church, that the high rate of seat rents, the dislike of the people to occupy low-priced or gratuitous sittings, avowedly set apart for the poor, which in general are such as to make those who occupy them marked and distinguished from the rest of the Congregation, and the inferior nature of the accommodation provided for them, operate in preventing attendance. In confirmation of which they referred to the fact admitted by witnesses connected with other denominations, that while it may not be difficult for a single individual to supply himself with a sitting, a poor man is frequently unable to pay for adequate accommodation for himself and his family. They also referred to the aversion of the poor

to

to occupy seats on sufferance, from which they are liable to be displaced at pleasure.

Neglect of Public Worship.

On the other hand, it is stated, by witnesses connected with the Dissenters, who represent themselves to be well acquainted with the habits and feelings of the poorer classes, that the rate of seat-rents is never assigned by them as a cause of the neglect of Public Worship, and that practically it does not operate as any obstruction; in support of which they allege that even in places of worship frequented chiefly by the poor and working classes, the lowest-priced sittings are generally the worst let, and also refer to the fact generally admitted, that a great number of the unlet sittings are usually occupied without payment by persons of that class.

But the principal reason, and that of which all parties concur in admitting the force, is the indifference of the people themselves. This appears to spring from various causes. Some are in extreme poverty, so occupied in obtaining the means of subsistence, and so absorbed in their own sufferings, that they have no thoughts to bestow on other subjects. The Rev. Mr. Bennie observes that they "cannot tell how they live, nor what they do, so that to ask if they went to Church would be a piece of supererogation." The evidence of the Rev. Dr. Lee contains many particulars of the distresses of this class. Others are indifferent, because their attention has never been called to the subject of religion, and they remain in total ignorance of the duties which it imposes. "Many," says the Rev. Mr. Clark, "do not even know the first truths of religion; you might as well preach to them in Hebrew as in English." A large portion, again, are sunk in habits of debauchery, which render them quite insensible to every feeling, either of religion or morality. Some frightful instances of depravity appear in Dr. Lee's evidence, and in the printed reports of the transactions of missionary societies. Intemperance in the use of spirituous liquors is said to be a great source of evil.

This indifference, and the causes that occasion it, were dwelt on by the parish Clergy and missionaries, and by several other witnesses, as owing their rise almost entirely to the want of religious instruction and of sufficient pastoral superintendence, by parochial Ministers, whose duties cannot be performed effectually by missionaries, not dispensing ordinances or ministering on Sabbaths in the Church, to which they invite the people whom they visit. Even the poverty above described can often, it is said, be traced to vices, which, if met by timely advice and admonition, would never have gained ground; and no means but those of more active instruction and such pastoral superintendence, it is urged, are calculated to penetrate to those abodes of want with an authority sufficient to rouse so neglected a population to a sense of religion, and convey the remedies which they are unable or unwilling to search out for themselves. Evidence was also laid before us of the increased attendance on Public Worship, and other good effects, which have resulted from a system of household visitations.

On the other hand, it was contended that the indifference does not arise from any want of the means of such pastoral superintendence by parochial Ministers; and it is maintained that the moral and religious improvement of that class of the people can be best accomplished by the visitation and instruction of missionaries, whose duties cannot be efficiently performed by Clergymen having the charge of Congregations.

It appears to us, as the result of the whole evidence, that from whatever cause it proceeds, whether connected with their extent or nature, the opportunities of public religious worship, and the means of religious instruction, and pastoral superintendence, at present existing, and in operation, are not adequate to the removal of the evils complained of.

Congregations mixed and not parochial.

We have already adverted to the fact, that none of the Congregations of the parish churches are strictly parochial, and that the sittings are let indiscriminately to all who may apply for them (*a*), insomuch, that a majority of the rented sittings which are taken within the Old Royalty, are occupied by persons residing in the parish of St. Cuthbert.

Almost all the Ministers of the Established Church concurred in ascribing the worst consequences to this confusion of Congregations, which they represented as destructive of all effectual pastoral superintendence. It was said by them to be produced by the high seat-rents, which enable the rich to occupy all the desirable seats, both within and without their own parishes, to the exclusion even of the poor parishioners.

(*a*) By regulations of the town council of Edinburgh in the year 1834, a preference and an abatement in the rent of sittings in the city churches has been given to parishioners, as detailed in the digests of evidence.

Congregations mixed and not parochial.

parishioners. Doubts, however, were expressed, whether in a parish, the population of which was very much composed of persons of the same class, a strictly parochial Congregation were desirable; and very decided opinions were given as to the impracticability of enforcing it in all cases in a large town.

The information which has been afforded shows very clearly, that if it is intended that the inhabitants of each parish shall attend the ordinances of religion in their respective parish Churches, this result is not attained under the system existing at present in the city of Edinburgh; that the Congregation of the parish Church is not necessarily composed in any greater proportion of persons resident within the parish than is the Congregation of any Dissenting place of worship, and that the ecclesiastical parish, in all that relates to the public religious instruction of the parishioners, has scarcely more than a nominal existence. We collect the following illustrative facts respecting the Established Church:—

In the High Church, of 858 seats let, 23 are held by parishioners; out of 750 Communicants, 29 are parishioners.

In the New North Church, out of 1,129 let seats, 34 are taken by parishioners; out of 900 communicants, 21 are parishioners.

In one only of the nine Churches of the Old Royalty, does the proportion of parishioners, either to the seat-holders or the Communicants, amount to so much as one-fifth.

In the extended Royalty, where the people are in better circumstances, the proportion of parishioners is from one-third to near two-thirds (*a*).

In the newly erected parishes the proportion varies. In St. Bernard's, nearly one-half of the Congregation and Communicants are parishioners, and in Newington Church the proportion of parishioners is about one-third.

In the four Churches of the Canongate, St. Cuthbert's, North and South Leith, the proportion of parishioners attending is considerable; in the Canongate, about two-thirds of the persons attending, and one-half of the Communicants, are parishioners; in St. Cuthbert's, parishioners compose nearly three-fourths of both of these classes; they are in about the same proportion in North Leith Church; and in the Church of South Leith more than one-half of the persons in the habit of attending, and of the Communicants, are parishioners.

On the whole, it appears that there are ten parishes within the ancient and extended Royalty of the city of Edinburgh, in which the majority either of communicants or seat-holders, or persons in the habit of attending public worship in the parish Church, do not reside within the parish (*b*). From these facts, it must be inferred that the members of the Established Church in Edinburgh do not generally pay any regard to parochial divisions, by attending in the Church of the parish to which they belong. At the same time it is to be observed, that even in those parishes where the number of parishioners, being Communicants or seat-holders, bears the smallest proportion to that of non-parishioners, it was not alleged that the parochial division is in any respect inconvenient or defective; or that any other territorial distribution of the several parishes of the city of Edinburgh would have been attended in this respect with any very different result.

Endowments.

The eighteen Ministers of the endowed Churches of the city of Edinburgh derive their emoluments from different sources, which are particularised in the return given in by the factor for the Clergy of Edinburgh inserted in the Appendix. These sources are, 1. Annuity assessment of six per cent. on house rents within the Royalty of the city of Edinburgh. 2. Produce of the merk per ton on goods imported into Leith, &c. 3. Produce of merk per ton on goods shipped or discharged at Port Hopetoun. 4. Custom on the Pack. 5. Prestation out of the produce of the duty of two pennies Scots on the pint of ale and beer; and 6. Interest of 5,000 merks Scots mortified by Lady Yester. The title or warrant by which the Ministers of Edinburgh have right to the produce of these various sources of income, is given briefly by the factor for the Clergy, and the statement is inserted in the Appendix. As we do not consider ourselves to be required to explain the origin or history of the rights of which the Clergy are in the undisputed possession, we shall proceed at once to detail the sums which these different sources of income yielded in the years from 1830 to 1835, by inserting the statements furnished to us by their factor.

(*a*) The greater number of parishioners attending in the parish churches of the extended Royalty, may also be ascribed, to some extent, to the circumstance of there being a larger portion of the population in it in connexion with the Established Church.

(*b*) Respecting Old Greyfriars' parish, we had no information on this point; but from its situation in juxtaposition to New Greyfriars', we have no doubt that the same remark applies to it.

No. 1.—STATE showing the Gross Amount of the Ecclesiastical Revenues for Five Years, from Whitsunday 1830 to Whitsunday 1835, specifying the Sum payable to each Clergyman annually.

	1830–31.	1831–32.	1832–33.	1833–34.	1834–35.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1. Annuity Assessment of six per cent., on house rents within the Royalty of the City of Edinburgh	11,405 17 6	11,157 – 6	10,944 19 6	10,661 4 –	10,125 11 6
2. Produce of the merk per ton on goods imported into Leith, &c.	3,875 10 2	3,524 11 3	3,491 14 6	2,931 4 3	4,003 11 10
3. Produce of ditto on goods shipped or discharged at Port Hopetoun	25 13 2	19 6 11	21 17 7	23 – 5	16 15 1
4. Custom on the Pack	5 8 –	5 8 –	5 8 –	5 8 –	5 8 –
5. Prestation out of the produce of the duty of two pennies Scots on the pint of Ale and Beer	137 17 8	137 17 8	137 17 8	137 17 8	137 17 8
6. Interest of 5,000 merks Scots mortified by Lady Yester	13 17 9	13 17 9	13 17 9	13 17 9	13 17 9
Gross Assessment and Revenue	15,464 4 3	14,858 2 1	14,615 15 –	13,772 12 1	14,303 1 10
Deduct charges connected with the collection, management and distribution of these revenues for each year, including repairs and improvements on Leith harbour, &c.	2,342 2 3	2,379 5 10	2,214 7 7	2,120 3 6	2,510 12 9
Note.—The expenses for 1833–34 and 1834–35 include extraordinary charges connected with the collection of annuity, &c., and the several bills brought into Parliament affecting the Ecclesiastical Revenues.					
Leaving a balance applicable to each year of	13,122 2 –	12,478 16 3	12,401 7 5	11,652 8 7	11,792 9 1
Which divided among the 18 charges, would have yielded to each	729 – 1	693 5 4	688 19 4	647 7 2	655 2 9
And deducting from the above amount of Annuity Assessment 10 per cent. for irrecoverable arrears, the funds would yield to each	665 12 10	631 5 8	628 3 2	588 2 6	598 16 8

But the sums actually collected and divided among the Clergy during these years, were much less than this. They are stated to have been as follows:—

No. 2.—STATE showing the Amount Collected of the Ecclesiastical Revenues for the Five Years to Whitsunday 1835, and Application thereof as at 14th September 1835.

	1830–31.	1831–32.	1832–33.	1833–34.	1834–35.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1. Annuity Assessment of six per cent., on house rents within the Royalty of the City of Edinburgh	8,391 1 3	7,990 14 6	7,810 9 8	7,634 9 –	6,731 3 2
2. Produce of the merk per ton on goods imported into Leith, &c.	3,867 1 8	3,521 14 2	3,491 14 6	2,867 8 3	4,003 11 10
3. Produce of ditto on goods shipped and discharged at Port Hopetoun	25 13 2	19 6 11	21 17 7	23 – 5	16 15 1
4. Custom on the Pack	5 8 –	5 8 –	5 8 –	5 8 –	5 8 –
5. Prestation out of the produce of the duty of two pennies Scots on the pint of Ale and Beer	137 17 8	137 17 8	68 18 10	—	
6. Interest of 5,000 merks mortified by Lady Yester	13 17 9	13 17 9	13 17 9	—	
Note.—Revenues No. 5 and 6 have not latterly been received in consequence of the bankruptcy of the city.					
Sums	12,440 19 6	11,688 19 –	11,412 6 4	10,530 5 8	10,756 18 1
Deduct expenses of collection, management, &c. as above	2,342 2 3	2,379 5 10	2,214 7 7	2,120 3 6	2,510 12 9
Remains	10,098 17 3	9,309 13 2	9,197 18 9	8,410 2 2	8,246 5 4
Which, divided among the 18 charges, yielded to each	561 – 11	517 4 1	510 19 11	467 4 6	458 2 7

Note.—In looking at these results, it must be kept in mind that the amount recovered of each year's revenue is annually less, as might be expected, in proportion to the shorter period allowed for the collection of each successive year's revenue.

Including the arrears of former years, the sum actually collected and divided among the Clergy for the five years already mentioned, is shown by the following Table.

No. 3.—STATE showing the Amount of Ecclesiastical Revenue Collected within each Year, and the Application thereof during same Period, distinguishing Arrears from the Stipend of the Current Year.

	1830–31.	1831–32.	1832–33.	1833–34.	1834–35.
I. Stipend of the Current Year.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1. Annuity Assessment of six per cent. on house rents within the Royalty of the City of Edinburgh	7,036 16 2	5,699 14 4	6,751 19 11	6,571 12 10	6,731 3 2
2. Produce of merk per ton on goods imported into Leith, &c.	3,867 1 8	3,521 14 3	3,491 14 6	2,867 8 3	4,003 11 10
3. Produce of ditto on goods shipped or discharged at Port Hopetoun	25 13 2	19 6 11	21 17 7	23 – 5	16 15 1
4. Custom on the Pack	5 8 –	5 8 –	5 8 –	5 8 –	5 8 –
5. Prestation out of the produce of the duty of two pennies Scots on the pint of Ale and Beer	137 17 8	137 17 8	68 18 10	—	
6. Interest of 5,000 merks mortified by Lady Yester	13 17 9	13 17 9	13 17 9	—	
Sums applicable to each year's revenue, collected within the year to which the revenue applies	11,086 14 5	9,397 18 11	10,353 16 7	9,467 9 6	10,756 18 1
II. Arrears of the previous year's Assessments, collected after giving effect to the balance due by or to the collector at the end of each year's accounts	1,257 15 7	783 12 10	2,343 18 3	2,241 11 2	1,621 16 8
Together	12,344 10 –	10,181 11 9	12,697 14 10	11,709 – 8	12,378 14 9
Expenses of collection and management for each year, giving effect to the occasional interest received or paid on the balances of the collections	2,342 2 3	2,379 5 10	2,214 7 7	2,120 3 6	2,510 12 9
Free balance remaining for division in each year	10,002 8 3	7,802 5 11	10,483 7 3	9,588 17 2	9,868 2 –
Applicable to each of the 18 charges	555 13 10	433 9 2	582 8 3	532 14 3	548 4 6

Note.—In stating these results, it has not been thought necessary to take notice of the loss occasioned to the Clergy by the bankruptcy of the city, at which time a considerable balance of these revenues happened to be in their hands. With regard to a considerable part of this balance, an arrangement has since been made with the City Trustees, and the remainder of it is in the course of adjustment. But, in the meantime, the stipends for 1832–33 suffer an abatement from the above sum to the extent of about 100*l.*, as shown in a separate State given in by me in reference thereto.

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These sums being collected by the Magistrates for the behoof of the Clergy, the city remained indebted to the Ministers at the time of its bankruptcy in a sum of 3,964 *l.* 15 *s.* 9 *d.*, for one half of which the Ministers are creditors on the bankrupt estate, and the other half has been abandoned altogether.

It is to be observed, that the annual prestation on account of the ale and beer duty ceases in the year 1837, and that the Ministers of Edinburgh will be henceforth entitled only to a dividend from the bankrupt estate of the city, on the interest arising from the sum mortified by Lady Yester, and lodged in the hands of the Magistrates of Edinburgh.

For the stipends and emoluments enjoyed by the Ministers of Canongate, St. Cuthbert's, South Leith and North Leith, reference is made to the Digests of the respective parishes. The following Table exhibits a statement of the average amount of seat-rents and collections for the last five years, and of the stipends of the Ministers of the endowed Churches in the United District, none of whom have manses or glebes except the Ministers of the four last parishes, as stated in the Digest of Evidence.

Endowed Churches.

No. 31.—Pecuniary Affairs of the Endowed Churches of the Establishment.

Names of Churches.	Average Five Years' Sittings.	Average Five Years' Collections. Ordinary.	Average Five Years' Collections. Extraordinary.	Stipend.
	£. s. d.	£. s. d.	£. s. d.	
High Church - - -	650 4 6	178 11 10	190 12 2	For the Stipend, *see* Statements already given above.
Old Church - - - -	30 15 8 for year 1835	27 10 6	21 8 –	
Tolbooth - - - -	539 8 10	178 10 7	167 5 11	
College Church - - -	93 11 3	73 9 8	38 3 1	
New North Parish - -	683 4 1	171 4 2	213 16 8	
Tron Church - - -	151 8 –	68 4 3	58 – –	
Old Greyfriars' - - -	104 2 1	48 14 10	57 1 7	
New Greyfriars' - - -	211 7 7	70 10 1	- - -	
Lady Yester's - - -	163 13 9	72 2 4	- - -	
St. Andrew's - - -	489 15 8	209 8 3	114 9 2	
St. George's - - -	1,794 15 7	425 14 8	386 3 7	
St. Mary's - - - -	813 4 9	215 7 8	145 8 5	
St. Stephen's - - -	1,765 14 3	410 13 3	350 annually, and more.	
Canongate - - - -	68 14 2	83 2 1	—	
St. Cuthbert's - - -	- - -	129 16 10	46 10 2	
North Leith - - -	Not given.	119 18 3	66 5 4	
South Leith - - -	491 15 7	164 7 11	85 11 8	

Unendowed Churches.

The following are what have been called the Unendowed Churches and Parishes in the United District; viz. Lady Glenorchy's chapel, Gaelic church, New-street parish, Leith-wynd parish, Buccleuch parish, Newington parish, St. Bernard's parish, Roxburgh parish, and St. John's parish, Leith. The circumstances and financial condition of these churches and parishes are detailed in the Digests.

In adverting to the practical operation of these establishments, we see little that differs from that of the endowed parishes of older standing. There are more low seat-rents than elsewhere; the attendance may be somewhat more parochial than in the ancient royalty, though much less so than in the extended royalty, but the superintendence is nearly as congregational; and few or none of the disadvantages complained of in regard to the old parishes appear to be got rid of. On looking at the funds and permanent provisions belonging to these parishes, there is more that is peculiar. With some exceptions, the whole expenses are defrayed from the seat-rents, and a portion of the collections at the doors; the remainder of the latter being applied to the support of the poor of the civil Parish in which these Churches are situated. The salary of the Minister is generally low, almost always lower than in the old Parishes; yet, in some instances, the revenue does not afford a surplus for repairs. Leith-wynd Church appears to be going to ruin for want of repairs.

We have exhibited, as far as they have been furnished to us, and our questions have been answered, an account of the pecuniary affairs of the Unendowed Churches and Dissenting Congregations. So long as the Unendowed Churches remained in the situation of Chapels of Ease, without territorial districts being assigned to them, the only circumstances in which they differed from the Churches of the Dissenters were, first, the application by law of the whole or part of the collections to the support of the poor in the parish in which the Chapel of Ease was situated; and, second, the provision by bond for a minimum stipend to the Minister, which the Church Courts invariably required before the ordination of a

Unendowed Churches.

Minister to a Chapel of Ease. But an important alteration has been produced in the situation of those Churches, by the Act of Assembly passed in 1834, by which they have been erected into Parish Churches, having parishes *quoad sacra* allotted to them. In consequence of this change, these Churches now stand, in several respects, in a different situation from Churches of the Dissenters. A very low rate of seat-rent, which is said to be essential to the proper arrangement of a parish, and a preference in favour of parishioners, leading possibly to the exclusion of persons not resident within the boundaries of the parish, who might have been otherwise disposed to contribute to the support of the Church, are regarded as principles in the parochial system of the Established Church; and in proportion as such principles are carried into operation, they may contribute towards depriving a territorial division of the National Church of the same degree of security which is enjoyed by a Dissenting Congregation.

The following Tables relate respectively to the Unendowed Churches of the Establishment, and of Places of Worship belonging to other religious denominations. They exhibit a statement of the average amount of seat-rents and collections during five years; and of the stipend paid to the Ministers; and, whenever they could be ascertained, the cost of the Places of Worship, and the debt affecting them :—

No. 32.—Pecuniary Affairs of the Unendowed Churches of the Establishment (*a*).

Names of Churches.	Date of building.	Cost.	Debt.	Average Five Years' Sittings.	Average Five Years' Collections.		Stipend.
					Ordinary.	Extraordinary.	
		About	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
New-street - -	1794	£.2,900 - -	650 - -	194 10 11	61 17 2	9 19 7	150 - -
Leith-wynd - -	1792	900 - -	900 - -(*b*)	76 11 9	55 7 6	- - -	80 - -
Buccleuch - -	1755	650 - -	1,300 - -(*c*)	263 4 3	71 6 -	30 16 9	300 - -
Newington - -	1823	6,372 - -	3,100 - -	588 11 -	120 19 2	- - -	350 - -
St. Bernard's - -	1822	3,608 - -	550 - -	686 16 9	148 7 5	- - -	450 - -
Roxburgh - -	1809	2,960 - -	3,733 - -	243 17 4	110 - 8	9 5 1 for 1835.	200 - -
St. John's - -	1773	Not ascertained.	1,100 - -	217 11 7	147 8 6	- - -	250 - -
Lady Glenorchy's -	1775	Not known.	No debt.	408 2 7	190 2 11	83 4 10	400 Dr. Jones 200 Mr. Liddell
Gaelic - - -	1810	3,000 - -	4,413 19 -(*b*)	257 7 4	92 16 11	- - -	280 - -
Young-street - -	- -	700 - -	200 - -	54 for 1835	- - -	- - -	80 - -
Gardner's-crescent -	- -	2,500 - -	2,040 - -	156 10 9	51 4 -	11 2 1	No Minister.

(*a*) Some of the congregations in this and the succeeding Table have other sources of revenue than seat-rents and collections, for which, as we could not classify them, we refer to the Digest of Evidence in the Appendix.

(*b*) As to these sums, *see* explanation in Digest. (*c*) This debt is disputed by the Kirk session.

No. 33.—Pecuniary Affairs of the Churches of other Denominations.

	Date of Establishment of Congregation.	Date of Building.	Cost or Rent.	Debt.
U. A. S.:				
Cowgate	1828	1771	declined information	declined information (a)
Rose-street	1786	1830	£. 3,042 18 9½	£. 3,250 – –
Bristo-street	1740	1802	6,204 17 7	declined information
Broughton-place	about 50 years ago in Rose-street, Broughton-place about 15 years	15 years ago	9,095 – –	declined information
Vennel, Portsburgh	1792	1828	1,947 19 –	declined information
Potterrow	1792	1793	1,290 – –	1,195 – –
Lothian-road	1827	1830–31	declined information	declined information
Dean-street, Stockbridge	1829	1828	2,100 – –	1,800 – –
Nicolson-street	1747	1819	6,000 – –	declined information
Kirkgate, Leith	1775	– – – – –	declined information	declined information
Mr. Smart's	about 1786	– – – – –	declined information	declined information
North Leith	1816	1819	declined information	declined information
Episcopalians:				
St. Paul's, Carrubber's-close	supposed to be in 1688	supposed to be in 1688	not known	none
St. George's	1794	1794	3,000 – –	2,889 – –
St. Paul's, York-place	about 100 years ago. Moved to present place in 1818	1818	13,533 11 –	1,903 – –
St. John's, Prince's-street	1797 in St. George's. Present place 1818	1817	16,013 14 –	6,596 7 11¼
St. James'	1821	1821	4,000 – –	900 – –
St. Peter's	1791	– – – – –	1,575 – –	250 – –
South Leith	– – – – –	1805	1,600 – –	200 – –
Relief:				
College-street	1765	1797	2,000 – –	700 – –
Pleasance	– – – – –	purchased Feb. 1835	2,100 – –	cannot state
James'-place	1796	1800	3,600 – –	1,610 – –
Bread-street	January 1831	January 1831	2,600 – –	declined information
Roxburgh-street	– – – – –	– – – – –	rent 25 – –	none
South Leith	1822	1825	declined information	declined information
Independent:				
Chalmer's-close	November 1835	– – – – –	rent 20 – –	– – – – –
North College-street	33 years ago	1802	3,000 – –	none
Albany-street	1808 in St. Andrew's, moved to St. Mary's in 1817	1816–17	4,000 – –	declined information
Richmond-court	1832	1795	rent 25 – –	– – – – –
Storey's-alley	June 1832	about 48 years ago	rent 18 – –	– – – – –
South Leith	1805	1826	2,000 – –	declined information
Baptists:				
Niddry-street	1766	– – – – –	– – – – –	none
Argyle-square	70 years ago; parish not known	– – – – –	rent 30*l.*, and 130 *l.* for fitting up	44 – –
Clyde-street	November 1824	– – – – –	– – – – –	– – – – –
Leith-walk	1798 in Circus; 1801 in present place	1801	6,000 – –	none
Rose-street	29 years since in Richmond-court	purchased in 1818	2,500 – –	none
Elder-street	1810	1814	1,500 – –	720 – –
Methodists:				
James-court	1828	– – – – –	rent 10 – –	– – – – –
Nicolson-square	1815	1815	6,300 – –	2,300 – –
Calton-hall	December 1835	– – – – –	rent 15 *l.* to Whit. 1835, and 30 *l.* to 35 *l.* after	– – – – –
Leith	1818	1818	5,000 – –	declined information
Burghers	January 1801	– – – – –	560 – –	600 – –
Separatists	1818	– – – – –	rent 2 12 –	– – – – –
Bereans	about 40 years ago	– – – – –	– – – – –	– – – – –
United Christians	8 years ago	formed into a place of worship in 1828	rent 42 – –	45 – –

(*continued on p. 40.*)

continued on page 40.

(a) The information received on this subject was not uniform. Some congregations declined altogether to state whether they were in debt or not; others admitted that debt existed, but declined to state the amount; and a third class stated the amount explicitly. The words "declined information" in this column are applied indiscriminately to the two first-mentioned cases, and reference is made to the Digest of Evidence for particulars.

No. 33.—Pecuniary Affairs of the Churches of other Denominations—*continued.*

Average Five Years' Seat-Rents.	Average Five Years' Collections. Ordinary.	Average Five Years' Collections. Extraordinary.	Stipend (*a*).	
			£. s. d.	U. A. S.:
declined information	declined information	declined information	222 – –	Cowgate.
£. 589 2 4	£. 187 2 6	£. 76 1 6	412 – –	Rose-street.
630 2 8	286 – 3	64 4 8	566 – – / two ministers	Bristo-street.
761 12 11	195 12 5	254 13 9	462 – –	Broughton-place.
294 8 4	170 7 8	18 11 11	210 – –	Vennel, Portsburgh.
251 3 9	145 15 6	– – – – –	300 – –	Potterrow.
280 11 2	159 7 8	– – – – –	225 – –	Lothian-road.
164 4 6	112 18 5	– – – – –	no minister; formerly 212 – –	Dean-street, Stockbridge.
472 6 9	132 12 11	130 15 8	400 – – / two ministers	Nicolson-street.
declined information	declined information	declined information	260 – –	Kirkgate, Leith.
282 14 1	214 13 9	39 – 11	262 – –	Mr. Smart's,
300 17 9	105 9 –	88 14 9	280 – –	North Leith
				Episcopalians:
96 14 7	46 8 5	26 13 9	125 10 –	St. Paul's, Carrubber's-close.
580 7 9	130 17 –	64 16 10	250 – –	St. George's.
857 10 6	284 4 –	155 17 2	600 *l.*; two ministers, and 100 *l.* to former minister	St. Paul's, York-place.
1,243 6 9	344 5 9	157 15 7 / in 1835	550 – –	St. John's, Prince's-street.
594 12 8	182 16 3	– – – – –	500 – –	St. James'.
243 18 –	41 15 10	37 15 2	cannot state	St. Peter's.
216 – –	62 12 –	– – – – –	200 – –	South Leith.
				Relief:
515 3 7	154 16 7	41 3 11	350 – –	College-street.
cannot state	cannot state	cannot state	cannot state	Pleasance.
528 5 6	144 5 10	28 3 10	350 – –	James'-place.
259 4 3	79 14 11	28 2 10	160 – –	Bread-street
78 18 – for 1835.	57 5 6½ for 1835.	– – – – –	cannot state	Roxburgh-street.
not given	140 11 5	– – – – –	210 – –	South Leith.
				Independent:
– – – – –	average 10 *s.* per week	– – – – –	no minister	Chalmer's-close.
130 17 3	170 3 2	– – – – –	300 – – / two ministers.	North College-street.
94 6 6	146 3 2	116 – –	200 – –	Albany-street.
– – – – –	30 – – annually.	– – – – –	no stipend	Richmond-court.
7 16 4	14 12 2	– – – – –	about 50 – –	Storey's-alley.
51 8 11	108 16 –	– – – – –	100 – –	South Leith.
				Baptists:
free	231 7 11	175 2 8	voluntary; no fixed sum	Niddry-street.
free	92 18 6 for 60 weeks.	102 5 5	no stipend	Argyle-square.
free	62 11 –	8 17 1 for two years.	no minister	Clyde-street.
free	179 4 6	48 6 9	no stipend	Leith-walk.
free	– – – – –	89 1 6	105 – –	Rose-street.
free	285 17 4	55 7 11	200 – –	Elder-street.
				Methodists:
10 15 –	22 4 –	– – – – –	36 8 –	James-court.
109 6 9	86 5 3	24 7 9	152 – –	Nicolson-square.
free	25 *s.* to 30 *s.* weekly and 1 *l.* at communion	– – – – –	no minister	Calton-hall.
20 – –	30 – –	50 – –	120 – –	Leith.
72 12 –	77 16 7	– – – – –	112 – –	– – Burghers.
– – – – –	30 *l.* to 50 *l.* annually	– – – – –	no minister	– – Separatists.
– – – – –	4 13 6	– – – – –	no minister	– – Bereans.
– – – – –	– – – – –	– – – – –	50 – –	– – United Christians.

continued from p. 39.

(*continued on p. 41.*)

(*a*) There are other sources of revenue, and other expenses and outlay, for which reference is made to the Digest of Evidence.

No. 33.—Pecuniary Affairs of the Churches of other Denominations—*continued.*

	Date of Establishment of Congregation.	Date of Building.	Cost or Rent.	Debt.	
West Register	August 1835	- - - - -	rent - 35 - -	- - - - -	
Reformed Presbyterian or Cameronians	1804	1835	- - - - -	- - - - -	
Original Seceders:					
Richmond-street	Potterrow in 1794	1813	2,300 - -	1,130 - -	*
Infirmary-street	December 1820 in New Greyfriars and Lady Yester's in 1822	1821–22	2,400 - -	1,110 - -	
Friends	about 150 years	45 years ago	1,000 - -	none - - - -	
Mr. Tait's	August 1833	- - - - -	rent - 20 - -	- - - - -	
Roman-catholics	- - - - -	Broughton-street, 1814; St. Patrick's, 1835	- - - - -	- - - - -	
Unitarians	- - - - -	1835	2,000 - -	400 - -	
Hebrews	1817	converted into a Synagogue in 1833	430 - -	20 - -	

Average Five Years' Seat Rents.	Average Five Years' Collections. Ordinary.	Average Five Years' Collections. Extraordinary.	Stipend.	
free	no information	no information	no stipend	West Register.
- - - - -	- - - - -	- - - - -	- - - - -	Reformed Presbyterian or Cameronians.
				Original Seceders:
£. 206 11 –	£. 117 15 –	£. 99 15 9	250 *l.* was paid to Dr. M'Crie	Richmond-street.
219 12 3	115 16 3	115 9 3	300 *l.*; two ministers	Infirmary-street.
no seats let	no collection	no collection	no minister	Friends.
560 – – (*a*)	- - - - -	- - - - -	- - - - -	Mr. Tait's.
400 *l.* to 500 *l.* annually	about 4 *l.* each Sunday	- - - -	less than 40 *l.* for each of the working clergy	Roman-catholics.
38 19 11	107 15 2	11 4 4	200 – –	Unitarians.
27 *l.* annually	about 80 *l.* annually	- - - -	55 – –	Hebrews.

(*a*) This was the sum collected between the month of August 1833, when it was established, till March 1835. Between March and November 1835, 1,025 *l.* was collected under the names of tithes and offerings. The minister receives one-fourth of the collections as his stipend.

The only other parishes within the Presbytery of Edinburgh which we were required to visit are Liberton, Colinton and Portobello; the latter was erected under the Act of Assembly of 1834, and is unendowed. The circumstances of these parishes are given in the respective Digests.

In concluding this Report, we have further humbly to inform Your Majesty that we have not yet been enabled to ascertain the amount of the funds which are now or may hereafter be available for the purposes of the Established Church of Scotland. All we can do on this head is to state the method which, at a very early period of our proceedings, we adopted to procure information on these points.

To the clerks of the Court of Teinds we have addressed queries, inquiring, 1st, The amount of the teinds in parishes where the whole are exhausted, and the minister is on the Government fund; and what is the amount of the sum received from that fund to make up the stipend to 150 *l.* per annum, distinguishing separately in each parish the sum drawn from teind and the Government fund respectively. 2d, The amount of teind in parishes not on the Government fund, but in which the teinds are exhausted by the ministers' stipend, distinguishing each parish, and the amount of stipend. 3d, The amount of the teinds of all other parishes not included in the preceding classes; the total teind of each parish, the amount of the present stipend payable therefrom, with the date of the last decree of augmentation, the present annual value of the surplus teinds, stating specifically to what persons or bodies corporate any portion or portions thereof belong; distinguishing how far they are valued or unvalued, and how

they are now applied, and stating the titles by which they are held, distinguishing tacks from absolute heritable rights.

We have addressed queries to the general collector of the bishops' rents and teinds, and the collectors of the same for the archbishopric of Glasgow, and the bishoprics of Orkney, Ross, Dunkeld and Argyle, inquiring, 1st, The gross amount of the bishops' rents or teinds collected by each, distinguishing feu-duties of lands which belonged to the church. 2d, The amount of the teinds or tack-duties thereof let on lease to heritors or others. 3d, The amount of the teinds, the *ipsa corpora* of which are accounted for as paid, distinguishing the parishes from which they are drawn. 4th, The specific purposes to which the above-mentioned rents or teinds are applied, specifying how far they are employed in the payment of stipends to ministers.

We have addressed a requisition to the solicitor of teinds, requiring him to state the tacks of teinds granted by the Crown which are either current, or upon which the heritors or others are possessing by tacit relocation, showing the commencement and expiry of each tack, the tenants' names, the tack-duty, and the value of the surplus teind, as ascertained by the compositions paid when the current tacks were granted, and also the parishes from which such teinds are drawn.

We have also addressed a requisition to the factor for the deans of the Chapel Royal, requiring the amount of teinds possessed by them; the tacks of teinds granted by the Crown; those which are either current, or upon which the tenants are possessing by tacit relocation; showing the commencement and expiry of each tack, the tenants' names, the tack-duty, the value of the surplus teind, as ascertained by the compositions paid when the current tacks were granted, and the parishes from which such teinds are drawn.

We have likewise taken means to ascertain the Crown revenues arising from ecclesiastical sources within the lordship of Dunfermline, and generally the existence, nature and amount of all other ecclesiastical funds belonging to the Crown within Scotland.

The measures which we have thus adopted will enable us, we hope, in a future Report to lay before Your Majesty the required information on this important branch of our inquiry; but hitherto we have not received such returns, especially from the public offices, as to enable us at present to report fully upon this point.

We have reason, however, to expect that in a very short time we shall be in possession of a statement of these funds, in so far as they are immediately connected with the parishes on which we have now reported; and a Report thereon we shall forthwith humbly submit to Your Majesty.

We humbly submit this our First Report to Your Majesty's Royal consideration.

(signed) (L.S.) W. H. JOHNSTONE.
(L.S.) RO. BELL.
(L.S.) J. M. NAIRNE.
(L.S.) T. H. LISTER.
(L.S.) J. SHAW STEWART.
(L.S.) J. J. REID.
(L.S.) A. C. DICK.
(L.S.) HENRY BAXTER.
(L.S.) E. HORSMAN.

APPENDIX.

APPENDIX, No. I.

CIRCULARS AND SCHEDULES ISSUED BY THE COMMISSIONERS.

CONTENTS:

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(4.)—Schedule of Queries issued to them - - - - - - - - - - p. 50

(1.)—CIRCULARS AND SCHEDULE ISSUED BY THE COMMISSIONERS TO THE PAROCHIAL CLERGY.

Religious Instruction Commission Chambers,
Reverend Sir, 14, George-street, Edinburgh, 28th September 1835.

By desire of the Commissioners for Religious Instruction in Scotland, recently appointed by His Majesty, I have to request that you will inform me, whether "it is alleged that there is any want of the opportunities of public religious worship, and the *means* of religious instruction and pastoral superintendence" in your parish; and also, whether you are of opinion that such allegations are well-founded. You will be so good as to write to me to the above address, as nearly by return of post as may be convenient, as the Commissioners cannot commence their inquiry into these points till they receive answers to this Circular.

The Commissioners wish it to be understood, that they are not directed to inquire into the *kind* of pastoral superintendence given by the Clergy of the Established Church, and of other denominations, or to interfere with their discipline and internal arrangements, but merely into the *means* of religious instruction and pastoral superintendence, as stated in the foregoing query.

I remain, reverend Sir, your obedient Servant,
George Logan,
Secretary to the Commissioners.

PRESBYTERY OF EDINBURGH.

Religious Instruction Commission Chambers,

Reverend Sir, 14, George Street, Edinburgh, November 4, 1835

In consequence of the statement received from you in reply to the circular of the 28th of September, addressed to you by order of the Commissioners appointed to inquire into the opportunities of religious worship, and the means of religious instruction and pastoral superintendence afforded to the people of Scotland, I am now directed by the Commissioners to call your immediate attention to the enclosed queries, and earnestly to request, on their part, that you will assist them in the prosecution of the inquiry committed to them, by furnishing replies, as far as you may possess the means of supplying information, upon the several matters therein referred to.

You are requested to insert your answers in the blank column or table over against each query. You are not, however precluded from writing your answers on a separate paper, (if there is not sufficient space in the blank columns of the enclosed circular,) denoting, by annexing the corresponding number to which query the answer refers, and subscribing on such paper your name, designation and abode; but it is the wish of the Commissioners that you would not have recourse to such expedient if it can be avoided, and that you would so frame your answers as to render them as concise as possible, and confine them to a simple exposition of facts.

This being done you are requested to enclose in the official cover which I herewith send you the paper of queries, with the answers thereto, and transmit it, as already directed, by the post.

I am further directed to inform you that two Commissioners, or a Commissioner and an Assistant Commissioner, will, in due time, and after due notice given, at a stated time and place, publicly receive evidence, touching all matters respecting which they are instructed to inquire. Opportunity will then be afforded for any correction or explanation of your written answers to the enclosed queries, which you may wish to offer.

You are requested to observe, that by the term "parish," in the enclosed queries, is meant parish *quoad sacra*. But if such territorial division does not correspond with that of the parish *quoad civilia*, you are requested to return answers for each description of parish, wherever a distinction is requisite.

You will perceive that the subjects of inquiry are numerous and extensive, and many of the questions such as cannot be satisfactorily answered, without careful previous investigation. The Commissioners therefore direct me to transmit to you the enclosed queries, both with a view of enabling you to be fully prepared with all such information as will be sought by them on their personal visit; and in order that, by the receipt of your answers to the queries, the visiting Commissioners may be put in possession of such previous knowledge of the state of your parish, as may conduce to the more full and satisfactory prosecution of the inquiry which they are directed to make.

I am finally instructed to state, that it is the particular wish and entreaty of the Commissioners, with a view to the speedy and satisfactory completion of their duties, that an answer may be returned if possible within a *fortnight* from the receipt of this letter.

I enclose a duplicate copy of the queries for your private use.

I have the honour to be, reverend Sir, your most obedient servant,

George Logan,

Secretary to the Commissioners.

(2.)—QUERIES

Respecting the Parish of _____

In the Presbytery of _____

Queries.	*Answers.*
1. Will you state, as nearly as you can, the extent of your parish, in acres, or in square miles? Its greatest length? Its greatest breadth?	1.
2. Is it an original parish? If not, from what parish was it divided? At what period? And by what authority?	2.
3. Is it single, or does it comprise others or parts of others united with it? And if it does, what are the names of the parishes so united?	3.
4. You are requested to fill the annexed Table as correctly as you can, prefixing to the numbers you insert, in this or any subsequent Tables, the word "about," if you are not sure that they have been ascertained with tolerable accuracy.	4. Present Population of the Parish.
5. You are requested to state in the annexed Table, how many of each division in the preceding Table are of the poor and working classes, under which last term are comprehended all agricultural labourers, operatives and handicraftsmen, and others of the like condition.	5.
6. Of what descriptions of persons, with respect to occupations and means of subsistence, is the population chiefly composed?	6.
7. Is your parish a landward or a town parish, wholly or in part? And is its population dispersed over the country, or assembled in village or town?	7.
8. When was the present parish church built? And at what period was it last altered or enlarged? *N.B.*—If there be any other place of worship in the parish connected with the Establishment, state the name and address of the minister or ministers officiating therein, and answer, for that place of worship also, this and the following Queries, 9, 10, 11, 12, and such others as may appear to be applicable to it.	8.
9. What is its distance from the nearest boundary of the parish? What is its distance from the furthest boundary?	9.
10. If it is not the parish church of an *original* parish, state by what means, and at what cost it was built, whether there is any debt now affecting the property, and if any, what is the amount?	10.

1. Belonging to the Established Church.	2. Known to belong to other Religious Denominations.	3. Not known to belong to any Religious Denomination.	4. TOTAL.

1.	2.	3.	4.

11. How

Queries.

11. How many inhabited dwelling-houses are situated further than *two* miles, by the nearest practicable route, from the parish church?
How many further than *four* miles?
How many further than *six* miles?
What is the greatest distance at which any are situated?

Answers.

11.

12. State whether access to the church for any of the parishioners, and for how many, is impeded by any mountain, morass, lake, river, arm of the sea, or any other obstruction?

12.

13. State whether in any and what respects the territorial division of your parish is inconvenient and defective?

13.

14. State if there is any place of worship connected with the Establishment in course of erection within the bounds of your parish, and if so, to what extent inconveniences alleged in answers to Queries 9, 10, 11, 12, 13, will be thereby materially removed.

14.

15. State, in the annexed Table, as nearly as you can, the average amount of attendance at each celebration of public worship in your church.

15.

Names of the three consecutive Months during which Attendance is greatest.	Average Attendance during these Months.	Names of the three consecutive Months during which Attendance is least.	Average Attendance during these Months.

16. What is the total number of persons who are in the habit of attending public worship in the parish church?
How many of these are parishioners?
How many are non-parishioners.

16.

17. Has the number of each class been increasing or decreasing during the last five years? And to what extent?

17.

18. How many of each are of the poor and working classes?

18.

19. What is the number of communicants in the parish church?
How many of these are parishioners?
How many are non-parishioners?

19.

20. Has the number of each class been increasing or decreasing during the last five years? And to what extent?

20.

21. How many of each are of the poor and working classes?

21.

22. How many of your parishioners belonging to the Established Church usually attend public worship out of the bounds of your parish?

22.

23. You are requested to fill up the annexed Table.

23.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Number of Sittings in the Parish Church.			Number of Let Sittings rented by Persons not resident in the Parish.	Number of Unlet Sittings.					
Let.	Unlet.	Total.		Free.	Set apart for the Poor.	Allocated to Heritors, or Persons having right.	Set apart for Letting but not Let.	Inconveniently placed.	Usually unoccupied

24. To what description of persons, and in virtue of what right, are the unlet sittings mentioned in column 7 of the preceding Table, allocated?

24.

25. How

Queries.	*Answers.*
25. How many of those are occupied by the parties thus entitled to them, and how are those not so occupied disposed of?	25.
26. Are the unlet seats generally occupied? How many of them? And by what class of persons?	26.
27. Is there any want of sittings for the use of the poor? And to what extent? Are any sittings provided for them? And how many? And how provided? And to what extent are they filled?	27.
28. In the letting of seats, is any and what preference given to parishioners, or are the seats let indiscriminately to all who may apply?	28.
29. You are requested to fill up the annexed Table, inserting in the first and last columns the lowest and highest rates, and the intermediate rates in the remaining columns. *N. B.*—If you are unable to furnish returns to this and the two following Queries, you are requested to state from whom such information may be obtained.	29.

Number of Sittings at each Rate.	Not more than 1s.		More than 1s. and not more than 2s.		More than 2s. and not more than 3s.		More than 3s. and not more than 5s.		More than 5s. and not more than 7s.		More than 7s. and not more than 10s.		More than 10s. and not more than 15s.		More than 15s. and not more than 20s.		More than 20s. and not more than 30s.		More than 30s.	
	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.
In 1835 -																						
In 1834 -																						
In 1833 -																						
In 1832 -																						
In 1831 -																						

30. What is the highest rate of seat-rent now demanded?	30.
31. What has been the annual sum raised by seat-rents during the twelve months ending at Whitsunday, in the years 1831–2–3–4–5? And to what purposes has it been applied?	31.
32. What has been the annual amount of the collections made at the church during the twelve months ending at Whitsunday, in the years 1831–2–3–4–5; distinguishing ordinary from extraordinary? And to what purposes have they been applied?	32.
33. How many of your parishioners, capable of attending public worship, do not possess, by payment of seat-rent or otherwise, a right of accommodation in any place of worship whatever? and how many of these are of the poor and working classes?	33.
34. How many families are there of which no member has any such right? And how many of them are of the poor and working classes?	34.
35. Are there any other means of religious instruction, such as by parochial missions, preaching stations, catechists, &c., for persons connected with the Establishment? Will you state the places where the means by which, and the terms on which such religious instruction is provided, the number of persons availing themselves of it, and for how long a period it has been afforded?	35.
36. If	

Queries.	*Answers.*
36. If you are obliged to officiate at more than one place of worship within the parish, How often, and at what periods, is public worship performed in each?	36.
37. Do the circumstances of your parish prevent your extending your week-day superintendence to the whole of your parishioners? And if so, What are those circumstances, and to what extent do they operate?	37.
38. How far, and from what causes, is any portion of your parishioners, especially of the poor and working classes, deprived of the means of public worship, and of religious instruction and pastoral superintendence?	38.
39. If there are, in your parish, persons belonging to other religious denominations, state the particular denominations, their places of worship, whether within or without the parish, and the names and addresses of the several ministers usually officiating therein?	39.
40. You are requested to state the present amount of the annual emolument enjoyed by you as Minister of the parish, and to specify the source or sources from which it is derived, distinguishing the amount from each source.	40.
41. Is that emolument variable in amount? is it permanent? and in what manner is it secured?	41.
42. Have you a manse or glebe? Or a provision in lieu of them? and if so, what is the amount of such provision?	42.
43. What is the annual rent or value of your glebe?	43.
44. What privileges as to fuel, foggage, feal, and divott do you enjoy?	44.
45. Are there any sources of revenue other than those above stated, available for the religious purposes of the parish? if so, state the nature and the extent of them?	45
46. Have you an Assistant? And if so, What provision is made for him, and how is it secured?	46.

Signature of Person making Return _____

Minister of the Parish of _____

Dated at
in the County of
this day of 1836.

(3.)—CIRCULAR and SCHEDULE issued by the COMMISSIONERS to the Ministers, Pastors or Heads of Congregations of all other Denominations than the ESTABLISHED CHURCH.

Religious Instruction Commission Chambers,
Reverend Sir, 14, George Street, Edinburgh, November 4, 1835.

I AM directed by the Commissioners appointed by virtue of His Majesty's Commission for inquiring into the opportunities of religious worship, and the means of religious instruction and of pastoral superintendence afforded to the people of Scotland, to call your attention to the enclosed queries, and earnestly to request, on their part, that you will assist them in the prosecution of the inquiry committed to them, by furnishing replies, as far as you may possess the means of supplying information upon the several matters therein referred to.

You are requested to insert your answers in the blank column or table over against each query. You are not, however, precluded from writing your answers on a separate paper, (if there is not sufficient space in the blank columns of the enclosed circular,) denoting, by annexing the corresponding number to which query the answer refers, and subscribing on such paper your name, designation, and abode; but it is the wish of the Commissioners, that you would not have recourse to such expedient if it can be avoided, and that you would so frame your answers as to render them as concise as possible, and confine them to a simple exposition of facts.

This being done, you are requested to enclose in the official cover which I herewith send you, the paper of queries, with the answers thereto, and transmit it, as already directed, by the post.

I am further directed to inform you, that two Commissioners, or a Commissioner and an Assistant Commissioner, will, in due time, and after due notice given, at a stated time and place, publicly receive evidence touching all matters respecting which they are instructed to inquire. Opportunity will then be afforded for any correction or explanation of your written answers to the enclosed queries which you may wish to offer.

I am directed to assure you, that it is not the intention of the Commissioners, either in the enclosed queries, or in the course of the subsequent investigation, to press an inquiry into the pecuniary concerns of the religious denomination to which you belong, and that queries bearing upon such matters are included in the enclosed list, not with a view of insisting upon such information, but rather of intimating, that the Commissioners will be willing to receive evidence of this description.

You will observe that the enclosed queries are addressed alike to ministers of various religious denominations, differing widely in their respective constitutions. It will therefore necessarily happen, that queries so framed as to include, as much as possible, the peculiar circumstances of all such denominations, must occasionally be *in some respects* inapplicable to the circumstances of some one or other of them. But where the apparent want of due application may be rectified by the substitution of a corresponding name, you are requested to return an answer as if the word in the query had been that which is adopted by the religious denomination to which you belong.

You will observe that the subjects of inquiry are numerous and extensive, and many of them such as could not be satisfactorily answered without careful previous investigation. The Commissioners therefore direct me to transmit to you the enclosed queries, both with a view of enabling you to be fully prepared with all such information as will be sought by them on their personal visit, and also that, by the receipt of your answers to the queries the visiting Commissioners may be put in possession of such previous knowledge as may conduce to the more full and satisfactory prosecution of the inquiry which they are directed to make.

I am finally instructed to state, that it is the particular wish and entreaty of the Commissioners, with a view to the speedy and satisfactory completion of their duties, that an answer may be returned if possible within a *fortnight* from the receipt of this letter.

I enclose a duplicate copy of the queries for your private use.

I have the honour to be, reverend Sir, your most obedient Servant,
George Logan,
Secretary to the Commissioners.

To the Officiating Minister of

(4.)—QUERIES

To the Rev. _____

Minister of the _____ Congregation.

Parish of _____

Queries.	*Answers.*
1. To what religious denomination do you belong?	1.
2. When was your congregation first established in the parish, and how long have you been its minister?	2.
3. In what description of building does your congregation assemble for public worship? To whom does it belong? Is it applied to any other purposes than those of your own congregation?	3.
4. State at what period, and at what cost, your place of worship was built; whether there is any debt now affecting the property; and if any, what is the amount, and give any explanation regarding it that you may deem important?	4.
5. How many inhabited dwelling-houses, occupied by members of your congregation, are situated farther than *two* miles, by the nearest practicable route, from your place of worship? How many farther than *four* miles? How many farther than *six* miles? What is the farthest distance at which any are situated?	5.
6. What number of the parishioners are of your denomination, and under your charge?	6.
7. Have these been increasing or decreasing during the last five years, and to what extent?	7.
8. How many of these are of the poor and working classes, under which last term are comprehended all agricultural labourers, operatives and handicraftsmen, and others of the like condition?	8.
9. State as nearly as you can, in the annexed Table, the average amount of attendance at each celebration of public worship in your place of worship?	9.

Names of the three consecutive Months during which Attendance is greatest.	Average Attendance during these Months.	Names of the three consecutive Months during which Attendance is least.	Average Attendance during these Months.

10. What is the total number of persons who are in the habit of attending public worship in your place of worship?	10.
11. Has the number of them been increasing or decreasing during the last five years? And to what extent?	11.
12. How many of them are of the poor and working classes?	12.
13. What is the number of communicants in your place of worship?	13.
14. Has	

Queries.

14. Has the number been increasing or decreasing during the last five years?
And to what extent?

15. How many of them are of the poor and working classes?

16. State as nearly as you can how many of your congregation are resident beyond the limits of the parish in which your place of worship is situated, the parishes from which they are drawn, the number from each parish, and how many of them are of the poor and working classes?

17. You are requested to fill up the annexed Table.

Answers.

14.

15.

16.

17.

1.	2	3.	4.	5.	6.	7.	8.	9.	10.
No. of Sittings in your Place of Worship.			Number of Let Sittings rented by Persons not resident in the Parish.	Number of Unlet Sittings.					
Let.	Unlet	Total.		Free.	Set apart for the Poor.	Allocated to Persons having Right.	Set apart for Letting, but not Let.	Usually unoccupied.	Inconveniently placed.

18. To what description of persons, and in virtue of what rights are the unlet sittings, mentioned in column 7 of the preceding Table, allocated?

18.

19. How many of these are occupied by the parties so entitled to them?
And how are those not so occupied disposed of?

19.

20. Are the unlet seats generally occupied?
And how many of them?
And by what class of persons?

20.

21. Are sittings provided for the poor in your place of worship?
And if so, how many?
And how provided?
And to what extent are they filled?

21.

22. If there is no apportionment of sittings in your place of worship, state on what terms the congregation is admitted, and in what manner accommodation is afforded.

22.

23. If seat-rents are demanded in your place of worship, you are requested to fill up the annexed Table.

23.

Number of Sittings at each Rate.	Not more than 1 *s.*		More than 1 *s.* and not more than 2 *s.*		More than 2 *s.* and not more than 3 *s.*		More than 3 *s.* and not more than 5 *s.*		More than 5 *s.* and not more than 7 *s.*		More than 7 *s.* and not more than 10 *s.*		More than 10 *s.* and not more than 15 *s.*		More than 15 *s.* and not more than 20 *s.*		More than 20 *s.* and not more than 30 *s.*		More than 30 *s.*	
	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.	Let.	Unlet.
In 1835																						
In 1834																						
In 1833																						
In 1832																						
In 1831																						

24. What is the highest rate of seat-rent now demanded?

24.

25. What

Queries.	*Answers.*
25. What has been the annual sum raised by seat-rents during the twelve months ending at Whitsunday in the years 1831–2–3–4–5 ? And to what purposes has it been applied ?	25.
26. If any collections are made at your place of worship, what has been the annual amount of them during the twelve months ending at Whitsunday in the years 1831–2–3–4–5, distinguishing ordinary from extraordinary ? And to what purposes have they been applied ?	26.
27. Are there any other means of religious instruction, such as by missions, &c., afforded to the members of your congregation ? Will you state the places where, the means by which, and the terms on which such religious instruction is afforded ; the number of persons availing themselves of it ; and for how long a period has it been afforded ?	27.
28. How frequently is public worship performed by you in your place or places of worship ?	28.
29. Do the circumstances of your congregation prevent your extending your week-day superintendence to the whole of them ? If so, what are those circumstances, and to what extent do they operate ?	29.
30. Do you extend your exertions as a minister beyond your own congregation ? If so, to what extent ? And for how long a period have you done so ?	30.
31. You are requested to state the present amount of the annual emolument enjoyed by you as minister of your congregation, and to specify the source or sources from which it is derived, distinguishing the amount from each source.	31.
32. Is that emolument variable in amount ? Is it permanent ? In what manner is it secured ?	32.
33. Have you, as minister, a house or glebe provided for you ? Or a provision in lieu of them ? And if so, what is the amount of such provision ?	33.
34. What is the annual rent or value of your glebe ?	34.
35. Are there any other sources of revenue, other than those above stated, available for the religious purposes of your congregation ? If so, state the nature and the extent of them ?	35.
36. Is any part of the revenue applied beyond the bounds of your own congregation ? If so, how is it applied ?	36.

Signature of Person making return, _____

Minister of _____

Dated at in the county of
this day of

APPENDIX, No. II.

DIGEST of the EVIDENCE taken regarding each of those Parishes in the Presbytery of *Edinburgh*, in which a Deficiency in the Opportunities of Public Religious Worship, and the Means of Religious Instruction and Pastoral Superintendence, is alleged to exist.

LIST OF APPENDIX.

Parishes:		Parishes:	
1. High Church	54	16. New Street	150
2. Old Church	62	17. Leith Wynd	152
3. Tolbooth	66	18. St. Cuthbert	156
4. Trinity College	72	19. Buccleuch	186
5. New North	80	20. Newington	190
6. Tron	84	21. St. Bernard	194
7. Old Greyfriars	92	22. Roxburgh	198
8. Gaelic Church	100	23. South Leith	208
9. Lady Yester	102	24. St. John	226
10. New Greyfriars	108	25. North Leith	232
11. St. Andrew	114	26. Portobello	238
12. St. George	128	27. Libberton	248
13. St. Mary	136	28. Colinton	252
14. St. Stephen	144	29. Digest of Evidence regarding Missions	256
15. Canongate	146		

PRESBYTERY OF EDINBURGH. - - - - - - - - - -

PARISH of HIGH CHURCH.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Very Rev. Principal Baird, D. D. Rev. Robt. Gordon, D. D.	A town parish; area $\frac{1}{60}$th part of a square mile, or 51,222 square yards. There is no inconvenience or defect arising from the territorial division of the parish (*a*).	By the census of 1831, the population of this parish was 2,614. The results of two surveys of the present population were given in evidence. 1. According to the first of them, given by the Rev. Dr. Gordon, and made chiefly by Mr. Dalziel, his missionary, there are, Belonging to the Established Church - - 905 Belonging to other denominations - 1,383 Not attending any place of worship, and not known to belong to any religious denomination 269 Total Population - 2,557 The ministers fear that greater numbers professed to belong to both the first and second of these classes than actually do. With a very few exceptions the population consists entirely of the working classes. 2. According to the second survey, made under the direction of a committee of dissenters, there are, Belonging to the Established Church - - 923 Belonging to other denominations - 1,335 Unknown; refused information, and belonging to no denomination - - 187 Total Population - 2,445 According to the same survey, 232 families belong to the Established Church; 152 of whom are of the poor and working classes. 280 families belong to other denominations; 160 of whom are of the poor and working classes. 56 families are unknown, or of no denomination; 41 of whom are of the poor and working classes. There being therefore in the parish, 568 families; 353 of whom are of the poor and working classes.	I. *Established Church—Parish Church.* Average attendance - from 1,000 to 1,100 Persons in the habit of attending - greater. Both rather increasing within last five years; rate of increase not stated. According to the survey of the Minister of the parish, 41 families in the parish, containing 151 souls, profess to belong to the High Church congregation, and hold, by their own account, 23 sittings. And it appears that, as at 20th February 1836, abatements had been allowed (*see* col. 6) on 22 sittings, as let to parishioners (*b*). From a statement drawn up by the town council it appears that, of the 870 persons who paid for seats in the parish church in 1835, there belonged to the Ancient Royalty - - - 122 Extended Royalty - - - 301 West Church parish - - 316 Canongate - - - - 10 North Leith - - - - 1 South Leith - - - - 34 Duddingston and other parishes 2 Doubtful, their address being unknown - - - - 84 A large proportion of the parishioners who attend are of the poor and working classes. In the case of those who do not belong to the parish it is the reverse. Communicants - - - 750 Parishioners - - 29 Non-parishioners - 721 Total - - 750 Rather increasing; rate of increase not stated. The larger proportion of the parishioners upon the roll of communicants are of the poor and working classes.

(*a*) Evidence of Mr. D. M'Laren and Rev. Robert Gordon, D. D.
(*b*) Evidence of Rev. Robert Gordon, D. D., and Mr. Dalziel (parish missionary).

PRESBYTERY OF EDINBURGH.

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.

I. *Established Church—Parish Church.*

It is not known at what period the parish church was built. In 1817 some alterations were made, by which the number of sittings was increased; and again in 1830, some addition was made to the sittings, probably in all about 200. Its distance from the nearest boundary of the parish is the width of the High-street; its distance from the farthest boundary five or six hundred yards (*a*).

I. *Accommodation held by the Parishioners in all Places of Worship.*

1. According to the survey of the Rev. Dr. Gordon, the number of sittings professed to be held by parishioners in all places of worship is 552:
285 families, containing 1,364 souls, profess to have sittings somewhere.
307 families, containing 1,108 souls, did not profess to have any right to sittings.
31 families, containing 85 souls, had either not been seen, or refused to answer.

Of those belonging to the Established Church, and professing to attend or belong to other places of worship than the parish church, the number is 688.

2. According to the survey made by the committee of dissenters, the number of sittings professed to be held by parishioners in any place of worship is,

Belonging to the Established Church		210
Of whom there are in the city churches	130	
And in other churches or chapels of ease	80	
Belonging to other denominations		371
Total		581

And there are 80 persons of all ages connected with denominations which do not let sittings in their places of worship.

The number of communicants is,

Belonging to the Established Church	181
Belonging to other denominations	388
Total	569

The number of persons who profess to attend public worship is,

Belonging to the Established Church	654
Belonging to other denominations	1,040
Total	1,694

The number of families of which no member professes or is known to hold a sitting is,

130	belonging to the Established Church.
69	belonging to other denominations.
56	unknown, or of no denomination.
255	

The number of families no member of which professes or is known to be a communicant is,

131	belonging to the Established Church.
99	belonging to other denominations.
56	unknown, or belonging to no denomination.
286	

The number of families of which no member professes or is known to attend public worship is,

11	belonging to Established Church.
9	belonging to other denominations.
56	unknown, or of no denomination.
76	

II. *Accommodation provided in the Parish.*

1. *Established Church—Parish Church.*

Total number of sittings in the parish church			1,399
Set apart for letting		1,300	
Allocated by authority of town council:			
To the King	24		
Judges	7		
Magistrates and council	18		
Macers	10		
The ministers	16		
The kirk-session and band of singers	24		
Total			1,399

There are 14 sittings in the passages for the poor not included in the above number. These are usually occupied.

There are from 200 to 220 seats, in which, from their being situated behind Gothic pillars, it is impossible to see, and very difficult to hear the clergyman. The whole of the sittings in pews, some part of which is obstructed by the large pillars, are considered to be objectionable, as the sitters are exposed to the risk of being obliged to occupy the obstructed seats. The pews in which this occurs are 57 in number, and contain 479 sittings.

In the letting of seats a preference is given to parishioners; and among non-parishioners a preference is given to persons resident within over those resident without the royalty.—*Vide* col. 6.

There is a preaching station, which has been in existence nearly two years, in a room in the centre of the parish.—Col. 10.

(*a*) Evidence of Rev. Robert Gordon, D. D., Mr. Dalziel (parish missionary), Mr. Turnbull, Mr. Robertson and Mr. Waugh.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of HIGH CHURCH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Very Rev. Principal Baird, D.D., Rev. Robt. Gordon, D.D.	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*

Set apart for letting - - - - 1,300
Let, 27th January 1836 - - 858
Unlet - - - - - 442
Allocated, &c. *see* column 5 - - ——— 1,300

Let and unlet at each rate:		1835.	1834.	1833.
More than 2 *s.* and not more than 3 *s.* - -	Let	–	–	–
	Unlet	42	–	–
More than 3 *s.* and not more than 5 *s.* - -	Let	87	35	53
	Unlet	16	87	69
More than 5 *s.* and not more than 7 *s.* - -	Let	31	40	31
	Unlet	53	32	41
More than 7 *s.* and not more than 10 *s.* - -	Let	179	69	65
	Unlet	150	152	156
More than 10 *s.* and not more than 15 *s.* - -	Let	296	243	260
	Unlet	42	127	110
More than 15 *s.* and not more than 20 *s.* - -	Let	317	471	480
	Unlet	–	9	2
More than 20 *s.* and not more than 30 *s.* - -	Let	–	–	–
	Unlet	12	–	–
More than 30 *s.* - -	Let	–	1	–
	Unlet	–	11	12

The highest rate of seat-rent now is 30 *s.*

No returns have been obtained for the years 1831 and 1832, but it is believed they would exhibit no material variation from those for the three succeeding years. The numbers stated to have been let comprehend all the sittings let at any period of the year.

1. *Seat Rents.*

The yearly sums collected in the way of seat rents were, in the years ending at Martinmas,

1831 - - -	£.	776	1 11
1832 - - -		677	4 –
1833 - - -		657	4 8
1834 - - -		616	7 –
1835 - - -		524	5 –

2. *Ordinary Collections at the Church doors.*

They amounted in the twelve months ending

30 June 1831 to -	£.	158	12 8
30 June 1832 -		202	15 5½
30 June 1833 -		183	18 –
30 June 1834 -		182	11 7½
30 June 1835 -		165	1 7¾

3. *Extraordinary Collections at the Church doors.*

They, during the year ending at Whitsunday 1831, amounted to £. 116 9 –
1832 - - - 235 14 6
1833 - - - 240 1 1
1834 - - - 199 10 3
1835 - - - 161 6 1 (*a*)

(*See* col. 9.)

The unlet seats are generally occupied to the extent of about 200 by persons of all classes, a number of them regularly by persons who might be supposed not unable to pay seat-rent.

In the letting of seats a preference is given to parishioners, and among non-parishioners to persons residing within the royalty over those residing without. These preferences were introduced 22d July 1834, but apply only to seats vacant at the time of letting. There is farther an abatement of rent allowed to parishioners. The abatement upon sittings at and above 6 *s.* is fixed at 2 *s.* a sitting. There is an abatement of 1 *s.* upon sittings at 5 *s.*, 4 *s.* and 3 *s.* There is no provision made for any abatement in the case of sittings being rated at less than 3 *s.*, but at present there are none so rated. In the case of all those sittings which, by the abatement to parishioners, are reduced to a rent of from 2 *s.* to 6 *s.*, a preference is established in favour of persons who pay less than 10 *l.* of real rent, or who are assessed at less than 8 *l.*; persons of a richer class are also excluded from the privilege of claiming any abatement upon sittings which would be reduced by it to 6 *s.* or less, and if they take them they are liable to be displaced at the end of six months should that be demanded by poorer parishioners. These particular sittings are let half-yearly at Whitsunday and Martinmas. The regular time for letting the other sittings is at Martinmas each year; but a seat may be taken at any time, and a deduction is made from the rent for the period of time that has already past. It must however be taken to the end of the year, unless in the case of poor persons, as already stated.

At last seat-letting there was a reduction of the rents. The average price of sittings is,

To parishioners - - - - 9 *s.* 4 *d.*
To non-parishioners - - - - 11 *s.* 2 *d.*

The highest rate now demanded is 1 *l.* 5 *s.*; last year it was 1 *l.* 10 *s.*

None of the seats at 3 *s.* are taken, and yet they are better seats than many for which higher rents are paid. The kirk-session consider this to be chiefly owing to the circumstance that these seats have by usage come to be looked upon as free; and persons who consider it a mark of respectability to have seats of their own are prevented from sitting where they are liable at once to the intrusion of strangers, and to the imputation of sitting in a pauper district.

It is said the seats rated at from 4 *s.* to 7 *s.*, and those at from 12 *s.* to 16 *s.*, are in greater demand, and better let than those rated at the intermediate sums.

It is believed by the session that a greater number of seats would be taken if the rent were lowered, and still more so were a greater space allowed for each sitting. The space allowed at present for each sitting is 17¾ inches. The alteration in these respects in 1834 was followed by an increase of 45 in the number let (*a*).

(*a*) Evidence of Rev. Robert Gordon, D D., Mr. Dalziel (parish missionary), Mr. Turnbull, Mr. Robertson and Mr. Waugh.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes and Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The money collected in name of seat-rents forms part of the the general revenues of the city of Edinburgh. The sums raised by the ordinary collections at the church form part of the general fund for the poor of the city, and are paid over to the charity workhouse to be applied to that purpose. The money raised by the extraordinary collections was distributed to the different charitable institutions, for the benefit of which they were made, in the following proportions: To the General Assembly's Highland schools, in the year ending Whitsunday, 1831 - - £. 30 5 – 1832 - - 63 3 6 1833 - - 40 – – 1834 - - 70 – – 1835 - - 43 7 8 To the General Assembly's mission in India, In 1831 - £. 61 – – 1832 - 57 12 – 1833 - 79 – – 1834 - 52 10 – 1835 - 65 4 – To the Edinburgh sessional school, In 1831 - £. 11 5 – 1832 - 17 19 – 1833 - 14 – 1 1834 - 26 – – 1835 - 30 18 6 To the Royal Infirmary, In 1831 - - £. 13 19 – 1833 £. 16 1 10 45 10 – 62 1 – 1834 - - 31 – – 1835 - - 21 15 11 To the Edinburgh board of health, In 1832 - - £. 97 – – 1833 - - 45 – – To the Edinburgh dispensary, 1834 - - £. 20 – 3	I. *Established Church—Parish Church.* The ministers of this parish draw their proportional share of the general revenues of the clergy of the city of Edinburgh, which consist (1) of the annuity assessment of 6 per cent. on house-rents within the royalty of the city of Edinburgh; (2) produce of the merk per ton or pack of goods imported into Edinburgh or Leith; (3) prestation on ale duty; (4) interest of 5,000 merks mortified by Lady Yester. The share of each of the ministers in the free balance remaining for division of the general revenues of the clergy of the city of Edinburgh, collected within each year from Whitsunday to Whitsunday, for the last five years, is as follows: 1830-31 £. 555 13 10 1831-32 - 433 9 2 1832-33 - 582 8 3 1833-34 - 532 14 3 1834-35 - 548 4 6 There is no manse nor glebe, nor any provision in lieu of them. The stipend of 1832-33 includes about 100 *l.*, being the share of each minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. For this sum the clergy rank as creditors of the city. The stipend of the same year does not include each minister's 18th part or share of 68 *l.* 18 *s.* 10 *d.*, being the balance of prestation out of the ale duty; and the stipends of the two last years do not include their same share of 151 *l.* 15 *s.* 5 *d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137 *l.* 17 *s.* 8 *d.*, of which each minister draws an 18th share, expires in 1837 (*a*).	I. *Established Church—Parish Church.* There is nothing in the circumstances of the parish itself to prevent the clergymen extending their week-day superintendence to the whole of their parishioners. But the extra-parochial character of their congregation renders it impossible to visit the parish either so regularly or so frequently as they desire to do. The congregation is scattered over a space which, if circular, would be not less than two miles in diameter; and the duties required by such a congregation are stated to be of themselves sufficient to occupy all the time of the ministers. A missionary, who is a licentiate of the church, is occupied during the week in visiting throughout the parish, and preaches regularly on Sunday at the station. The number of families in the parish connected with the station is 19, containing 66 souls, all poor. The greater part of them were not previously in the habit of attending public worship anywhere. Besides these some attend from parishes in the neighbourhood. The average attendance may be from 40 to 50; and is on the whole increasing, though slowly. The salary of the missionary is 50 *l.*, and is raised by subscription. His visits are, with very few exceptions, extremely well received. A Sabbath evening school is also held in the station, attended by about 100 children. One of the most common excuses of the parishioners for not attending church is the want of decent clothing, and some assign the want of accommodation. The ministers fear, however, that the absence of a great many proceeds from indifference to the subject of religion. The missionary states that the poverty of many prevents them from paying seat-rents.

(*a*) Evidence of the Rev. Robert Gordon, D. D., Mr. Dalziel (parish missionary), and Mr. H. Inglis.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of HIGH CHURCH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. St. Paul's Scottish Episcopal Congregation, Carrubber's Close: Rev. Mr. D. T. K. Drummond, A. B., Minister. Since 1832.			II. *St. Paul's Scottish Episcopal Congregation,* Carrubber's Close. The congregation belongs to the Episcopal Church. It is supposed to have been first established in the parish in 1688, but the time is not known with precision. Average attendance in December, January and February, about - - 260 Ditto in July, August and September, about - - - - - - - 200 Number in the habit of attending, about 300 Increased one-third in last five years. One-fourth of poor and working classes. Communicants, about - - - 130 Increasing to the extent of more than one-half at monthly communions, and one-sixth at festivals. From one-fourth to one-third are of the poor and working classes. The seat-holders reside in the following parishes: In High Church - - - 12 West Church - - - 72 St. Andrew's - - - 20 St. George's - - - 16 Canongate - - - 15 St. Mary's - - - 7 Old Church - - - 6 Tolbooth Church - - 4 Lady Yester's - - - 3 South Leith - - - 3 Colinton - - - - 3 Duddingston - - - 2 Tron Church - - - 2 Old Greyfriars - - - 1 St. Stephen's - - - 1 Total - - 167 The number who attend, but do not pay for sittings, are believed to be distributed nearly in the same proportions (*a*).
3. Carrubber's Close Congregation: Rev. Walter Tait, Minister. Since Aug. 1833.	—	—	III. *Carrubber's Close Congregation.* The congregation assumes no particular denomination, but professes simply to belong to the Church of Christ. It was first established in the parish in August 1833. It comprehends 10 of the parishioners, all of the poor and working classes, to seven of whom it affords charitable aid. The number of parishioners has been increasing. Average attendance at each celebration of public worship from November till June, about - - 400 During the remainder of the year, about - - 340 Number in the habit of attending, from - 400 to 500 Increasing about 40 yearly. Two thirds of the congregation are of the poor and working classes. Communicants about - - - - - 230 Increasing about 40 yearly. Two thirds of the communicants are of the poor and working classes (*b*).

(*a*) Evidence of Rev. Mr. D. T. K. Drummond, A. B.
(*b*) Evidence of Rev. Walter Tait and Mr. James Mackenzie (deacon).

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *St. Paul's Scottish Episcopal Congregation*, Carrubber's Close. The congregation assemble for worship in a regularly constructed chapel, with gallery, vestry, &c. It is believed to have been built before the year 1688. It was originally a wareroom. The upper floor is thought to have been occupied by one of the Edinburgh bishops in 1688, and was purchased by the congregation in 1741. The remainder they purchased in 1786, and converted it to its present form and use. The trustees in whom it was vested conveyed it in 1820 to the trustees of the Scottish Episcopal Fund, who have since been recognised as proprietors. The congregation have a constitution approved of by the trustees of the fund, which acknowledges a right in them to occupy the chapel as long as they choose, and they are bound to pay a moderate rent, if they shall be able. No rent has hitherto been demanded. The building is applied to no other purposes besides those of the congregation. The greatest distance at which any inhabited dwelling-house, occupied by members of the congregation, is situated from the chapel is about three miles. Two are situated at a distance of about two miles (*a*).	II. *St. Paul's Scottish Episcopal Congregation*, Carrubber's Close. Number of sittings - - - - - - 360 Set apart for letting - - - - - 333 Allocated to clergyman - - - - - 7 To the poor - - - - - - 20 — 360 The 20 sittings are given to persons known as regular sitters in the chapel and unable to pay for their seats. These seats are generally more than half filled. There is one family in the congregation believed also to have a sitting in Mr. Bagot's episcopal chapel.
III. *Carrubber's Close Congregation.* The congregation assemble for public worship in a chapel the property of Miss Butter, of Perth, from whom it is taken from year to year upon lease at a rent of 20*l.* a year. Nearly the whole of the congregation reside within two miles of the chapel; a few, however, are at a distance of four or six miles. It is applied to no other purposes besides those of the congregation. A chapel is to be built for the use of congregation, for which, and a manse for the minister, 1,500*l.* had been at the time of the inquiry raised by subscription among the congregation, and ground had been feued at a feu-duty of 50*l.* (*b*)	III. *Carrubber's Close Congregation.* The chapel is seated to contain 700. The sittings are all free, and there is no apportionment of them to individuals; each sits where he pleases. The number of sittings usually unoccupied is said to be about 50. As the habitual attenders are said to be between 400 and 500, the number of strangers or occasional hearers must be considerable.

(*a*) Evidence of the Rev. D. T. K. Drummond and Mr. Alexander Bruce (secretary and assistant treasurer).
(*b*) Evidence of the Rev. Walter Tait and Mr. James Mackenzie (deacon).

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of HIGH CHURCH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: Their Source and Amount; Liabilities and Deductions therefrom.
2. St. Paul's Scottish Episcopal Congregation, Carrubber's Close, Rev. D. T. K. Drummond, A. B., Minister.	II. *St. Paul's Scottish Episcopal Congregation,* Carrubber's Close. Sittings set apart for letting - - - 333 Let February 1836 - - - 167 Unlet - - - - - 166 Allocated, &c. *see* column 5 - - —— 333 Let and unlet at each rate:	II. *St. Paul's Scottish Episcopal Congregation,* Carrubber's Close. 1. *Seat Rents.* The yearly sums collected in the way of seat-rents were, in the years ending at Whitsunday, 1831 - - - £. 87 15 6 1832 - - - 96 14 – 1833 - - - 78 17 – 1834 - - - 97 17 6 1835 - - - 122 9 –
		2. *Ordinary Collections.* They amounted, In 1831 - to £. 46 3 9 1832 - – 51 3 – 1833 - – 40 7 6 1834 - – 42 – – 1835 - – 52 8 –
		3. *Extraordinary Collections.* They amounted, In 1831 - to £. 13 15 – 1832 - – 8 10 – 1833 - – 11 2 – 1834 - – 11 10 – 1835 - – 88 12 –
		The above form the only sources of revenue available for religious purposes to the congregation, with the exception of a yearly sum of about 15 *l.*, made up of the dividend upon insurance stock belonging to the chapel, and the rent of a house under it. The property is not affected by debt (*a*).
3. Carrubber's Close Congregation. Rev. Walter Tait, Minister.	III. *Carrubber's Close Congregation.* There are 700 seats, but no seat-rents or appropriation of sittings.	III. *Carrubber's Close Congregation.* The sources of revenue were, 1. The ordinary weekly collections at the chapel, from the original constitution of the congregation in August 1833 until March 1835, which amounted to about 560 *l.* There were three special collections during the same period; two for the minister, amounting to 397 *l.* 17 *s.* 6 *d.*, and one, amounting to 57 *l.* 18 *s.* 2 *d.*, for the minister of a church in Greenock. The collection for that minister is not a usual thing. 2. Since March 1835, the only collections made are tithes and offerings. By tithes are understood the tenth part of every one's substance. Offerings are voluntary collections, made chiefly at the time of the sacrament. The amount of tithes and offerings together, since March 1835, has been 1,025 *l.* (*b*)

	More than 3 *s.* and not more than 5 *s.*	More than 5 *s.* and not more than 7 *s.*	More than 7 *s.* and not more than 10 *s.*	More than 10 *s.* and not more than 15 *s.*	More than 15 *s.* and not more than 20 *s.*	More than 20 *s.* and not more than 30 *s.*
1835. Let	12	11	20	14	18	92
1835. Unlet	6	11	38	30	51	37
1834. Let	10	14	7	8	20	60
1834. Unlet	8	8	51	36	49	69
1833. Let	4	10	8	6	19	57
1833. Unlet	14	12	50	38	50	72
1832. Let	4	4	5	5	19	73
1832. Unlet	14	18	53	39	50	56
1831. Let	–	2	4	9	23	58
1831. Unlet	18	20	54	35	46	71

The highest rate of seat-rent now demanded is 1 *l.* 1 *s.* (*a*)

The unlet seats are partially occupied every Sunday, with the exception of two pews inconveniently placed.

The persons who attend but do not pay for sittings, are less than one-third of the congregation.

They are of all classes: one-third may be of the poor and working classes.

(*a*) Evidence of the Rev. D. T. K. Drummond, A. B., and Mr. A. Bruce.
(*b*) Evidence of the Rev. Walter Tait and Mr. James Mackenzie (deacon).

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *St. Paul's Scottish Episcopal Congregation*, Carrubber's Close. The revenues are in the hands of the vestry. The seat-rents are applied to the payment of the minister's stipend, and of the salaries of the organist, the clerk, and the officer or beadle, with the expenses of repairs and insurance. The ordinary collections are in part applied to the relief of the poor, and partly to the same purposes with the seat-rents. Organist's salary £. 12 12 – Clerk's - - 10 – – Officer's - - 2 2 – with a free house. Repairs from 20 *s.* or 30 *s.* to 15 *l.* or 20 *l.*, according to the state of the funds. Communion elements about 3 *l.* The congregation does not support its own poor entirely, but affords occasional assistance, of from 2 *s.* 6 *d.* to 10 *s.* at a time, leaving the town to do the rest. The free house occupied by the officer is under the chapel, and is also the property of the Episcopal Fund. There has not as yet been any rent paid to the fund. Assistance was received from that fund for two years, at the time when the property of the chapel was transferred; but since that period, no assistance has been required. The proceeds of the extraordinary collections were paid over to the Royal Infirmary and the other charitable institutions for which they were expressly made (*a*).	II. *St. Paul's Scottish Episcopal Congregation*, Carrubber's Close. The salary of the clergyman is variable in amount, and is not secured in any way. It is paid out of the general funds of the chapel, and depends upon the continuance and extent of the congregation. The salary last year was 125 *l.* 10 *s.* There is no house nor glebe, nor other provision of any kind (*a*).	II. *St. Paul's Scottish Episcopal Congregation*, Carrubber's Close. There are no other means of religious instruction afforded to members of the congregation besides the personal ministrations and catechisings of the clergyman. Public worship is performed in the chapel twice every Sunday, and occasionally throughout the year, on Ash Wednesday, Good Friday, and other days appointed to be observed. The minister does not extend his exertions beyond his own congregation, unless specially requested by a brother clergyman or sick person. In such cases it has always been his practice to do so (*a*).
III. *Carrubber's Close Congregation.* The tithes and offerings are applied partly to the support of the minister, partly to defray the expenses connected with the services of the church, partly to the relief of the poor of the congregation, and partly to general purposes connected with the whole church of which this is a part. Previously to March 1835, the ordinary collections were applied to the necessary expenses of the church, and the support of the poor. The congregation support all the poor connected with them. From March 1835, to 31st December 1835, the proportion allotted to the poor amounted to 240 *l.*, of which at least 30 *l.* was distributed among the poor of the city, not members of this denomination. Any surplus, when the four leading purposes to which the funds are devoted have been sufficiently provided for, is applied in this way. The rent paid for the present place of worship is 20 *l.*; in future a feu-duty of 50 *l.* will be payable. *See* col. 4. (*b*)	III. *Carrubber's Close Congregation.* The salary of the minister is one-fourth part of the sums raised by tithes and offerings, whatever these may be. It is not secured in any way, and is necessarily variable. For the period from 22d February 1835 to 23d November 1835, it was 199 *l.* 14 *s.* 2 *d.* There is no manse nor glebe, but a house is about to be built for the minister, along with the chapel. *See* col. 4.	III. *Carrubber's Close Congregation.* The religious instruction of the congregation is supplied by the minister and elders, and to a partial extent also by eight members of the congregation termed Evangelists. They have no regular place for preaching, except the chapel, and take no special charge of any particular district. They preach throughout the city and neighbourhood, and occasionally in more distant places, in the houses of those who ask them, as opportunities occur. They receive no remuneration. There is public worship performed in the chapel twice every week-day, for an hour, morning and evening, and three times every Sunday. There are besides two additional services every Sunday by the Evangelists. The week-day superintendence of the congregation is divided between the minister, elders and deacons. They are able to embrace the whole (*b*).

(*a*) Evidence of the Rev. D. T. K. Drummond, A. B., and Mr. A. Bruce.
(*b*) Evidence of the Rev. Walter Tait and Mr. James Mackenzie (deacon).

PRESBYTERY OF EDINBURGH—*continued* - - - - - - - - - -

PARISH of OLD CHURCH.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS · when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish Church: Rev. John Lee, D. D. Minister since the beginning of 1835.	This parish is in extent extremely limited, being less than 800 feet from east to west, and not more than 500 feet from north to south, (*a*) area $\frac{1}{100}$ part of a square mile, or 30,522 square yards (*b*). It is wholly a town parish (*a*).	Population according to the Parliamentary census of 1831 - - 1,952 Two returns of the present population were given in evidence. 1. A census of the present population was given by the minister. It was stated to be the result of two surveys, made partly by Mr. Edmonstone, and partly by two of the elders, and partly by the minister. The statements are given according to the answers of the persons themselves, or from the testimony of their neighbours. "In the second survey, a different account was given by several of the people from what was given in the first instance, and there can be scarcely an approach to accuracy (*a*)." According to this census, the population is - - 1,704 Belonging to the Establishment - - - 729 To other denominations - - - - 887 Not known to belong to any denomination - 88 Total population - - - 1,704 In regard to the 88 not known to belong to any denomination, "a considerable number expressly admitted that they went nowhere; and in regard to the others, the fact could not be ascertained (*c*)." The minister states that the population, as taken by the survey, is only 1,704, but that many families were not found at home, so that there may be 200 individuals, or 40 families, omitted. In consequence of the great fires in 1824, the population, which was in 1821 given in the government census as 2,918, has diminished nearly one-third (*a*). Almost the whole population, with perhaps about 20 exceptions, is of the poor and working classes, such as labourers, some shoemakers, and a considerable proportion of hawkers. A great number have no means of support at all. "I have seen much wretchedness in my time, but never have I seen such a concentration of misery as in my parish(*a*)." Among those who are making a living by industry, the average income per week, for a whole family, is below 8 *s.* A husband and wife, elderly people, said they could not make more than 4 *s.* or 5 *s.* per week by their united industry. The population is extremely fluctuating, shifting from house to house, and from parish to parish. In the closes, many of the parishioners are weekly tenants, paying from 6 *d.* to 1 *s.* per week. 2. According to a census given in by a committee of dissenters, there are, Belonging to the Established Church - - 516 — other denominations - - 801 — no denomination - - - 69 Unknown or refused information - - - 39 Total - - - 1,425 According to the same census, 132 families belong to the Established Church. 111 of whom are of the poor and working classes. 181 families belong to other denominations. 152 of whom are of the poor and working classes. 22 families belong to no denomination. All of whom are of the poor and working classes. 12 families are unknown or refused information. 11 of whom are of the poor and working classes (*d*).	*Established Church—Parish Church.* Average attendance seldom more than - 200 Of these very few are parishioners. Of the poor and working classes, probably about - - - - - 40 or 50 The congregation is not fluctuating. The communicants are about - - 130 Of whom are parishioners not more than - - - - - - 10 or 12 (*a*)

(*a* Evid. of the Rev. John Lee, D. D. (*b*) Evid. of Mr. Duncan M'Laren. (*c*) Evid. of Mr. John Edmonstone.
(*d*) Evidence of Mr. D. M'Laren and Mr. D. S. Peddie.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP; Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
Established Church—Parish Church. There is at present no parish church, it having been taken down and not yet rebuilt. The congregation met for several years in the High School, on the Calton Hill. About the beginning of 1835, it removed to the present place of meeting, which is also temporary, and very ill adapted for the purpose. There is nothing doing at present to build a church (*a*).	I. *Accommodation held by Parishioners in all Places of Worship.* 1. The information given by the minister is not very precise. The number of parishioners, he says, belonging to the Established Church who usually attend public worship without the bounds of the parish, can only be learned from the report of the parties themselves; and having found some of their statements incorrect, I do not venture to give the numbers with precision. The adults who profess to attend the Established Churches without the parish, are about - - 290 Only about 200 of them profess to be communicants, many of whom have no seats (*a*). The number of sittings held by parishioners in any place of worship, (exclusive of those attending where sittings are not rented) is - - - - - - - - - - - - - 382 The number of parishioners belonging to the Established Church, capable of attending church, who do not possess, by seat-rent or otherwise, a right of accommodation in any place of worship (Dr. Lee thinks) is about - - - - - - - - - - - - - 201 The number of *families* in the parish who have reported themselves to have no such right (all of which are of the poor and working classes) is above - - - - - - - - 200 The number of individuals who go to no place of worship, there is reason to believe, is at least 250 According to the census by the committee of dissenters: There are sittings held or taken by persons, Belonging to Established Church - - - - 139 — to other denominations - - - - 216 —— 355 Persons who profess to be communicants, Belonging to Established Church - - - - 117 — to other denominations - - - - 224 —— 341 Persons who profess to attend public worship, Belonging to Established Church - - - - 323 — to other denominations - - - - 564 —— 887 Families who did not profess or are not known to have sittings, 69 belonging to Established Church. 88 - - - to other denominations. 22 - - - to no denomination. 12 unknown or refused information. 191 —— Families, no member of which professed or is known to be a communicant, 66 belonging to Established Church. 82 - - - to other denominations. 22 - - - to no denomination. 12 unknown or refused information. 182 —— Families, of whom none professed or known to attend public worship, 8 belonging to Established Church. 18 - - - to other denominations. 22 - - - to no denomination. 12 unknown or refused information. 60 —— According to the same census, there are in the parish persons connected with denominations who do not let sittings in their churches, such as Baptists, Rowites, &c. These amount to 49 individuals of all ages, of whom 7 are communicants and 38 church-goers. There are also Methodists, amongst whom the practice of seat-letting is not universal. Of these there are 31 individuals of all ages, of whom 10 are communicants and 21 church-goers (*b*). II. *Accommodation provided within the Parish—Established Church—Parish Church.* The total number of sittings in the present temporary place of worship is - - - 609 Of which set apart for letting - - - - - - - - - - 575 Allocated to minister and kirk-session - - - - - - - - 34 —— 609 (*c*) During the time the congregation occupied the New High School, no seat-rents were paid. At present the greater part of the congregation being dissatisfied with the accommodation, do not pay for sittings. None of the elders pay for sittings for their families. Several hundred sittings are unoccupied, but are ill adapted for hearing. No sittings are provided for the poor. There is a preaching station in the parish (*see* col. 10) (*a*).

(*a*) Evidence of the Rev. J. Lee, D. D. (*b*) Evidence of Messrs. Duncan M'Laren and D. S. Peddie.
(*c*) Evidence of Mr. J. D. Robertson and the City Chamberlain.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of OLD CHURCH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. John Lee, D.D., Minister.	*Established Church—Parish Church.* Number let and unlet, from Martinmas 1834 to Martinmas 1835. Let - - - - - - - 52 Set apart for letting, but not let - 523 575 Allocated, &c., *see* column 5. Number let and unlet at each rate, from Martinmas 1835 to Martinmas 1836. More than 3 *s.* and not more than 5 *s.* - - { Let - - - 3 / Unlet - - 291 More than 5 *s.* and not more than 7 *s.* - - { Let - - - 5 / Unlet - - 101 More than 7 *s.* and not more than 10 *s.* - - { Let - - - 73 / Unlet - - 102 During the previous years, when the congregation met in the New High School, no seat-rents were paid (*c*). The highest rate of seat-rents is 10 *s.* per annum (*c*). A preference is given to parishioners applying for vacant sittings, and also by a reduction in their favour of 2 *s.* upon all sittings at or above 6 *s.*; 1 *s.* is also taken off all sittings usually let at from 3 *s.* to 4 *s.* There is no reduction on sittings at or below 2 *s.* (*c*). Some of the unlet sittings are always occupied by persons generally in respectable stations (*a*).	*Established Church—Parish Church.* 1. *Seat Rents.* In 1835 - - £. 30 15 8 (*c*) 2. *Collections.* Ordinary. Extraordinary. In 1831 - £. 9 2 – - - £. 18 15 – 1832 - 31 7 6½ - - 28 15 – 1833 - 34 6 4 - - 24 16 – 1834 - 34 – 8¾ - - 19 14 – 1835 - 28 16 2¼ - - 15 – – (*a*) (*b*) (*See* col. 9.)

(*a*) Evidence of the Rev. John Lee, D.D. (*b*) Evidence of Mr. John Waugh.
(*c*) Evidence of the City Chamberlain.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. The seat-rents go to the city revenue, and the ordinary collections to the charity workhouse. The extraordinary collections have been applied for the support of schools, to the Board of Health, the Royal Infirmary, and the General Assembly's Mission in India (*a*).	*Established Church—Parish Church.* The minister draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consist, 1. of the annuity assessment of six per cent. on the house rents within the royalty of the City of Edinburgh; 2. of the produce of the merk per ton, or pack on goods imported into Edinburgh and Leith; 3. of the prestation on ale duty; and, 4. of the interest of 5,000 merks mortified by Lady Yester (*b*). Share of the minister in the free balance remaining for division, of these revenues collected within each year from Whitsunday to Whitsunday, for the last five years: 1830–1 - - - £.555 13 10 1831–2 - - - 433 9 2 1832–3 - - - 582 8 3 1833–4 - - - 532 14 3 1834–5 - - - 548 4 6 The stipend of 1832–3, includes about 100*l.*, being the share of the minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. The stipend of the same year does not include the minister's 18th share of 68*l.* 18*s.* 10*d.*, being the balance of prestation out of the ale duty; and the stipends of the two last years do not include the same share of 151*l.* 15*s.* 5*d.* each year, being the annual amount of the prestation, and of interest on Lady Yester's mortification, for which the clergy rank as creditors. The statute for levying the ale duty, under which the clergy are entitled to a prestation of 137*l.* 17*s.* 8*d.*, of which each minister draws an 18th share, expires in 1837 (*b*).	*Established Church—Parish Church.* Public worship is performed twice every Sabbath, both in the parish church and in the preaching station. The circumstances of the parish do not altogether prevent the minister extending his week-day superintendence over the whole of his parishioners; but there are difficulties, which arise from the occupations of most of them not being in their houses, but at some distance, so that the heads of families are seldom found at home during the day, when they could be visited. They are out early at labour, and home late at night. The constant fluctuation in the parish is another difficulty, which is perhaps greater than any other. The character of the population is one of the greatest of all the difficulties. The minister, in common with the other ministers of Edinburgh, has the charge of a great many institutions, that occupy much of his time, and it is not practicable for him satisfactorily to overtake all the labour. There is in the parish a preaching station capable of holding 230 people, provided for the accommodation of the poor parishioners, supported entirely at the expense of the present parochial minister. It has been open since the last week of December 1835. Not above 20 on an average have availed themselves of it hitherto, indeed not above 10 of the parishioners at any one diet; but the numbers are slowly increasing. It will be better filled, perhaps, when more generally known. This preaching station is fitted up like a church, and quite open to every one, and is exceedingly comfortable (*a*). The chief excuse the people make for not attending church, is the want of proper clothing; "and the truth is, they really are so very ill clothed, that there is more respect to be shown to that excuse than it often receives." They even make the same excuse for not attending the preaching station (*a*). The labours of the city mission extend over this parish (*a*).

(*a*) Evid. of the Rev. J. Lee, D.D. (*b*) Returns by Harry Inglis, Esq. W. S. factor for the clergy of Edinburgh.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of TOLBOOTH.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra,*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church; Rev. Jas. Marshall, Minister.	This parish does not extend more than a quarter of a mile in any direction. It is very densely built, and lies wholly within the town of Edinburgh (*a*).	By the Parliamentary census 1831 - - 3,016 1. Present population according to a survey made by the elders of the parish 2,465 The following classification was at the same time given: Belonging to Established Church - - 1,205 Belonging to other denominations - 908 Not known to belong to any - - - 109 (*a*) 2,222 The difference betwixt the amount of these three classes and the total population, is accounted for by the fact that several of the elders, in the classification made by them, did not include children under 12 years of age (*a*). In regard to the number 109, the minister stated, on his own knowledge, that the columns 1 and 2 should have been stated lower, and the 3d higher, in order to give a correct answer (*a*). The decided majority of each class belongs to the poor and working classes, certainly making less than 20*s.* of weekly wages (*a*). 2. According to a survey by a committee of dissenters, there are, Belonging to Established Church - - 1,364 Belonging to other denominations - 1,034 Belonging to no denomination - - 70 Unknown, or refused to answer - - 53 2,521 According to same survey, 348 families belong to the Established Church; 287 of whom are of the poor and working classes. 229 families belong to other denominations; 186 of whom are of the poor and working classes. 21 families belong to no denomination; 21 of whom are of the poor and working classes. 18 families unknown, or refused information; 14 of whom are of the poor and working classes. There being therefore in the parish, 616 families; 508 of whom belong to the poor and working classes.	I. *Established Church—Parish Church.* No account of the habitual or average attendance has been obtained, further than what is to be gathered from the numbers of let sittings, and from the fact that the church has the appearance of being well filled, and there are many families who sit in it regularly without paying seat-rents. The unlet seats are, for the most part, occupied; so are the free seats. The number attending the parish church as well as seat-holders, has been decidedly increasing during the last year. The congregation very much exceeds the number of communicants (*a*). The number of communicants is - 942 Of whom there are of the poor and working classes, about - - - 525 parishioners, about - - - - - - 160 The number of communicants, both parishioners and non-parishioners, is increasing (*a*). A number of families sit in the church, not one of whom are communicants; and also a number who were not in the habit, till lately, of going to church at all. The greater number of families of this class belong to the working classes (*a*).

(*a*) Evidence of the Rev. J. Marshall.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* It is not stated at what period, or at what cost, this place of worship was erected. It was altered and enlarged in 1831. It is close to the nearest boundary of the parish, and not above a quarter of a mile from the furthest. There is no other place of worship connected with the establishment within the bounds of the parish (*a*).	I. *Accommodation held by Parishioners in all Places of Worship.* 1. The number of sittings held by parishioners in any place of worship, is, according to the minister - - - - - 632 To which add, not included in the above— The free seats for the schools - - - - - 125 Free seats in the passages (*b*) - - - - - 27 —— 784 In this number are not included Roman-catholics and Independents, &c., who do not pay for seats. The minister thinks many persons say they have sittings who have none. There are in the parish 322 families, no member of which has any right to sittings, and it is believed all belong to the working classes (*a*). Of the unprovided, many are church-goers, but a great many of them are not. It is difficult to ascertain the proportion (*a*).

2. According to the survey of the committee of dissenters,

The number of sittings possessed is,
- By those belonging to Established Church - - - 355
- By those belonging to other denominations - - - 328
- —— 683

The number of communicants is,
- Belonging to Established Church - - - - - 388
- Belonging to other denominations - - - - - 343
- —— 731

The number who attend public worship is,
- Belonging to Established Church - - - - - 909
- Belonging to other denominations - - - - - 706
- —— 1,615

Families, no member of which professes or is known to hold a sitting.
- 146 belonging to Established Church.
- 70 belonging to other denominations.
- 21 belonging to no denomination.
- 18 unknown.
- ——
- 255

Families, no member of which professes or is known to be a communicant.
- 141 belonging to Established Church.
- 63 belonging to other denominations.
- 21 belonging to no denomination.
- 18 unknown.
- ——
- 243

Families, no member of which professes or is known to attend public worship.
- 20 belonging to Established Church.
- 21 belonging to other denominations.
- 21 belonging to no denomination.
- 18 unknown.
- ——
- 80

According to the same census, the persons connected with denominations who do not let sittings in their church, amount to 43 of all ages, of whom 11 are communicants, and 30 church-goers. There are also Methodists, amongst whom the practice of seat-letting is not universal, to the number of 76 individuals of all ages, 14 of whom are communicants, and 43 church-goers.

II. *Accommodation provided within the Parish.*

1. *Established Church—Parish Church.*

Number of sittings - - - - - - - - -		1,397
Set apart for letting - - - - - -	1,251	
Allocated by town council:		
To the minister and session - - - - -	21	
Charity schools - - - - - -	85	
Female school - - - - - -	40	
	——	1,397

Of the whole sittings, 203 are stated to be inconveniently placed.

There are in addition to the above number, 27 sittings on forms in the passages, free for the poor, and generally occupied (*a*), and several, number not mentioned, about the pulpit (*a*, *b*).

(*a*) Evidence of the Rev. J. Marshall. (*b*) Return of the City Chamberlain.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TOLBOOTH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities; and Deductions therefrom.
1. Parish Church: Rev. Jas. Marshall, Minister.	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*

Sittings set apart for letting - - - 1,251
Sittings let as at March 1836 - 935
Set apart for letting, but not let - 316
1,251

Allocated, &c., *see* column 5.

Number let and unlet, at each rate:

		1835.	1834.	1833.
More than 2 *s.* and not more than 3 *s.* - -	Let	3	14	14
	Unlet	25	14	14
More than 3 *s.* and not more than 5 *s.* - -	Let	65	59	61
	Unlet	19	2	–
More than 5 *s.* and not more than 7 *s.* - -	Let	99	–	–
	Unlet	16	–	–
More than 7 *s.* and not more than 10 *s.* - -	Let	158	117	123
	Unlet	174	24	18
More than 10 *s.* and not more than 15 *s.* - -	Let	404	246	321
	Unlet	112	235	160
More than 15 *s.* and not more than 20 *s.* - -	Let	74	288	350
	Unlet	33	159	109
More than 20 *s.* and not more than 30 *s.* - -	Let	62	–	–
	Unlet	12	10	10
More than 30 *s.* - - -	Let	–	59	53
	Unlet	–	15	21

The table includes all sittings let during the course of the year, for however short a time. Sometimes sittings are let for one month only.

The highest rate now is 30 *s.* per annum.

It is to be remarked, that the number and rate of sittings let and unlet varies each year. This arises from the preference or lower rate given to parishioners, the new admeasurement of seats, which came into operation at Martinmas, and the reduction of seat-rent at the same period, allowed in certain pews (*b*).

In this church there were changes in the rate of seat-letting at Martinmas 1834 and 1835. At the last change the reductions were considerable; seats at 10 *s.* have been reduced in some instances to 7 *s* (*c*).

The town council have of late (1834) made reductions in the rate of seat-rents, but the cheap seats are for the most part in those portions of the church where the view of the minister is obscured by pillars, and where hearing also is difficult (*a*).

A preference is given to parishioners of paying for vacant sittings, and also by a reduction in their favour of 2 *s.* upon all seats at or above 6 *s.* Seats at 5 *s.* are let to them for 4 *s.*, at 4 *s.* for 3 *s.*, at 3 *s.* for 2 *s.* All seats at 2 *s.* are the same to parishioners and non-parishioners. The order of preference for vacant seats is, 1st, parishioners; 2d, persons within the royalty; and 3d, all persons without the royalty (*b*).

The minister complains that the seat-rents have not been lowered sufficiently for the working classes.

1. *Seat Rents.*

1831 - - -	£. 477 7 –
1832 - - -	542 12 3
1833 - - -	582 11 7
1834 - - -	574 7 –
1835 - - -	520 6 5

2. *Ordinary Collections.*

1831 - - -	£. 173 8 9
1832 - - -	182 11 5¼
1833 - - -	181 7 1¾
1834 - - -	184 12 4
1835 - - -	170 13 3¾

3. *Extraordinary Collections.*

For the five years from Jan. 1831 to Jan. 1835 - - -	£. 836 9 10½

There is a mortification of 19*l.* 14*s.* 4*d.* for Wightman's charity schools. Besides this sum, 600*l.* were collected at the church, and by penny-a-week subscriptions from the scholars, all of which funds were placed in the hands of the corporation of Edinburgh; and in consequence of its bankruptcy, the interest has ceased to be paid, and the institution has got into debt (*c*).

See column 9.

(*a*) Evidence of Rev. J. Marshall. (*b*) Evidence of Mr. J. D. Robertson, and Report of the Town Council.
(*c*) Evidence of Mr. Mackenzie, elder.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents go to the city revenue, and the ordinary collections to the charity workhouse. The extraordinary collections have been applied, during the last four years, to the following charitable institutions and purposes: Wightman's charity school - - £. 174 12 10¼ Sabbath evening schools - - 42 5 – Annuity to the old precentor - - 17 15 – Edinburgh parochial institutions - 97 14 – General Assembly's Highland schools 127 13 – Indian missions - 146 10 – Royal Infirmary - 132 – – Public dispensaries 15 – – Board of health - 83 – – (*a*) £. 836 9 10¼	I. *Established Church—Parish Church.* The minister draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consist of, 1st, the annuity assessment of six per cent on house rents within the royalty of the city of Edinburgh; 2d, produce of the merk per ton or pack on goods imported into Edinburgh or Leith; 3d, prestation on ale duty; and 4th, interest of 5,000 merks mortified by Lady Yester. Share of the minister in the free balance remaining for division, of these collected within each year, from Whitsunday to Whitsunday, for the last five years: 1830–31 - - £. 555 13 10 1831–32 - - 433 9 2 1832–33 - - 582 8 3 1833–34 - - 532 14 3 1834–35 - - 548 4 6 The stipend of 1832–33 includes about 100*l.*, being the share of the minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. The stipend of the same year does not include the minister's 18th share of 68 *l.* 18 *s.* 10 *d.*, being the balance of prestation out of the ale duty; and the stipends of the two last years do not include the same share of 151 *l.* 15 *s.* 5 *d.* each year, being the annual amount of the prestation, and of the interest on Lady Yester's mortification, for which the clergy rank as creditors. The statute for levying the ale duty, under which the clergy are entitled to a prestation of 137 *l.* 17 *s.* 8 *d.*, of which each minister draws an 18th share, expires in 1837 (*c*). There is no manse nor glebe, nor any provision in lieu thereof.	I. *Established Church—Parish Church.* Besides the regular duties of the church on Sundays, the clergyman has had, for six years back, a service every Wednesday evening, at which he personally officiates. There is also a service on the Tuesday and Sabbath evenings, at which the ministers of Edinburgh officiate in rotation. The minister is in the habit of visiting all the families in his parish. The elders also visit the families in their respective districts. Besides the parishioners, the minister has his congregation to visit. From the extra-parochial character of his congregation, the minister stated that he could not undertake the week day superintendence of his parish in the way that would be desirable. "It cannot be affirmed," he added, "that any portion of my parishioners are actually deprived of the means of religious instruction, because the church is open to them; and if they have not sittings, they can find accommodation in those seats that are unlet. But at the same time it is cause of regret to me, and detriment to them, that the sittings are so high in those parts of the church which are favourable for hearing and seeing (*a*)." Of the children attending Wightman's charity school, from 35 to 40 belong to the parish. Children from the parish have no preference. There is a female day and Sabbath school, which is supported by private subscriptions from members of the congregation. All the scholars attending this school do or did belong to the parish (*b*).

(*a*) Evidence of Rev. J. Marshall. (*b*) Evidence of Mr. Mackenzie, elder.
(*c*) Returns of H. Inglis, esq., W. S. factor for the clergy of Edinburgh.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TOLBOOTH—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. Primitive Methodist Congregation, James's Court: Mr. Hugh Campbell, Minister since about July 1835.			II. *Primitive Methodist Congregation*, James's Court. Established in 1828. By the constitution of this connection, the minister is generally changed every year. The changes are appointed by the annual Conference. Persons in the habit of attending, about 200 Average attendance during the months of February, March and April, exclusive of children, about - - 250 The congregation has increased during the last five years, it is supposed to the extent of about - - - 80 All are of the poor and working classes. The number of communicants is - 80 Increase during the last five years, about - - - - - - 38 All are of the poor and working classes (*a*). The numbers of parishioners and non-parishioners attending or communicating have not been ascertained (*a*).

(*a*) Evidence of Messrs. T. Mooney and Hugh Campbell.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TOLBOOTH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
2. Primitive Methodist Congregation, James's Court: Mr. Hugh Campbell, Minister.	II. *Primitive Methodist Congregation*, James's Court. Sittings set apart for letting - - - - 150 Let in December 1835 - - - 70 Set apart for letting, but not let - 80 Allocated, &c. (*See* col. 5.) —— 150 1835. 1834. 1833. 1832. 1831. More than 2 *s.*, and not more than 3 *s.* - - Let 10 10 10 – – Unlet 80 85 90 100 100 More than 3 *s.*, and not more than 5 *s.* - - Let 60 55 50 50 40 Unlet – – – – – The rate of seat-rent has been changed during the course of the last five years. At present, 3 *s.* is charged for a sitting on a form, and 4 *s.* for a chair, which latter sum is the highest seat-rent charged (*a*). The rates of seat-rents are fixed at the quarterly meetings. The unlet sittings are generally occupied by the working classes.	II. *Primitive Methodist Congregation*, James's Court. 1. *Seat Rents.* 1831 - - - £.8 – – 1832 - - - 10 – – 1833 - - - 11 – – 1834 - - - 12 – – 1835 - - - 13 – – 2. *Collections.* 1831 - - - £.18 – – 1832 - - - 20 – – 1833 - - - 21 – – 1834 - - - 24 – – 1835 - - - 28 – – These sums are given only as general or average statements, without observing odd shillings or pence. The sums under the head of collections include quarterly subscriptions by the members of the congregation (*a*). 3. There are extraordinary collections for missionary labours made at meetings in the hall, the amount of which has not been stated (*a*).

(*a*) Evidence of Messrs. T. Mooney and Hugh Campbell.

PRESBYTERY OF EDINBURGH—*continued.*

1. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Primitive Methodist Congregation*, James's Court. This congregation meets in a hall belonging to the incorporation of bakers, for which a rent of 10 *l.* is paid; it is used for no other religious purposes than those of the congregation. The bakers meet in it occasionally on week nights. It belongs exclusively to the congregation on Sabbaths, and on Monday and Wednesday evenings. The lease is from year to year. There is one dwelling-house inhabited by persons belonging to the congregation, situated about 2 ¼ miles from the place of worship (*a*).	II. *Primitive Methodist Congregation*, James's Court. The hall in which the congregation meets is seated with chairs and benches. The number of sittings is - - - - - 250 Set apart for letting - - - - - 150 Free to the poor - - - - - 100 250 The hall might be made to accommodate a greater number, perhaps 300. The free seats are on forms, in a particular part of the church; they are filled by the first comers. The free seats are generally occupied (*a*).

(*a*) Evidence of Messrs. T. Mooney and Hugh Campbell.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Primitive Methodist Congregation*, James's Court. The seat-rents are applied in paying the minister's stipend. The collections are applied in paying the rent of the hall and the minister.	II. *Primitive Methodist Congregation*, James's Court. The annual stipend enjoyed by the minister is 36 *l.* 8 *s.* This sum is not variable in amount; it is permanent. The members subscribe when necessary to make it up; but if it is not raised in Edinburgh, application is made to the Connection Fund in England. There is likewise 5 *l.* 15 *s.*, allowed annually, to provide a dwelling-house for the minister.	II. *Primitive Methodist Congregation*, James's Court. The minister officiates three times on Sabbath, and twice upon week nights. There are prayer-meetings weekly in each of the following places, viz. West Portsburgh, College Wynd and Mills. These meetings have been held for the last nine years; the minister officiates; they are held in dwelling-houses, inhabited by members of the congregation; about 20 attend at each of them; not all of those who attend are members of the congregation. The circumstances of the congregation do not prevent the minister extending his labours beyond the whole of them. For the four last months of 1835 he went regularly each week to Alloa, at his own expense, where he preached every Thursday night. The minister of this congregation is the only one of his connection in the district (*a*). It was stated that there are Sabbath schools; but no farther information was given.

(*a*) Evidence of Rev. H. Campbell and Mr. T. Mooney.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TRINITY COLLEGE.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. William Cunningham, Minister, since January 1834.	An original parish. Wholly a town parish. The territorial division of the parish is in no respect inconvenient (*a*). Its area contains 52,711 square yards, or 1-58th part of a square mile (*b*).	By the Parliamentary census of 1831 the population was 4,244. The results of two surveys of the present population were given in evidence. 1. According to the first, which was taken by persons employed by the parish minister, there are: Belonging to the Established Church - 18,04 To other religious denominations - 1,655 Persons not known, or confessing that they went to no church, or attached to no sect - 171 Total - - 3,630 There are 944 families in the parish. This is understood to be exclusive of Paul's Work, which contains a population of some hundreds, but is now annexed *quoad sacra* to Leith Wynd parish. The whole of the population, with the exception of 44 families, comprising 224 individuals, are of the poor and working classes, and these belong, in nearly equal proportions, to the Established Church and other denominations. Total poor and working classes, 3,362 (*a*). 2. According to the second survey, made under the direction of a committee of dissenters, there are: Belonging to the Established Church, 1,321 — to other denominations - 1,779 Unknown - - - - - 35 Attending no church - - - 338 Total - - - 3,473 According to the same survey, 359 families belong to the Established Church, 329 of whom are of the poor and working classes; 446 families belong to other denominations, 413 of whom are of the poor and working classes; 13 families unknown, All of whom are of the poor and working classes. 100 families belong to no church, 99 of whom are of the poor and working classes. There are, therefore, according to this survey: 918 families in the parish, 854 of whom are of the poor and working classes. *N.B.*—This survey did not include Trinity College Hospital, the occupants of which, at the date of the first survey, were 45 in number.	I.—*Established Church.—Parish Church.* The average attendance throughout the year not given. But the persons present at public worship were counted on two recent Sundays, when they amounted, In the forenoon to - - {291 / 298} Afternoon to - - - {338 / 312} Increased considerably within the last two years, the present minister having, it was stated, found the church nearly empty. The number of persons in the habit of attending is at least 400. One fourth of the congregation, including nearly all the parishioners, are of the poor and working classes. The communicants are, Parishioners - - - 36 Non-parishioners - - 189 Total - - - 225 The whole number of communicants has been stationary for the last two years, but the number of parishioners who are communicants has increased by 31 persons. Of the parishioners who are communicants, the number belonging to the poor and working classes is - - - - - 33 Of the non-parishioners (*a*) - - - 45 At 20th February 1836, the number of sittings on which abatement had been allowed, as let to parishioners, (*see* col. 6), was 18 (*b*).

(*a*) Evidence of the minister. (*b*) Evidence of Mr. D. M'Laren.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* The parish church was built about 1470. Its internal arrangements were considerably altered about 23 years ago. It is cold and uncomfortable (*a*). The town council have lately resolved to expend 600 *l.* or thereby in fitting it up on an entirely new plan (*b*). It stands at one of the boundaries of the parish (*a*).	I. *Accommodation held by Parishioners in all Places of Worship.* 1. According to the survey of the parish minister, the number of sittings held by parishioners in all places of worship, appears to be 585. This is exclusive of the seats occupied by such parishioners as attend churches where no seat-rents are taken, of whom 47 were found in one district, containing 2,083 individuals. Of these the sittings held in churches of the Establishment out of the parish, are 186. 582 families, containing 2,039 souls, profess to have no right to sittings any where.

Many persons who had not a right of sitting, stated that they had the enjoyment of seats, and attended public worship.

The number of communicants is,

Belonging to the Established Church	252	
— to other denominations	404	
(*a*) Total		656

2. According to the survey made by the committee of Dissenters,

The number of sittings possessed is,

By those belonging to the Established Church	254	
91 being in the old city churches, and 163 in other churches and chapels.		
By those belonging to other denominations	516	
		770

N.B.—There are in the parish 103 persons belonging to denominations who do not let seats, to whom 26 sittings are allowed in the number, 516.

The number of communicants is,

Belonging to the Established Church	301	
— other denominations	586	
		887

Number of Persons who attend public worship is,

Belonging to the Established Church	775	
— other denominations	1,125	
		1,900

The families, no member of which professes or is known to hold a sitting,

240 belonging to the Established Church.
141 - - - - other denominations.
100 - - - - no church.
13 unknown.
494

Families, no member of which professes or is known to be a communicant,

195 belonging to the Established Church.
129 - - - - other denominations.
100 - - - - no church.
13 unknown.
437

Families, no member of which professes or is known to attend public worship,

37 belonging to the Established Church.
33 - - - - other denominations.
97 - - - - no church.
13 unknown.
180

II.—*Accommodation provided within the Parish.*

1.—*Established Church.—Parish Church.*

Number of sittings		771
Set apart for letting	743	
Allocated by authority of town council to minister	12	
— session	16	
		771
Free seats in the passages		26
Total number		797

36 of the sittings set apart for letting are claimed by the Trinity Hospital, and partly occupied by its inmates.

Sittings set apart for letting and inconveniently placed, being behind Gothic pillars, which prevent the sitters from seeing the minister	108
In which the minister is said to be imperfectly heard	90
	198

But the projected alterations (*vide* Col. 4.) will remove these inconveniences.

The free sittings in the passages are uncomfortable. They are not allocated to particular individuals. They are partially occupied.

The minister states that there is a want of sittings for the poor, many parishioners declaring that they cannot attend church because they cannot pay for seats. At Martinmas 1835 he paid half the seat-rent of about a dozen poor persons.

In letting seats a preference is given to parishioners. *Vide* Col. 6.

There is a preaching station. *Vide* Col. 10.

(*a*) Evidence of the minister, and the Rev. Messrs. Wilson and Johnson, and Mr. Smellie.
(*b*) Evidence of Mr. D. M'Laren.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of TRINITY COLLEGE —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. William Cunningham, Minister.	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*

Seats set apart for letting - - - - 743
Let as at 1836 - - - - 298
Unlet - - - - - 445
Allocated, &c. *see* column 5. —— 743

Number let and unlet at each rate:

Sittings at		1835.	1834.	1833.
More than 1 *s.* and not more than 2 *s.*	Let	–	–	–
	Unlet	41	–	–
More than 2 *s.* and not more than 3 *s.*	Let	9	–	–
	Unlet	30	–	–
More than 3 *s.* and not more than 5 *s.*	Let	15	66	11
	Unlet	64	182	164
More than 5 *s.* and not more than 7 *s.*	Let	2	422	340
	Unlet	35	11	94
More than 7 *s.* and not more than 10 *s.*	Let	114	–	–
	Unlet	152	–	–
More than 10 *s.* and not more than 15 *s.*	Let	185	–	–
	Unlet	96	–	–

The number let and unlet at each rate in 1831–32, not given.

The highest rate of seat-rent now demanded is 10 *s.* per annum. The number of let sittings in the above table includes all those which were let for whatever period within each year, ending at Martinmas (*b*).

The 36 sittings claimed by Trinity Hospital, (col. 5.) are included among the unlet sittings.

1. *Seat Rents.*

Annual amount of seat-rents at years ending Whitsunday.

1831 - - -	£. 53	19	6
1832 - - -	50	2	6
1833 - - -	55	9	11
1834 - - -	139	10	11
1835 - - -	168	13	4 (*b*)

2. *Ordinary Collections.*

Amount of years ending 30th June.

1831 - - -	£. 73	14	2½
1832 - - -	80	13	6½
1833 - - -	94	6	10½
1834 - - -	61	15	11¼
1835 - - -	56	17	10½ (*b*)

3. *Extraordinary Collections.*

1831 - - -	£. 16	14	1
1832 - - -	35	10	–
1833 - - -	28	4	–
1834 - - -	44	–	–
1835 - - -	66	7	6 (*a*)

See column 9.

The sittings in which the minister is not seen (108), and where he is imperfectly heard (about 90 more), are said nearly to correspond with those rated at 4 *s.* and under, and to diminish the likelihood of these sittings, as well as the pews in which they are, being let.

Some of the unlet seats are generally occupied, chiefly by poor parishioners (*a*).

By a late resolution of the town council, parishioners have a preferable right to the vacant sittings, and are entitled to an abatement from the rent, according to the following scale:

Sittings rated at 3 *s.* are let to parishioners at 2 *s.*
Ditto - - 4 *s.* - - - ditto - - 3 *s.*
Ditto - - 5 *s.* - - - ditto - - 4 *s.*

Sittings rated at 6 *s.* and upwards, are let to parishioners at a reduction of 2 *s.* Vacant sittings rated from 2 *s.* to 6 *s.* at the reduced or parishioners' rates, are reserved for the less opulent classes, viz., who pay less than 10 *l.* of real rent, or who are assessed at less than 8 *l.*; and such sittings, if taken by other classes, are liable to be resumed at the end of the half year, if necessary for the accommodation of the poorer parishioners (*b*).

Sittings rated at and under 8 *s.* (6 *s.* to parishioners,) are, by the same resolution of the town council, directed to be let half-yearly; and if sittings are applied for in the middle of the term, they are to be let at proportionable rates for as many months as may remain. After parishioners, persons resident within the Royalty have a preferable right to vacant sittings.

The average price of seats is 5 *s.* 7 *d.* to parishioners, and 7 *s.* 3 *d.* to non-parishioners.

The minister stated that the seat-rents were greatly raised at Martinmas 1834, which increased the rental and diminished the number of sittings taken, but it had no effect on the ordinary attendance. The rents were lowered again at Martinmas 1835, but not nearly to their former rates, and without any sensible effect (*a*).

The following table shows the number of sittings, rated to parishioners at 5 *s.* and under, before and after the period of the change referred to:

Martinmas,	1833.	1834.	1835.
At 5 *s.* and under - - - -	175	204	267
At 4 *s.* and under - - - -	33	167	227
At 3 *s.* and under - - - -	–	119	159
At 2 *s.* and under - - - -	–	82	159 (*c*)

(*a*) Evidence of the Minister. (*b*, *c*) Evidence of the City Chamberlain, Mr. J. D. Robertson, Mr. D. M'Laren, and Mr. Waugh, the treasurer of the charity workhouse.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents form part of the revenues of the city of Edinburgh. The ordinary collections form part of the regular funds of the poor of the city. The extraordinary collections have been applied to the Infirmary, Assembly's Indian mission, board of health, Assembly's schools, parochial institutions, parish missionary and parish school. The first application of part of them to a missionary and parish school was in 1835 (*a*).	I. *Established Church—Parish Church.* The minister draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consist (1) of the annuity assessment of six per cent. on house rents within the royalty of the city of Edinburgh; (2) of the produce of the merk per ton or pack on goods imported into Edinburgh and Leith: (3) of the prestation on ale duty; and (4), of the interest of 5,000 merks mortified by Lady Yester. The share of the minister in the free balance remaining for division of the general revenues of the clergy of the city of Edinburgh, collected within each year, from Whitsunday to Whitsunday, for the last five years. 1830–31 - £. 555 13 10 1831–32 - 433 9 2 1832–33 - 582 8 3 1833–34 - 532 14 3 1834–35 - 548 4 6 *Note.*--The stipend of 1832-33 includes about 100 *l.*, being the share of the minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. For this sum the clergy rank as creditors of the city. The stipend of the same year does not include the minister's 18th share of 68 *l.* 18 *s.* 10 *d.*, being the balance of prestation out of the ale-duty, and the stipends of the two last years do not include his same share of 151 *l.* 15 *s.* 5 *d.* each year, being the annual amount of the prestation and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale-duty, under which the clergy are entitled to a prestation of 137 *l.* 17 *s.* 8 *d.*, of which each minister draws an 18th share expires, in 1837 (*b*).	I. *Established Church—Parish Church.* The minister states, that the parish is too populous to admit of his giving full and adequate week-day superintendence to all its inhabitants: while the poverty and general character of the great mass of the population throws very great obstacles in the way of leading them to attend at all, and especially to attend regularly upon Divine ordinances. A hall which holds about 120 persons is hired, which is used as a preaching station, where public worship is performed twice every Lord's-day, at the usual hours, by a probationer of the church, who also devotes his whole time to missionary labours in the parish, at a salary of 60 *l.* a year. There are neither seat-rents nor collections at the preaching station. It is usually attended by about 70 persons, but there are 120 who attend more or less regularly. The plan has been in operation since a few months after the minister came into the parish. There are five Sabbath-schools, under the superintendence of the session, attended by about 208 children. The expense of all these means of religious instruction is about 100 *l.* a year, which is defrayed by the sum of 16 *l.* a year, received from the parochial institutions, and a collection made in the parish church, but principally at the personal expense of the minister (*a*).

(*a*) Evidence of the Minister. (*b*) Returns by Harry Inglis, Esq. W. S., factor for the clergy of Edinburgh.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TRINITY COLLEGE —*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. Lady Glenorchy's Chapel. Rev. T. S. Jones, D. D., minister for 56 years past. Rev. Thomas Liddell, assistant minister since 1831.			II. *Established Church—Lady Glenorchy's Chapel.* Established in 1775. The average attendance not ascertained. The number of persons in the habit of attending, from - - - 1,200 to 1,300 About one third of whom are of the poor and working classes. Decreased about 150 or 200 in the last five years. Communicants, on an average - - - 630 Nearly stationary for the last five years. About a third part of the communicants belong to the poor and working classes. The congregation is scattered over the town (*a*).

(*a*) Evidence of the Rev. Thomas Liddell.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TRINITY COLLEGE —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES; their Source and Amount; Liabilities and Deductions therefrom.
2. Lady Glenorchy's Chapel. Rev. T. S. Jones, D. D., minister. Rev. Thomas Liddell, assistant.	II. *Established Church—Lady Glenorchy's Chapel.* Seats set apart for letting - - - - 1,388 Let at 11th February 1836 - 1,023 Unlet - - - - - - 365 Allocated, &c., *see* column 5. —— 1,388 The number and rate of sittings let and unlet for the five preceding years could not be ascertained. The highest seat-rent is 25 *s.*, at which rate there are only eight sittings, which are all let. The next highest rate (the front gallery) is 16 *s.*, and from that rate they descend as low as 2 *s.* The unlet sittings are not generally occupied (*a*).	II. *Established Church—Lady Glenorchy's Chapel.* 1. *Seat Rents.* Annual Amount of Seat-rents. In 1831 - - - £. 468 8 3 1832 - - - 438 4 2 1833 - - - 393 18 9 1834 - - - 376 17 9 1835 - - - 363 4 3 2. *Collections.* Annual Amount of Collections. Ordinary. Extraordinary. 1831 - £. 224 18 1 - £. 160 18 9½ 1832 - 208 3 6¼ - 71 13 7 1833 - 176 9 9⅜ - 64 7 6 1834 - 172 3 6½ - 78 1 –¼ 1835 - 168 19 9 - 41 3 3 3. The trustees of the chapel have some additional funds, the nature and amount of which were not stated. There is no debt affecting the property.

(*a*) Evidence of the Rev. Thomas Liddell.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Established Church—Lady Glenorchy's Chapel.* The chapel was built in 1775. It was founded and endowed by Lady Glenorchy, as a chapel in connexion with the Church of Scotland, by whose trustees it is now held, under certain regulations for the government of the congregation, which were offered by the founder and accepted by the church courts. In consequence of a provision in Lady Glenorchy's will, no district has been assigned to it, and it has not been erected into a parish church by the General Assembly. It is applied to no other purposes than the regular celebration of public worship. Only one family comes from beyond the bounds of the city (*a*).	II. *Established Church—Lady Glenorchy's Chapel.* Number of sittings - - - - - - - - 1,514 Set apart for letting - - - - - 1,388 Allocated to minister and elders - - - 22 Free - - - - - - - - 104 Total - - - —— 1,514 About 40 or 50 of the free sittings are occupied by the children attending the school attached to the chapel. The remainder are occupied by the poor. They are not allocated to particular individuals (*a*).

(*a*) Evidence of the Rev. Thomas Liddell.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Established Church—Lady Glenorchy's Chapel.* The seat-rents are applied towards payment of the ministers' stipends. *See* column 9. Part of the ordinary collections are applied to support of the poor belonging to the congregation. There was so expended in 1831 - £.103 8 3 1832 - - 81 12 – 1833 - - 92 13 6 1834 - - 70 9 – 1835 - - 74 16 10 When any of the poor of the congregation obtain parochial relief, the circumstances of the case are investigated, and in general aid from the collections is withheld when they obtain it from any other source. The extraordinary collections are applied to missionary societies, the General Assembly's Indian mission, Assembly schools in the Highlands, the board of health, and the school in connexion with the chapel. The other funds in the hands of the trustees are applied to the payment of the schoolmasters' and beadles' salaries, books for the school, repairs upon the buildings, and making up the ministers' stipend, for which the seat-rents are not sufficient. The minister stated, that from the heavy burden on the chapel, by the payment of stipends to two ministers, the capital of this fund has been encroached on for the last few years; so that if that fund had not existed, there must have been a considerable debt on the chapel (*a*).	II. *Established Church—Lady Glenorchy's Chapel.* The first minister has a fixed stipend of 400 *l.* a year; the second, one of 200 *l.*, secured by the bond of the trustees. There is no manse nor glebe, nor provision in lieu of them (*a*).	II. *Established Church—Lady Glenorchy's Chapel.* Public worship is performed twice every Sunday. The assistant minister has officiated alone since 1833. He states, that from the circumstance of the congregation being drawn from all parts of Edinburgh, it is impossible for him to extend towards the members a sufficient week-day superintendence. When engaged in visiting the congregation, if he is informed that there are any persons in the neighbourhood extremely destitute in any respect, he visits them; though he feels, when engaged in such a duty, that his time is occupied otherwise, however beneficially, than devoting it to the service of those who have a natural and proper claim to it. There is a school attached to the chapel, where between 100 and 120 poor children from the neighbourhood (most of whose parents, it is understood, do not belong to the congregation) are taught the usual branches of a religious education. This school is under the direction of the trustees and the session; and to enable the teacher to instruct the children at a reduced charge, a small part of the revenue is applied to pay him a salary (*a*).

(*a*) Evidence of the Rev. Thomas Liddell.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - -

PARISH of TRINITY COLLEGE —*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
3. Independent Congregation, Chalmers' Close: No Minister.			III. *Independent Congregation,* Chalmers' Close. Evidence was taken in regard to this congregation while it was in the way of meeting regularly; but upon the 16th of March 1836, the minister of the parish stated that the chapel had been shut up for three Sundays, and he understood the congregation did not mean to make use of it again. The Rev. G. D. Cullen, of the Independent congregation, Leith, stated that it had been rented by a few friends connected with the independent churches in Edinburgh, as a preaching station, but that the congregtaion has fallen off, partly in consequence of the illness of one of the preachers, and there had been a suspension of public worship; but the great probability was that it would be occupied again, either by the Independents or a body of Methodists. The minister of the parish stated, that this was the same congregation of Methodists who now meet in the Calton Convening Hall. (*a*) Established in November 1835. The average attendance previous to January 1836 was about - - 100 Decreased during that month in consequence, it was supposed, of the state of the weather. Not known whether those attending were members of other congregations. Almost all of the poor and working classes. No communicants, the church not having been formed. (*b*)

(*a*) Evidence of Rev. W. Cunningham and the Rev. G. D. Cullen. (*b*) Evidence of Mr. J. Milne, one of the managers.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - -

PARISH of TRINITY COLLEGE —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
3. Independent Congregation, Chalmers' Close: No Minister.	III. *Independent Congregation,* Chalmers' Close. 320 sittings, all free.	III. *Independent Congregation*— Chalmers' Close. There were collections at the door, averaging about 10 *s.* a week, and subscriptions were procured, chiefly from persons of the same denomination, to make up the amount to which the collections might be deficient for paying the rent of the chapel, and incidental expenses (*a*).

(*a*) Evidence of Mr. James Milne, one of the managers.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
III. *Independent Congregation*, Chalmers' Close. The congregation assembled in a chapel, having a school-room under it. The property of the Glassites. Rented from them for one year, at 20 *l.* per annum. Not used except for public worship, and public meetings for religious purposes.	III. *Independent Congregation*, Chalmers' Close. 320 sittings, all free, and of which about a third were usually occupied chiefly by the poor and working classes. (*a*)

(*a*) Evidence of Mr. James Milne, one of the managers.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
III. *Independent Congregation*, Chalmers' Close. The collections and subscriptions were applied to pay the rent of the chapel, and incidental expenses. The congregation not being regularly formed, they had no poor of their own. (*a*)	III. *Independent Congregation*, Chalmers' Close. There was no minister. (*a*)	III. *Independent Congregation*, Chalmers' Close. There was no minister, but public worship was celebrated in the chapel by a number of clergymen of the Independent denomination three times every Sunday. There was a prayer meeting on the Sunday morning. The congregation was under the direction of 18 managers, all members of the other Independent churches of Edinburgh, four of whom attended in rotation. The managers visited the poor in the neighbourhood, from door to door, and invited them to attend. Many persons so invited came to the chapel, and became regular attenders. A great many attended irregularly. The managers had no particular districts for visiting. There was a Sabbath-school attached to the chapel, the trifling expense of lighting which was defrayed by the persons connected with it, and not supplied from the collections. (*a*)

(*a*) Evidence of Mr. James Milne, one of their number.

PRESBYTERY OF EDINBURGH—*continued.*

NEW NORTH PARISH.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
The New North Church. Rev. John Bruce, minister.	This parish was formed, it is believed, by the authority of the town council of Edinburgh, about the year 1699. It lies within the ancient royalty of Edinburgh, and contains 22,354 square yards, or $\frac{1}{138}$ part of a square mile. The clergyman complains of the boundaries as inconvenient, in consequence of their being intersected by streets, especially at one place, where they are intersected by a portion of the Old Greyfriars parish. *Vide* col. 10. (*a*)	By the Parliamentary census of 1831, the population amounted to 1,350. The results of three surveys of the present population were given in evidence. (*See* Gen. Report.) 1. According to the first, which was made by Mr. Waddell, parish missionary, and is founded partly on his personal knowledge, partly on the statement of the parties. The population is - 777 Of whom there are— Belonging to the Establishment 419 Of whom there are of poor and working classes 414 Belonging to other denominations - - 291 Of whom there are of the poor and working classes 254 Known to belong to no denomination 67 All of the poor and working classes 67 Total population - - - - - 777 Total poor and working classes 735 Among the poor and working classes, none, it is thought, are included whose weekly earnings exceed 12 *s.* The population has been diminishing for some years back, in consequence of the city improvements. Last year 200 persons were dispossessed of their houses, and the year before, 400. The dilapidation of the houses still going on. (*a*, *c*) 2. According to another survey made by Mr. Waddell, and given in evidence by Dr. Chalmers, the result is nearly identical. The total population is - - 777 Belonging to Estab. Church - 421 —— to other denom. - 290 —— to no denomination 66 777 3. According to the third survey, which was made by a committee of Dissenters, The population is - - - 489 Belonging to the Estab. Church 263 Belonging to other denom. - 191 Unknown, or belonging to no denomination - - - 35 Total - - - - 489 74 families belong to the Established Church; 66 of whom are of the poor and working classes. 43 families belong to other denominations; 31 of whom are of the poor and working classes. 11 families unknown, or belonging to no church; 10 of whom are of the poor and working classes. —— Thus there are in the parish— 128 families; 107 of whom are of the poor and working classes. *N. B.*—This survey did not extend over those parts of Forrester's-wynd and the West Bow which are within the New North parish.	*Established Church.* The average attendance is, in December, January and February, about - 1,000 July, August and September, about - 650 The number of persons in the habit of attending not ascertained. The non-parishioners could not be added, in consequence of their dwelling in all parts of the city. The parishioners in the habit of attending are - - - - - 34 Belonging to the poor and working classes,— Parishioners - - - - 33 Non-parishioners, a small proportion. The communicants are,— Parishioners - - - - 21 Increase about ½ in two years. Non-parishioners, about - - 879 Stationary for five years. Total - - - - - - 900 Of whom belong to the poor and working classes,— Parishioners - - - - 20 Non-parishioners, about - - 120 Total poor and working classes, about - 140 (*a*) At 20th Feb. 1836, the number of sittings let in the church, at the rates chargeable from parishioners, was (*d*) - - - - - 17 The minister states, that formerly the congregation was, to a considerable extent, parochial; but that an exorbitant rise of the seat-rents took place about 16 years ago, the immediate consequence of which was to exclude a great proportion of the parishioners. And he ascribes the fact, that so few parishioners are yet connected with his congregation, partly to the seat-rents having been kept at the same rate till last year, partly to the disadvantageous site of the present place of worship, out of the parish (*vide* col 4.), and partly to the parishioners being now poorer, less accustomed to church-going, and of more migratory habits than formerly. (*a*) The parishioners generally think the church of St. Giles is the parish church of their parish, those at least whom the minister has not had an opportunity of informing. Formerly the parishioners consisted much more than now of persons in good circumstances.

(*a*) Return of the Rev. John Bruce.
(*b*) Evidence of - - ditto. [No reference in Text to note (*b*).]
(*c*) Evidence of Mr. David Waddell.
(*d*) Evidence of Mr. D. M'Laren.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

Established Church.

There is no place of worship in the parish, except a preaching station, as to which, *vide* col. 10.

The congregation assembles at present in the Brighton-street chapel, situated in the parish of St. Cuthbert's, but not far distant from any part of this parish.

The original parish church was one of four churches contained in St. Giles', in which there are now only two, the number having been reduced by recent alterations on the building. Before these alterations were begun, the town council were bound by Act of Parliament to build a new place of worship for this parish, but none is yet commenced. On commencing to alter St. Giles', in 1829, the town council took for the congregation a lease of the Methodist chapel, Nicolson-square, till Martinmas 1835, and then they rented for the same purpose the present place of worship, which is nearer the parish. (*a*, *b*)

The minister states, that it is not sufficiently known to and not regarded as the parish church by the parishioners, who still consider St. Giles' in that light.

He also describes it to be very damp, and of an uncomfortable appearance.

5. ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by Parishioners in all Places of Worship.*

1. According to the survey of Mr. Waddell, a parish missionary, given in evidence by the parish minister,

Number of sittings possessed by parishioners in all places of worship,

By 120 families, containing 419 individuals, belonging to the Established Church	33
By 61 families, containing 291 individuals, & belonging to other denominations	84
By 1 family, professing to belong to no denomination, but renting, though never occupying, two sittings	2
Total	119

N.B.—There was a census taken of a part of the parish, containing 190 persons, by Mr. Laing, a parish missionary, which made the sittings 25 more than appeared in the same portion of Mr. Waddell's survey; but Mr. Waddell thought his own the more correct, Mr. Laing having been a stranger to the people.

Communicants:	Belonging to the Established Church	64
	Belonging to other denominations	75
	Total	139 (*c*)

Persons in the habit of attending in all places of worship not stated.

Persons usually attending public worship in places of worship connected with the Establishment other than the parish church	100
Parishioners attending in the present parish church	34
Total attending in Established Churches	134 (*a*, *b*)

This is understood to be exclusive of the attendance of parishioners at the preaching station. (*See* col. 10.)

129 families, containing a population of 415, have no such right of accommodation, by payment of seat-rents or otherwise, in any place of worship.

2. According to the survey of the Dissenters' committee, the sittings held by the parishioners are:

In Established Churches	31
In other places of worship	73
	104

The communicants are—Belonging to Established Church	38
Belonging to other denominations	66
	104

Persons who attend public worship—	
Belonging to Establishment	170
Belonging to other denominations	132
	302

Families, of which no member professes or is known to hold a sitting:
48 belonging to Establishment.
18 belonging to other denominations.
11 unknown, or refused information.

77

Families, of which no member professes or is known to be a communicant:
47 belonging to Establishment.
13 belonging to other denominations.
11 unknown, or refused information.

71

Families, of which no member professes or is known to attend public worship:
2 belonging to Established Church.
1 belonging to other denominations.
11 unknown, or refused information.

14

II. *Accommodation provided.—Established Church.*

There is no place of worship within the parish, except the preaching station, which may accommodate upwards of 150 persons. (*Vide* col. 10.)

Sittings in Brighton-street chapel are		1,233
Set apart for letting	1,193	
Allocated to minister	8	
—— to Session	16	
—— to band	16	
		1,233
Add free sittings in the passages		24
Total		1,257

The free sittings in the passages are under seats, without book-board.
In the letting of seats, a preference is given to parishioners. (*Vide* col. 6.)

(*a*) Return of Rev. Mr. Bruce. (*b*) Evidence of ditto. (*c*) Evidence of Mr. David Waddell.
(*d*) Evidence of Mr. Johnston. (*f*) Appendix, No. [no reference in text to (*d*) & (*f*)]

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

NEW NORTH PARISH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
The New North Church. Rev. John Bruce, minister.	*Established Church.* Sittings in Brighton-street chapel, set apart for letting - - - - - - - - 1,193 Let, February 1836 - - - 1,129 Unlet - - - - - - 64 Allocated, &c. *see* col. 5. 1,193	*Established Church.* 1. *Seat Rents.* Amount of seat rents, in 1831 - - - £. 618 14 3 1832 - - - 703 10 7 1833 - - - 728 17 1 1834 - - - 711 18 2 1835 - - - 653 - 4

The following Table exhibits the number of sittings let and unlet, at each rate, in the Methodist chapel, while in the occupation of the New North congregation, for the last three years:—

		1835.	1834.	1833.
More than 2*s.* and not more than 3*s.* - -	let	14	–	–
	unlet	2	–	–
More than 3*s.* and not more than 5*s.* - -	let	48	–	–
	unlet	2	–	–
More than 5*s.* and not more than 7*s.* - -	let	108	24	31
	unlet	2	10	3
More than 7*s.* and not more than 10*s.* - -	let	167	118	119
	unlet	13	16	15
More than 10*s.* and not more than 15*s.* - -	let	779	970	972
	unlet	5	36	38
More than 20*s.* and not more than 30*s.* - -	let	55	62	70
	unlet	7	8	–

The highest rate of seat rents, which was formerly 25*s.* is now reduced to 20*s.* per annum.

The difference in the sum total of the let and unlet seats in 1833, 1834 and 1835 is accounted for by alterations in the measurement of the seats.

The above results are taken as at Martinmas, and comprehend the seats let at all periods throughout the year, as when they are not let at Martinmas, the regular letting season for the ensuing year, it is customary to let them for the period of the annual term which remains, making a corresponding deduction for the number of months which have elapsed. Seats also not exceeding 8*s.* of rent, are let to the poorer classes half-yearly.

Since November 1835, the following rules of abatement and preference have been adopted in all the old town churches. 2*s.* have been abated from all seats above 6*s.* Those of 5*s.* and 6*s.* have been reduced to 4*s.*, seats of 4*s.* to 3*s.*, and those of 3*s.* to 2*s.* A preference also is granted to parishioners over all other applicants, including persons resident beyond the parish, but within the royalty, and to these last a preference is given over persons residing beyond the royalty.

The average price of seats is to parishioners 7*s.* 3*d.*; to non-parishioners 9*s.* 1*d.*

The clergyman observes, that the parishioners have not derived much advantage from these arrangements. (*a*, *b*, *c*, *d*)

2. *Collections.*

	Ordinary, in	Extraordinary, in
1831 -	£. 161 16 –¼	£. 196 6 –
1832 -	187 1 7¾	147 10 6
1833 -	168 7 1¼	119 15 3½
1834 -	171 7 –¼	377 7 6
1835 -	167 9 –¾	228 4 – (*a*, *c*, *e*)

See col. 9.

(*a*) Return of Rev. Mr. Bruce. (*b*) Evidence of ditto. (*c*) Return of Town Chamberlain.
(*d*) Evidence and Note of Mr. Robertson. (*e*) Return of Treasurer of Charity Workhouse.

PRESBYTERY OF EDINBURGH—*continued.*

8.

APPLICATION of REVENUES

Established Church.

The seat rents form part of the general funds of the Incorporation of the city of Edinburgh.

The ordinary collections are paid to the city poor, under the direction of the managers of the charity workhouse.

The extraordinary collections have been distributed as follows:—

	Religious Purposes. £. s. d.	Benevolent. £. s. d.
1831	47 1 –	110 15 –
1832	33 6 –	61 – –
1833	33 15 –	23 18 –
1834	36 – –	59 – –
1835	33 10 –	50 10 –

	Educational. £. s. d.	Music. £. s. d.
1831	26 10 –	38 10 –
1832	35 4 6	18 – –
1833	41 5 3½	20 17 –
1834	259 8 –	22 19 6
1835	130 – –	15 4 – (*a*)

9.

Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.

Established Church.

The ministers draw their proportional share of the general revenues of the clergy of the city of Edinburgh, which consist of, (1) the annuity assessment of 6 per cent. on house-rents within the royalty of the city of Edinburgh; (2) produce of the merk per ton or pack on goods imported into Edinburgh or Leith; (3) prestation on ale duty; (4) interest on 5,000 merks mortified by Lady Yester.

Share of the minister in the free balance remaining for division of these revenues, collected within each year, from Whitsunday to Whitsunday, for the last five years:

	£. s. d.
1830–1	555 13 10
1831–2	433 9 2
1832–3	582 8 3
1833–4	532 14 3
1834–5	548 4 6

The stipend of 1832–3, includes about 100*l.*, being the share of the minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city.

The stipend of the same year does not include the minister's 18th share of 68*l.* 18*s.* 10*d.*, being the balance of prestation out of the ale duty; and the stipends of the two last years do not include the same share of 151*l.* 15*s.* 5*d.* each year, being the annual amount of the prestation, and of the interest on Lady Yester's mortification, for which the clergy rank as creditors.

The statute for levying the ale duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137*l.* 17*s.* 8*d.*, of which each minister draws an 18th share, expires in 1837. (*d*)

There is no manse nor glebe, nor any provision in lieu thereof

10.

Religious Instruction and Pastoral Superintendence.

Established Church.

The minister states, that his congregation is so scattered over the town and neighbourhood (perhaps more so than any other of the city churches), that it is impossible for him to afford adequate week-day superintendence both to them and the parishioners; and in regard to the parishioners, that, from the management of the seat rents, the want of a church situated within the parish, and the claims of the congregation, it is impossible to extend to them the amount of religious instruction and pastoral superintendence which is necessary to give proper effect to the parochial system.

He states, also, that the circumstance of the parish having ill-defined boundaries, is disadvantageous to the religious instruction of the parishioners, by rendering it difficult for them to know what parish they belong to.

The minister has weekly classes of young people for religious instruction, and there are occasional prayer meetings.

Public worship is performed every Sunday, at a preaching station in Brodie's-close, Lawnmarket, by four or five licentiates of the Established Church, who officiate in rotation. Occasionally the minister officiates.

The average attendance is from 120 to 130.

Sometimes, when the minister preaches, it is 200.

The number of persons in the habit of attending, not stated.

The attendance has increased to its present amount chiefly within the last two years, before which it did not exceed 10 or 12.

The attendants are chiefly parishioners.

It has been maintained for many years, and a great interest in it has been kept up among the parishioners for the last two years, by the visiting of the licentiates, which is extended to the whole parishioners.

The attendants in the preaching station could, the minister thinks, be transferred into a parish church, if there was one standing out before their eyes, in an incredibly short space of time.

There are also four Sabbath schools, the total attendance at which is about 160, taught by seven Sabbath school teachers, two of whom officiate together; and since the institution of the preaching station, there have been established two Sabbath morning classes, for persons above 15, the one for young women, taught by one of the licentiates, and the other for young men, by one of the elders, the attendance at both being generally about 40.

There is a week-day school for boys, and another for girls, under the management of the kirk session, the teacher of the latter getting the daily assistance of a number of ladies belonging to the congregation. The attendance at both is now above 200, of whom the greater part are parishioners.

There is a week-day evening school for young men and women, attended by between 40 and 50, nearly all of whom are parishioners; and, connected with all these classes and schools, there is a religious library, out of which 200 volumes are in constant circulation in the parish. (*a*, *b*, *c*)

(*a*) Return of Rev. Mr. Bruce. (*b*) Evidence of ditto. (*c*) Evidence of Mr. David Waddell.
(*d*) Returns of H. Inglis, Esq., W.S., Factor for the Clergy of Edinburgh.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of TRON.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and proportion of Poor and Working Classes.
I. *Parish Church.* Rev. Alexander Brunton, D. D., and Rev. John Hunter, ministers.	A city parish. (*a*) The area is 34,822 square yards, or $\frac{1}{8\,8}$ of a square mile. (*b*)	Population of the parish in 1831 - - 3,009 Different surveys of the present population were given in evidence. 1. According to a recent survey given by the ministers of the parish, the population is - 2,632 Of whom there are, Belonging to the Established Church - 1,186 To other denominations 1,278 Persons (including a proportion of children), who admit that they do not attend any place of worship - 168 Total - 2,632 The clergymen think the number of 168 who do not go to any place of worship is greatly under the truth, as, from the extreme poverty and want of clothes of many of the inhabitants, and the profligate habits of others, the ministers conceive they do not go to any church, and yet such persons are unwilling to admit it; and many of them profess to go to other churches belonging to the Establishment, or to Dissenting meeting-houses, or to places of worship where the sittings are free; but the clergymen have great doubts of the truth of many of their statements. (*a*) 2. According to a survey taken in March 1835, and given in by the Rev. Dr. Chalmers, The population at that time was 2,629 Of whom there were— Belonging to the Established Church - - - 1,124 To other denominations 1,244 To no denomination - 261 2,629 3. According to the survey made by the Dissenters, there are belonging to the Established Church - - - 1,094 To other denominations - - 1,197 Unknown or refused information 158 Belonging to no denomination - 182 Total - 2,631 By the same survey, 283 families belong to the Established Church; 265 of whom are of the poor and working classes. 309 families belong to other denominations; 282 of whom are of the poor and working classes. 63 families are unknown, or refused information; 61 of whom belong to the poor and working classes. 60 families belong to no denomination; 59 of whom are of the poor and working classes. Thus there are in the parish— 715 families; 667 of whom are of the poor and working classes.	I. *Established Church—Parish Church.* Average attendance from December to February, about - - - - - 500 from Aug. to Oct. about 300 Increasing.—Rate of increase not stated. About one-fifth of the congregation are parishioners. These are increasing, and are almost exclusively of the poor and working classes. Communicants - - - - 384 Parishioners - - - - 80 Non-parishioners - - - 304 384 Slightly increasing.—The majority of parishioners who are communicants are of the poor and working classes. Of the non-parishioners the majority consists of the middle classes. The number of sittings rented by persons not resident was stated by the ministers as being perhaps four-fifths of the (336) sittings. (*a*) But the number on which abatements had been made, as being taken by parishioners, (col. 6.) was, on 20th Feb. 1836 (*b*) - - 90

(*a*) Evidence of Rev. Dr. Brunton and Rev. J. Hunter. (*b*) Evidence of Mr. D. Maclaren.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

I. *Established Church—Parish Church.*

The church was built in 1641. It was re-seated in 1815. There is no other place of public worship connected with the Establishment within the parish, except a hall in which at present there is preaching two or three times in the week. (*b*)

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by the Parishioners in all Places of Worship.*

1. According to the statement of the clergymen, the number of sittings held by the parishioners in all places of public worship are — 342

Of whom there belong to the Establishment - - 113
to other denominations - 229 — 342

But these statements do not include those who hold sittings without payment; and, from the nature and character of the population, the clergymen were unable to vouch for the accuracy of the return, and thought it was considerably above the truth.

Parishioners belonging to the Establishment, and professing to attend public worship beyond the bounds of the parish, about - - — 50

But the ministers consider this statement doubtful. (*c*)

2. By Dr. Chalmers' survey in March 1835.—

The sittings then held were - - - - — 331
In the Established Church - - - - 112
—— other churches - - - - 219 — 331

493 families, containing 1,786 individuals, did not pay for sittings in any place of worship.

3. According to the survey made by the committee of Dissenters,—

The number of sittings professed to be taken or held in the churches of the Establishment is - - - - — 193
In the city churches - - - - - 133
In other churches and chapels of ease - - 60
— 193
In churches of other denominations - - - - 315 — 508
Sit in places of worship where seats are not let - - — 65
The number of communicants in the churches of the Establishment - - - - - - - - 199
Other denominations - - - - - - - 407 — 606
Persons professing to attend public worship in the churches of the Establishment - - - - - - 584
In other denominations - - - - - - 725 — 1,309

Families, no member of which professes or is known to hold sittings:
232 belonging to the Established Church.
124 —— other denominations.
59 —— no denomination.
61 unknown, or refused information.
476——

Families, no member of which professes or is known to be a communicant:
163 belonging to the Established Church.
85 —— other denominations.
59 —— no denomination.
61 unknown, or refused information.
368——

Families, no member of which professes or is known to attend public worship:
33 belonging to the Established Church.
19 —— other denominations.
59 —— no denomination.
61 unknown or refused information.
172——

II. *Accommodation provided in the Parish.*

1. *Established Church—Parish Church.*

The total number of sittings in the parish church, is - — 823
Of these there are set apart for letting - - - 716
Set apart for the poor - - - - - - 23
Allocated to the two ministers - - - - 14
—— to the session - - - - - - 14
—— to the Marquis of Tweeddale and the Earl of Lauderdale, by an old act of the town council, 18 sittings each - - - - - - - 36
In passages, free - - - - - - 20 — 823(*a*)

The sittings set apart for the poor are not good, and are not well occupied. No use is at present made of the sittings allocated to the Marquis of Tweeddale and the Earl of Lauderdale.

(*a*) Evidence of the City Chamberlain, and Mr D. J. Robertson, accountant. [No reference in text to Note (*a*).]
(*b*) Evidence of Rev. Dr. Brunton and Rev. J. Hunter. [No Note (*c*) to the reference in text.]

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of TRON—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount: Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. Alexander Brunton, D.D., and Rev. John Hunter, ministers.	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*

Sittings set apart for letting - - - 716
Let at 25th January 1836 - - 336
Unlet - - - - - 380
Total - - - — 716
Allocated, &c. *see* col. 5.

Sittings let and unlet at each rate:		1833.	1834.	1835.
More than 1 *s.* and not more than 2 *s.* - -	let	3	1	1
	unlet	33	35	48
More than 2 *s.* and not more than 3 *s.* - -	let	6	10	10
	unlet	4	–	–
More than 3 *s.* and not more than 5 *s.* - -	let	2	–	46
	unlet	18	20	–
More than 5 *s.* and not more than 7 *s.* - -	let	26	37	76
	unlet	33	22	112
More than 7 *s.* and not more than 10 *s.* - -	let	85	89	188
	unlet	187	183	150
More than 10 *s.* and not more than 15 *s.* - -	let	116	135	–
	unlet	97	78	–
More than 15 *s.* and not more than 20 *s.* - -	let	63	53	58
	unlet	29	39	40

In this return the number of sittings let is taken as at each term of Martinmas, and includes all sittings let during the year preceding, for however short a period.

The highest rate of seat-rents demanded is 18 *s.* (*a*)

It is not ascertained what proportion of the unlet seats is generally occupied; but there is an attendance of strangers fluctuating from week to week, chiefly of the poor; and of many families, more members come to church than have taken sittings. (*c*)

By a late resolution of the town council, which took effect in November 1825, in regard to this parish, parishioners have a prior right to be supplied with the vacant sittings. They are also allowed an abatement upon the rent of sittings, according to the following scale, viz.:

Seats rated at 3 *s.* are let to parishioners at 2 *s.*
Ditto - - 4 *s.* - - ditto - - 3 *s.*
Ditto - - 5 *s.* - - ditto - - 4 *s.*

All sittings rated at 6 *s.* and upwards, are let to parishioners at a reduction of 2 *s.* The average rate of sittings is, to parishioners, 7 *s.*, to non-parishioners, 9 *s.* Vacant sittings, rated from 2 *s.* to 6 *s.* at the reduced or parishioners' rates, are reserved for the less opulent classes, viz., who pay less than 10 *l.* of real rent, or who are assessed at less than 8 *l.*; and such sittings, if taken by other classes, are liable to be resumed at the end of the half year, if necessary, for the accommodation of the poorer parishioners.

Sittings rated at and under 8 *s.* (or 6 *s.* to parishioners) are, by the same resolution of the town council, directed to be let half-yearly; and if sittings are applied for in the middle of the term, they are let at proportionate rates for as many months as may remain. After parishioners are supplied with the vacant sittings, persons resident within the royalty have a preference. (*a*)

The session have permission to let a number of sittings, rated at 5 *s.* and 6 *s.*, to parishioners for 2 *s.*; and sittings at 7 *s.* for 4 *s.* Of these, 50 are let at the reduced rate, payable half-yearly. (*a*)

1. *Seat Rents.*

Annual sums raised by seat-rents during years ending at Whitsunday:

1831 - -	£.	138	19 11
1832 - -		130	9 1
1833 - -		158	14 6
1834 - -		167	12 2
1835 - -		161	4 5 (*a*)

2. *Ordinary Collections.*

Ordinary collections during the years ending 30th June:

1831 - -	£.	76	16 5
1832 - -		62	19 11¼
1833 - -		73	6 5¼
1834 - -		63	7 5¾
1835 - -		64	11 2½ (*b*)

These sums do not include 6 *l.* retained each year from the collections for beadles, &c. (*c*)

3. *Extraordinary Collections in—*

1831 - -	£.	43	– –
1832 - -		32	– –
1833 - -		71	– –
1834 - -		69	– –
1835 - -		75	– –

Vide col. 9.

(*a*) Evidence of the City Chamberlain, and Mr. D. J. Robertson. (*b*) Return by the Treasurer of the Charity Workhouse.
(*c*) Evidence of the Rev. Dr. Brunton and Rev. J. Hunter.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents form part of the general revenues of the corporation of the city of Edinburgh. The ordinary collections, after deducting 6*l.* paid to beadles, &c., form part of the regular funds for the poor of the city of Edinburgh. The extraordinary collections have been made for the Highland Schools, India Mission, parochial institutions, parish purposes, infirmary, board of health and dispensaries. (*a*)	I. *Established Church—Parish Church.* The ministers draw a proportional share of the general revenues of the clergy of the city of Edinburgh, which consist of, (1) the annuity assessment of 6 per cent. on house-rents within the royalty of the city of Edinburgh; (2) produce of the merk per ton or pack on goods imported into Edinburgh or Leith; (3) prestation on ale duty; and, (4) interest of 5,000 merks mortified by Lady Yester. Share of each of the ministers from Whitsunday to Whitsunday, for the last five years: 1830–31 £.555 13 10 1831–32 433 9 2 1832–33 582 8 3 1833–34 532 14 3 1834–35 548 4 6 The stipend of 1832–33 includes about 100*l.*, being the share of each minister, in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. For this sum the clergy rank as creditors of the city. The stipend of the same year does not include each minister's eighteenth share of 68*l.* 18*s.* 10*d.*, being the balance of prestation out of the ale duty, and the stipends of the two last years do not include their same share of 151*l.* 15*s.* 5*d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137*l.* 17*s.* 8*d.*, of which each minister draws an eighteenth share, expires in 1837. (*b*)	I. *Established Church—Parish Church.* There are the ordinary celebrations of public worship in the parish church. The ministers are able to visit both the parish and the congregation, including such persons, who do not pay for sittings, as give in their names. For three years past some of the licentiates of the church have gratuitously assisted the ministers in parochial visitation, and in preaching two or three times in the week in a hall within the parish, which accommodates about 120 persons, and is well attended. The ministers state that their great difficulty in extending their week-day ministrations to the whole of their parishioners is, that, in all the old town parishes in Edinburgh, the parishioners and the congregation are far from being identical. (*a*)

(*a*) Evidence of the Rev. Dr. Brunton and Rev. J. Hunter, the City Chamberlain, and the Treasurer of the Charity Workhouse.
(*b*) Returns by the Factor for the Clergy.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of TRON— *continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
II. *United Secession Congregation.* Rev. Wm. Nisbet, minister, since March 1830.			II. *United Secession Congregation,* Cowgate Chapel. The congregation was established in 1828. According to information furnished to the minister by persons who surveyed the parish on the part of the Dissenters, there are 25 persons resident in the parish communicants, 28 seat-payers, and 63 in the habit of attending. The average attendance at each celebration of public worship is, in the forenoon - - - - - - - - - 900 And in the afternoon - - - - - - - - 1,200 Number in the habit of attending, about - - - 1,500 Increasing.—Nearly all of whom are of the working classes, earning under 30*s.* a week for a single individual, or 40*s.* for the head of a family. Communicants - - - - - - - - - 932 Increasing during the last five years at the rate of 20 per cent. each year, though the number of persons attending has not been increasing to the same amount. Some of the members of the congregation come from a considerable distance, as Duddingston, Leith, Portobello, &c., and the rest are much scattered over the town. (*a*)
III. *Scotch Baptist Congregation.* Mr. H. D. Dickie, nine years, and Rev. R. Anderson, since the middle of 1835, pastors.			III. *Scotch Baptist Congregation,* Niddry-street. The congregation was originally established in Edinburgh in 1766. Previous to 1835 they occupied a meeting-house in the Pleasance, capable of containing about 700 hearers. In the end of 1834, about 90 of the members formed themselves into a separate church, and now assemble in a chapel behind Minto House. During the four years preceding the division, the number both of members and hearers had considerably increased. The congregation moved to their present place of worship in 1835. Average attendance about - - - - - - - 450 Number in the habit of attending - - - - - 500 Stationary.—These numbers exclude children under 10 years of age. On 17th January 1836, the pastors intimated to the congregation their wish that, by next Lord's Day, a return should be made by the *regular sitters* in the chapel, of themselves and their families, including children of all ages, except such as had attached themselves to other churches. The annexed is the result, with the different parishes from which they are drawn: Canongate - - 25 / College Church - 6 / Lady Yester's - 2 / Tolbooth - - 1 / New Greyfriars - 6 / St. Andrew's - - 25 / St. Mary's - - 9 / Carry forward - 74 Brought forward 74 / St. George's - - 32 / St. Stephen's - - 12 / St. Cuthbert's - - 298 / Leith - - - - 8 / Part of South Leith parish in Edinburgh - 22 / Carry forward - 446 Brought forward 446 / Portobello - - 1 / Cramond - - 3 / Ratho - - - 4 / Balerno - - - 1 / Total Number - 455 This is supposed by the pastors, however, to be under the actual number, as the returns were made in church only on intimation given the previous Sunday, and many were absent on one or other of these occasions, as the attendance on both days was unusually small, owing to sickness and the inclement weather. Communicants - - - - - - - - - 172 Increasing.—About three-fourths are of the poor and working classes, few of whom earn more than 30*s.* a week. A few members of the congregation may occasionally attend elsewhere, but none are known to have seats in any other place of worship. Not a tenth part are frequent attenders any where else, and they are all stated hearers in this congregation. (*b*)
IV. *Original Burgher Congregation.* Rev. Andrew M'Kenzie, minister, for four years past.			IV. *Original Burgher Congregation,* Skinner's-close. The congregation was established in 1801. Average attendance about - - - - - - - - 280 Number in the habit of attending from about - 280 to 300 Stationary for the last five years. All the persons in the habit of attending, with the exception of perhaps 40 or 50, are of the poor and working classes, none of them supposed to earn more than 20*s.* a week. Number of communicants - - - - - - 201 Parishioners - - - - - - - 9 Non-parishioners - - - - - - - 192 Total - - - 201 Of whom there are of the poor and working classes, about 160. The congregation is scattered over the town, and a few come from Leith and the adjacent villages of Duddingston, Cramond, Collinton, and Pennycuick. (*c*)

(*a*) Rev. William Nisbet's Evidence. (*b*) Evidence of Mr. H. D. Dickie and Rev. R. Anderson.
(*c*) Evidence of Rev. Andrew M'Kenzie.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *United Secession Congregation*, Cowgate Chapel. The chapel was built in 1771, by the congregation of Episcopalians, now in St. Paul's Chapel, York-place. The treasurer declined to state the price which the present congregation paid for it. It belongs to the congregation. The use of it is occasionally given for lectures and public meetings, upon leave being asked. On these occasions some pecuniary payment is made to the managers. (*a*)	II. *United Secession Congregation*, Cowgate Chapel. Total number of sittings - - - - - - - 1,792 All the sittings are set apart for letting. There are no free sittings, nor any set specially apart for the poor; but intimation is given every term that those who are unable to pay for sittings will get them gratis on application to the managers or elders, and that they will have the choice of those unlet. Only four persons applied at last term. Different members of the same family are frequently in the habit of occupying the same seats successively. This happens more frequently among the poorer classes. There are instances of individuals who have sittings both in this chapel and elsewhere. The minister recollected two or three cases. It more frequently occurs that *families* have sittings both in this and other places of worship. (*a*)
III. *Scotch Baptist Congregation*, Niddry-street. The meeting-house in the Pleasance, in which the congregation formerly assembled, cost in the erection 3,800*l.*, of which 1,700*l.* was contributed voluntarily and exclusively by the communicants. The house was sold in the beginning of 1835, to a Relief congregation, at a price equal to the debt then upon it. The congregation intend to build a suitable house, capable of containing 500 to 600 hearers, in a central situation, for which plans and estimates have been obtained, but they have not yet been able to obtain a proper site; and, in the mean time, they meet temporarily in Freemason's Hall, Niddry-street. The masons occasionally assemble in the Hall on week days. About six houses of members of the congregation are more than two miles from the present place of meeting; two houses are more than four miles, and two are more than six miles; the greatest distance being eight to nine miles. (*b*)	III. *Scotch Baptist Congregation*, Niddry-street. There are 530 sittings, which are all free, without any distinction. (*b*)
IV. *Original Burgher Congregation*, Skinner's-close. The meeting-house was formerly an Episcopalian chapel, two stories from the ground, the property of the congregation, applied to no purposes except their meeting. They purchased it for 560*l.* in 1808, having previously occupied it as tenants from the time of their establishment. The debt upon it is 600 *l.* Five houses of members of the congregation are more than two miles distant from the meeting-house, two more than four miles, and one nine miles. (*c*)	IV. *Original Burgher Congregation*, Skinner's-close. Sittings - - - - - - - - - - 355 Set apart for letting - - - - - - - 310 Set apart for the poor by the congregation - - 36 Sittings of the clergyman's family and officers - 9 355 About sixty or seventy sittings are usually unoccupied. The sittings set apart for the poor are partially occupied. A very few persons in the congregation may have sittings in other places of worship. In a few instances members of families connected with the chapel belong to other congregations. (*c*)

(*a*) Evidence of Rev. W. Nesbit. (*b*) Evidence of Mr. H. D. Dickie and Rev. R. Anderson.
(*c*) Evidence of Rev. Andrew M'Kenzie.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of TRON—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
II. *United Secession Congregation.* Rev. Wm. Nisbet, minister.	II. *United Secession Congregation,* Cowgate Chapel. Sittings in Chapel, as appearing from the following table, - - - - - - - 1,677 (Allocated, see Col. 5.) Let, 23d December 1835 - - 925 Unlet - - - - - - 752 = 1,677	II. *United Secession Congregation,* Cowgate Chapel. Answers were refused to the questions concerning the sum raised by seat rents or collections, and the existence of debt. It was merely stated incidentally that the debt is several hundred pounds less than it was originally, and is expected to diminish yearly. (*b*) There are no other sources of revenue than the seat rents and collections.
III. *Scotch Baptist Congregation.* Mr. H. D. Dickie, and Rev. Robert Anderson, pastors.	III. *Scotch Baptist Congregation,* Niddry-street. Sittings are all free. (*c*)	III. *Scotch Baptist Congregation,* Niddry-street. The revenues consist of contributions for *general* purposes, subscriptions from the communicants, and contributions for poor communicants and their families.
IV. *Original Burgher Congregation.* Rev. Andrew M'Kenzie, minister.	IV. *Original Burgher Congregation,* Skinner's-close. Sittings set apart for letting - - - - 310 Let, Nov. 1835 - - - - 194 Unlet - - - - - - 116 = 310 Allocated, &c. *see* col. 5. There is only one rate of seat-rent, viz.—7 *s.* 4 *d.* per annum.	IV. *Original Burgher Congregation,* Skinner's close. 1. *Seat Rents.* Annual sum raised by seat-rents for years ending at Whitsunday— 1831 £. 64 18 – | 1834 £. 77 – – 1832 73 6 8 | 1835 71 2 8 1833 76 12 8 | 2. *Collections.* Annual amount of collections for years ending at Whitsunday— 1831 £. 88 13 4½ | 1834 £. 72 14 2 1832 74 5 –½ | 1835 68 17 7 1833 84 12 8½ | 3. *Rents of property under the Chapel.* 1831 £. 9 16 – | 1834 £. 3 – – 1832 9 5 – | 1835 8 7 8 1833 7 5 – | (*d*)

	1831.	1832.	1833.	1834.	1835.
At more than 2 *s.*, not more than 3 *s.* let	–	1	–	–	–
At more than 2 *s.*, not more than 3 *s.* unlet	4	3	4	4	4
More than 3 *s.*, not more than 5 *s.* let	73	80	84	91	83
More than 3 *s.*, not more than 5 *s.* unlet	213	209	204	197	204
More than 5 *s.*, not more than 7 *s.* let	276	271	314	318	386
More than 5 *s.*, not more than 7 *s.* unlet	353	360	315	314	249
More than 7 *s.*, not more than 10 *s.* let	338	322	343	381	402
More than 7 *s.*, not more than 10 *s.* unlet	348	358	340	299	276
More than 10 *s.*, not more than 15 *s.* let	35	37	32	44	54
More than 10 *s.*, not more than 15 *s.* unlet	38	36	41	29	19

The cause of the discrepancy between the total number of sittings stated in this and the preceding column, is, that there the number, allowing 18 inches to each sitting, is given; whereas the present column contains a statement only of those entered in the seat-letters' books, in which many pews are put down for a smaller number of sittings than, if the church were fully let, they would contain, allowing 18 inches for each sitting.
The highest rate of seat-rent is 14 *s.* per annum.
Of the unlet sittings, upwards of 400 are generally occupied, chiefly by the poor and working classes. (*a*)

	Contributions for general Purposes.	Contributions for Poor Communicants.
1831	£. 139 15 1½	£. 242 15 9
1832	175 4 10¼	– 254 2 7½
1833	183 17 2¼	– 254 14 4½
1834	192 9 7½	– 203 18 4
1835	184 6 7	– 201 8 8⅓

There is now no debt owing by the congregation. (*c*)

	1831.	1832.	1833.	1834.	1835.
Let	177	200	209	210	194
Unlet	133	110	101	100	116

(*d*)

(*a, b*) Evidence of Rev. W. Nisbet, and of Mr. Hugh Alston, treasurer.
(*c*) Evidence of Mr. Dickie and Rev Mr. Anderson. (*d*) Evidence of the Rev. A. M'Kenzie.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *United Secession Congregation,* Cowgate Chapel. The application of the revenues was not particularly stated. Besides paying the minister's stipend, and defraying other congregational expenses, part is applied to missionary and other religious purposes. (*a*)	II. *United Secession Congregation,* Cowgate Chapel. Stipend - - £. 210 Allowance at Sacraments 12 payable out of the funds of the congregation. The stipend is fixed, but is not otherwise secured than by the promise of the people. There is no manse or glebe, nor provision in lieu of them. (*a*)	II. *United Secession Congregation,* Cowgate Chapel. Public worship is performed in the chapel twice every Sunday, and three times on sixteen Sundays in the year. The minister is able to extend his week-day superintendence to the whole congregation. He has also always been in the practice of extending his exertions beyond the bounds of his congregation, and to members of other denominations, when called upon. A missionary has recently been appointed, to be paid out of the funds of the congregation, who is to attend to the district of the Cowgate. For the last five years there have been classes of young persons, attended by from 40 to 50, which meet once a fortnight, and are taught by the minister and others under him gratis. There is a library connected with the congregation. (*a*)
III. *Scotch Baptist Congregation,* Niddry-street. The subscriptions by communicants, and contributions for general and missionary purposes, go to the pastor. Mr. Anderson, who devotes himself exclusively to the charge of the congregation,—to defray the expenses of the place of worship, and of preaching stations, &c. The contributions for the poor communicants and their families are applied exclusively to that purpose, except 16*l.* or 18*l.* per annum, required for communion elements. The greater proportion of those who receive aid are not in circumstances entitling them to parochial relief, and none of them are allowed to receive it. (*b*)	III. *Scotch Baptist Congregation,* Niddry-street. The pastor, Mr. Dickie, who is engaged in secular business, gives his services gratuitously The other, Mr. Anderson, accepts whatever may be contributed voluntarily by the members of the congregation, refusing to require or to accept of any pledge or promise of fixed salary or stipend. Since he accepted the charge nothing has been arranged with respect to pecuniary compensation. (*b*)	III. *Scotch Baptist Congregation,* Niddry-street. Public worship is performed in the place of meeting thrice on the first and third Sundays in the month, twice on the other Sundays, and twice during the week. The pastors are enabled to extend their week-day superintendence to the whole congregation. Different members of the congregation, according to a rotation, officiate at various stations. At present there are four stations, viz. at Coltbridge, Castle Bank, Crosscauseway, and foot of Cowgate; two others in Warriston's-close and Hyndford's-close were occupied for a short time, and recently given up in consequence of there being no attendance at them. That at Coltbridge is a preaching station, the others are chiefly for reading the Scriptures. Considerable effort is made to induce the people in the neighbourhood to attend. This practice has existed for several years. Service is performed at these stations every Sunday evening, the average attendance being 14 or 15, and more at Coltbridge. The persons who attend are generally not members of the congregation. The purpose of the meetings is to convey religious instruction to persons who are not in the habit of attending public worship. No perceptible increase of the congregation has been experienced in consequence of the existence of these stations. Sometimes the use of rooms for these purposes is given gratuitously—sometimes it is paid for. A Sunday evening school for the young of both sexes has been open for upwards of 12 years, conducted solely by members of the congregation, and at their expense, in a large room adjoining the meeting house. The number of scholars varies from 70 to 80. (*b*)
IV. *Original Burgher Congregation,* Skinner's-close. The seat-rents, collections and rent of property under the chapel, are appropriated to the payment of minister's stipend, interest on debt, repairs on property, &c. (*c*)	IV. *Original Burgher Congregation,* Skinner's-close. Annual stipend, 100*l.*, with 12*l.* of sacramental allowance, to which the minister is entitled so long as he continues minister of the congregation. Not otherwise secured than by the call of the congregation, and deed of presentation. No house or glebe, nor provision in lieu of them. (*c*)	IV. *Original Burgher Congregation,* Skinner's-close. Public worship is celebrated in the chapel twice every Sunday, with additional service on the evening of the third Sunday of every month. The minister is able both to visit and examine the congregation once a year. During the last three or four years, there has been a public meeting for prayer and expounding the Scriptures, held once a week, in the church or session-house; also a class for the religious instruction of the young, once a week. The services in both are gratuitous. They are but thinly attended, never more than 20 or 30 being present. The minister never refuses to visit any who may desire him; but is not in the habit of going beyond his congregation. (*c*)

(*a*) Evidence of Rev. W. Nisbet. (*b*) Evidence of Mr. Dickie and Rev. Mr. Anderson.
(*c*) Evidence of Rev. Andrew M'Kenzie.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of OLD GREYFRIARS.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. Robert Anderson, sen. D D., and Rev. John Sym, ministers.	One of the nine parishes into which the city of Edinburgh was divided in the year 1722. It is wholly a city parish. (*a*) Its area contains 44,627 square yards, or $\frac{1}{69}$ part of a square mile. (*c*) There is a narrow section of it which runs into the New North parish, which the ministers think might be advantageously annexed to that parish. It is a collegiate charge. (*a, b*)	By the Parliamentary census of 1831, the population was 4,345. 1. According to the survey by the ministers and elders. The population is - - 4,247 Belonging to Established Church - 1,697 Ditto of poor and working classes 1,414 Belonging to other denominations - 2,290 Ditto of poor and working classes 1,959 Not known to belong to any denomination - 260 *All* of the poor and working classes 260 Total population — - 4,247 Total poor and working classes 3,633 In the above number of the total population, 422 persons are included residing in a district which the minister of New Greyfriars reckons to belong to his parish; but it is believed erroneously.	I. *Established Church—Parish Church.* The average attendance is, From May to November inclusive, about 800 During July, August, September, about 650 Increasing for the last five years. Nearly doubled within the last two. Proportions belonging to poor and working classes, not stated. The number of persons in the habit of attending, not stated. The communicants are, Parishioners, exclusive of 16 from the Trades' Maiden Hospital - 50 Non-parishioners, about - 340 Total, about — 390 Increasing for the last five years; rate not stated. About 45 communicants belong to the poor and working classes. At 20th February 1836, the number of seats taken by parishioners was 18.

The total number is believed to be understated, as in one district the population of houses, where inmates were from home when the surveyors visited them, is not given.

A number of tenements have lately been taken down, which has caused a decrease of the population.

Many families are very destitute; a large proportion earn less than 12*s.* a week, and very few more than 1*l.* In some districts there is a great degree of profligacy.

The witnesses believe that many who, in consequence of professing to belong to the Established Church and other denominations, are included in those classes, are not in communion with nor in the habit of attending any church whatever.

The class, *not known*, is composed, partly of those who confessed that they were of no denomination, partly of such as refused information, but principally of persons absent from home.

2. According to the survey made by the committee of Dissenters, but in which are not included three divisions of the parish, included in the return of the parochial minister, the houses of which had been pulled down after his survey, but before that of the Dissenters,

The population is - - - - - - - - -		3,498
Belonging to the Established Church - -	1,085	
Belonging to other denominations - - -	2,017	
Unknown, or belonging to no denomination -	396	
Total - - - - -	—	3,498

305 families belong to the Establishment.
292 of whom are of the poor and working classes.
505 families belong to other denominations.
489 of whom are of the poor and working classes.
98 families are unknown, or belong to no denomination.
All of whom are of the poor and working classes.

Total families - - - -	908
Total ditto of poor and working classes	879

(*a*) Return of the Rev. Robert Anderson, D.D. and Rev. John Sym. (*b*) Evidence of the Rev. John Sym.
(*c*) Evidence of Mr. M'Laren.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.

I. *Established Church—Parish Church.*

The parish church of Old Greyfriars was built in 1612, by order of the town council.

There is another place of worship in this parish, connected with the Establishment, the Magdalen Chapel, Cowgate—*Vide* column 10.

The Gaelic Church is also situated within the parish.

I. *Accommodation held by Parishioners in all Places of Worship.*

According to the survey of the parish minister, there are 594 families which have no sittings any where, and 40 respecting whom no information was received. All of the poor and working classes.

The number of sittings possessed by the parishioners in poor and rich districts was found to vary materially.

1. In one poor district, containing 303 persons, the sittings held were 12, by 11 families, consisting of 67 individuals.
2. In a second, 224 persons had 12 sittings, 8 of which belonged to 4 families of 11 individuals, leaving 4 sittings to 213 persons.

In a third, 281 persons held 33 sittings, 15 of which belonged to 8 families of 33 individuals, leaving 18 sittings for 248 persons.

In a fourth, 869 persons held 90 sittings, 61 of which were rented by 27 families of 117 individuals, leaving 29 sittings for 752.

In a fifth, 255 persons held 12 sittings, 9 of which belonged to 6 families of 19 individuals, leaving 3 sittings for 236.

In one richer district, containing 337, 258 sittings were held; 18 families had none. These were poorer than the generality of the residents.

The poor districts above described are among the poorest, and in regard to morals the worst in the parish. The seat-holders in them were in some instances very poor persons, poorer than some who had no sittings, though not so poor as others. A great many of those without sittings were paupers and pensioners.

Many persons stated that they had sittings, who it was believed had none, or exaggerated the number they held. Many said they had been obliged by poverty to give them up. This is sometimes said to make themselves better in the estimation of others, and may in some cases be false, though in others it is believed to be true.

No information could be given regarding the number of parishioners belonging to the Established Church, who usually attend worship in extra-parochial churches, farther than that families containing 409 persons have 195 sittings in such churches.

3. According to a survey given in by the Rev. Dr. Chalmers, the number of sittings possessed by parishioners is,—

Belonging to Established Church	322	
Belonging to other denominations	369	
		691

126 families, containing 595 individuals, possessed sittings, each in the proportion of one or more sittings to two persons - 445

706 families, containing 2,941 persons, possessed sittings in a less proportion - 244

552 families of the above 706, containing 1,941 persons, had no right to sittings.

4. According to the survey made by the committee of Dissenters in the spring of 1836, the number of sittings held by parishioners in all places of worship was,—

Belonging to the Established Church	247	
Belonging to other denominations	437	
		684
The number of communicants was,		
Belonging to the Established Church	263	
Belonging to other denominations	664	
		927
The number of persons who attend public worship was,		
Belonging to Established Church	758	
Belonging to other denominations	1,262	
		2,020

The number of families having no sittings,		
Belonging to Established Church	178	
Belonging to other denominations	252	
Unknown or belonging to no denomination	98	
		528
Families in which there is no communicant,		
Belonging to Established Church	150	
Belonging to other denominations	179	
Unknown, or refused information	98	
		427
Families of which no member attends public worship,		
Belonging to Established Church	23	
Belonging to other denominations	41	
Unknown or refused information	98	
		162

II. *Accommodation provided within the Parish.*

1. *Established Church—Parish Church.*

Number of sittings		1,061
Set apart for letting	995	
Allocated by town council to the ministers	12	
To the session and band	30	
To the parochial school	24	
Total		1,061

The City Chamberlain states, 182 of the sittings are placed behind Gothic pillars, which prevent a view of the minister. The assistant, Mr. Porteous, states, that, in about 200 sittings, the pillars prevent the sitters from hearing perfectly as well as from seeing.

A preference is given to parishioners.—*See* col. 6.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of OLD GREYFRIARS —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. Robert Anderson, sen. D. D., and Rev. John Sym, ministers.	I. *Established Church—Parish Church.* Number of sittings set apart for letting - 995 Let, as per table below, in 1835 - 447 Add Hospitals - - - - 169 616 Unlet, as per table below, in 1835 - 379 995 Allocated, &c. *see* col. 5.	I. *Established Church—Parish Church.* 1. *Seat Rents.* 1831 - - - £. 64 12 – 1832 - - - 62 15 4 1833 - - - 59 11 6 1834 - - - 99 4 8 1835 - - - 234 7 –

Number and rate of sittings, let and unlet:

		1835.	1834.	1833.
More than 1 *s.* not more than 2 *s.*	let	–	5	2
	unlet	–	98	101
More than 2 *s.* not more than 3 *s.*	let	–	3	1
	unlet	–	74	76
More than 3 *s.* not more than 5 *s.*	let	37	30	10
	unlet	104	61	81
More than 5 *s.* not more than 7 *s.*	let	53	108	37
	unlet	110	94	165
More than 7 *s.* not more than 10 *s.*	let	119	125	67
	unlet	118	75	133
More than 10 *s.* not more than 15 *s.*	let	220	13	3
	unlet	11	24	24
More than 15 *s.* not more than 20 *s.*	let	–	None.	
	unlet	–		
More than 20 *s.* not more than 30 *s.*	let	18	–	–
	unlet	36	–	–

The above return of number and rate of sittings for 1835 is for the year ending Martinmas 1835, and includes seats let for different periods throughout the year. When not let for the whole year at Martinmas, they may be let for the remainder of the year, with corresponding deduction in the price, or, when not exceeding 8 *s.* per annum, for the half year.

The highest rate demanded (formerly 21 *s.*) is now 15 *s.*

In addition to the number of seats let, as stated in the above tables, there are 112 sittings rented by the Merchant Maiden Hospital for 15 *l.* per annum, and 57 rented by the Trades' Maiden Hospital for 6 *l.* per annum.

In regard to the two years 1831 and 1832, not included in the above tables, Mr. Robertson, the accountant, states that he is not aware that there will be any material difference between them and those given.

In terms of the revised report of the committee of the town council on the seat-rents, carried into effect since November 1835, in regard to the whole of the old town churches, a preference is given in the letting of the seats to parishioners over persons residing beyond the particular parish, but within the royalty, and in behalf of the latter over persons resident without the royalty.

There is also a deduction to parishioners of 2 *s.* on all seats above 6 *s.*; sittings at 5 *s.* and 6 *s.* are let at 4 *s.*; those at 4 *s.* at 3 *s.*, and 3 *s.* at 2 *s.* The seats from 6 *s.* to 2 *s.* at the reduced rates are reserved for those who pay less than 10 *l.* of real rent, or are assessed at less than 8 *l.*, and if let to persons occupying houses at higher rents, they are liable to be resumed at the end of the half year.

The average price of sittings to parishioners is 6 *s.*; to non-parishioners, 7 *s.* 5 *d.* (*a*, *b.*)

2. *Collections.*

Ordinary Collections.

1831 - - - £. 42 5 11¼
1832 - - - 40 12 –½
1833 - - - 40 11 4¾
1834 - - - 43 7 3
1835 - - - 76 17 5½

Extraordinary Collections.

1831 - - - £. 68 – –
1832 - - - 67 15 –
1833 - - - 69 16 –
1834 - - - 35 7 –
1835 - - - 44 10 –

See col. 9.

(*a*) Returns of the Town Chamberlain. (*b*) Evidence of Mr. Robertson, and Tables furnished by him.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents go to the revenue of the corporation of the city of Edinburgh. The ordinary collections form part of the regular funds for the poor of the city of Edinburgh, and as such are paid over to the treasurer of the charity workhouse. The extraordinary collections have been applied for behoof of the India Missions, Highland Schools, Royal Infirmary, parochial schools, and cholera fund. (*a*)	I. *Established Church—Parish Church.* The minister draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consist of, 1st, the annuity assessment of 6 per cent. on house rent, within the royalty of the city of Edinburgh; 2d, produce of the merk per ton on goods imported into Edinburgh or Leith; 3d, prestation on ale duty; and 4th, interest of 5,000 merks mortified by Lady Yester. Share of each of the ministers in the free balance remaining for division of the revenues collected within each year, from Whitsunday to Whitsunday, for the last five years: 1830–31 - - £.555 13 10 1831–32 - - 433 9 2 1832–33 - - 582 8 3 1833–34 - - 532 14 3 1834–35 - - 548 4 6 The stipend of 1832–1833, includes about 100 *l.*, being the share of each minister, in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. For this sum the clergy rank as creditors of the city. The stipend of the same year does not include each minister's eighteenth share of 68*l.* 18*s.* 10*d.*, being the balance of prestation out of the ale duty, and the stipends of the two last years do not include their same share of 151 *l.* 15 *s.* 5 *d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137 *l.* 17*s.* 8 *d.* of which each minister draws an eighteenth share, expires in 1837. (*f*)	I. *Established Church—Parish Church.* There are two ministers, one of whom, the Rev. Dr. Anderson, employs an assistant, the Rev. James Porteous, at a salary of 100 *l.* per annum. The duties of the assistant are the same as those of the minister, except that he does not administer the sacramental ordinances. (*d*) The ministers state, that the great number of the parishioners, and the extreme poverty and prevailing profligacy of many, render it impossible to maintain a satisfactorily efficient superintendence over the whole, more especially, when burdened as they are with the charge of an extra-parochial congregation. A preaching station for the benefit of the poor was opened about January 1835, at the Magdalen Chapel, Cowgate, which is rented from year to year, from the corporation of Hammermen. Public worship is performed in it twice every Sunday, and occasionally three times, by the Rev. Mr. Cochrane, the parish missionary. The chapel contains upwards of 100 sittings, which are all free. The average attendance has been in the Forenoon - - - 42 Afternoon - - - 84 Evening - - - - 100 The persons in the habit of attending are about 70 All parishioners, with one or two exceptions. Among them are 25 or 26 communicants in the parish church. The greater number were previously unconnected with any place of worship, and have been induced to become regular attendants only by the reiterated visits of the missionary. (*e*) Besides preaching, the missionary visits, during the week, a poor district of the parish, comprising 1,746 persons. This number he finds too great, and is of opinion that 500 persons are the most a missionary can superintend, visiting each family once a fortnight, which is necessary with a population of such a sort. Mr. Cochrane's salary is 50 *l.* per annum, for which, and the rent of the station, Mr. Sym is personally responsible. Collections are made at the door of the chapel, which may amount to 2 *l.* yearly, and a collection was made for the mission at the parish church, on the first Sabbath of the year, amounting to 21 *l.*; but the whole expenses will not be less than 80 *l.* or 90 *l.* A city missionary has charge of part of this parish.

(*a*) Returns of Dr. Anderson and Rev. Mr. Sym. (*b*) Evidence of Rev. Mr. Sym. [no reference in text to Note (*b*).]
(*d*) Evidence of Rev. Mr. Porteous. (*e*) Evidence of Rev. Mr. Cochrane. (*f*) Returns of the Factor for the Clergy.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of OLD GREYFRIARS —*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
II. *Scotch Baptist Congregation,* Argyle-square. Rev. Mr. Pattison and Mr. Horsburgh, pastors.			II. *Scotch Baptist Congregation,* Argyle-square. The Scotch Baptist Church was established in the city of Edinburgh about 70 years ago. It 1834, it separated into two parts, one of which assembles in Niddry-street (*vide Tron Church Parish*), and the other forms this congregation. The average attendance is about - 160 The persons in the habit of attending 190 Increased more than 20 in 1835. The communicants (*a*) - - - 109 At March 1836, the communicants, regular hearers, and their families, amounted to 238. Eight of this number are parishioners; 16 reside in the vicinity of Edinburgh; 2 in South Leith; 119 in St. Cuthbert's, and the rest in various city parishes. Among the congregation are nine journeymen tradesmen, and some domestic servants, and the remainder are persons engaged in business. (*b*)
III. *Berean Congregation,* Cowgate. No minister.			III. *Berean Congregation,* Cowgate. Established about 40 years ago. Average attendance in May, June, July, about - - - - - - - 40 January, February, March, about - - 35 Persons in the habit of attending - - 40 Stationary for five years. Communicants about - - - - 20 Increased 4 in five years. Four of them are parishioners; 2 reside in Mid Calder; 1 in Leith; the rest in the city. All are of the poor and working classes, only one individual making 1 *l.* 1 *s.* per week, the rest averaging 5 *s.* or 6 *s.*, while several are paupers. (*c*)
IV. *Independent Congregation,* North College-street: Rev. J. Cleghorn, minister, since 1813; and Rev. W. Lindsay Alexander, minister, since February 1835.			IV. *Independent Congregation,* North College-street. Established 33 years ago by Mr. Aikman, the late minister. The attendance was in July, 1835 - 570 - 680 - 800 Nov. „ - 600 - 740 - 1,000 } 700 Jan. 1836 600 - 740 - 1,300 (Forenoon, Afternoon, Evening, Average throughout the year.) Greatly increased of late. (*d*) The persons in the habit of attending are: Exclusive of the evening service - 700 Including it - - - - 1,200 Many who attend in the evening go to other places of worship during the day. The great majority are of the poor and working classes, earning less than 30 *s.* per week. The communicants are - - - 358 Increasing at the rate of 50 per cent. for the two last years. Two-thirds earn less than 30 *s.* per week. Of communicants and their families, 30 are parishioners. The whole population connected with the congregation is estimated to amount to between 800 and 900. (*e*)

(*a*) Returns of Messrs. Pattison and Horsburgh. (*b*) Evidence of Mr. Pattison. (*c*) Evidence of Mr. Hollis, Deacon.
(*d*) Return of the Rev. J. Cleghorn, and Rev. W. Lindsay Alexander. (*e*) Evidence of Rev. W. L. Alexander.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Scotch Baptist Congregation*, Argyle-square. The building in which they assemble belongs to Mr. Campbell, brewer, and is held by them on a sub-lease, at a rent of 30*l.* per annum, for 16 years, since Whitsunday 1835. It has been fitted up by them for their accommodation, at an expense of 130*l.* (*a*) It is applied to no other purpose. The dwelling-houses of the members are dispersed all over the city; a few are in the country.	II. *Scotch Baptist Congregation*, Argyle-square. There are 240 sittings, which are all free. The accommodation may be increased by 30 sittings, and 80 more may be added when required, making in all 350 sittings, by re-erecting a gallery, for which provision is already made. (*b*)
III. *Berean Congregation*, Cowgate. The place of worship is in the Cowgate. It is rented by them for 2 *l.* per annum from the incorporation of Hammermen; and is let during the week as a school and place of prayer to the city missions, for the same sum. They had occupied the Magdalen Chapel for 35 years, but were obliged to leave it, when it was taken by the Old Greyfriars' kirk session. One family resides 12 miles off, the rest are all resident within two miles from the place of worship (*c*).	III. *Berean Congregation*, Cowgate. There is accommodation for about 50 persons, and the whole of the sittings are free and open to the poor. (*c*)
IV. *Independent Congregation*, North College-street. The congregation assembles in a plain substantial stone building, which belongs to the members, and is applied solely to their own purposes. It was built by the late minister, Mr. Aikman, in 1802, entirely at his own expense, and left by him to trustees for behoof of the congregation. It cost upwards of 3,000*l.* A considerable number of the congregation occupy houses from a mile to a mile and a half from the chapel; about 10 are situated farther than 2 miles, and only one farther than 4 miles from the chapel. (*d*)	IV. *Independent Congregation*, North College-street. Number of sittings - - - - - - - - 1,226 Set apart for letting - - - - - - 794 Set apart to the poor by the trust-deed of the chapel - - - - - - - 409 Allocated to ministers, &c. - - - - 23 1,226 The whole sittings are free at the evening service. The sittings set apart for the poor are little occupied through the day, but generally so in the evening, when all are free. They are not apart from the other sittings, but distributed throughout the church. (*d*, *e*)

(*a*) Evidence of Mr. Mercer. (*b*) Evidence of Mr. Pattison. (*c*) Evidence of Mr. Hollis.
(*d*) Return of Messrs. Cleghorn and Alexander. (*e*) Evidence of Rev. Mr. Alexander.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of OLD GREYFRIARS —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
II. *Scotch Baptist Congregation*, Argyle-square. Rev. Mr. Pattison and Mr. Horsburgh, pastors.	II. *Scotch Baptist Congregation*, Argyle-square. Sittings - - - - - - - 240 Free to all, without distinction.	II. *Scotch Baptist Congregation*, Argyle-square. The sources of revenue are collections. These are of three kinds, 1st, a weekly collection by the communicants only, called the "fellowship;" 2d, a weekly door collection; 3d, extra collections for special purposes, by the communicants. The amount of the fellowship collection for 1 year and 8 weeks, has been 92 *l.* 8 *s.* 6 *d.* Of the weekly door collection for the last 10 months, 39 *l.* 14 *s.* 5 *d.* The amount of the two extra collections made entirely by the members themselves since they entered into the occupation of their present place of worship has been— 1st - - - - - £. 39 15 – 2d - - - - - 22 16 – Of the expense incurred for fitting up the meeting-house, 130 *l.*, there has been paid 86 *l.*, leaving a balance due of 44 *l.* The whole might have been paid off, but they preferred liquidating it gradually. (*a*, *b*)
III. *Berean Congregation*, Cowgate. No minister.	III. *Berean Congregation*, Cowgate. Sittings about - - - - - - 50 Free. (*c*)	III. *Berean Congregation*, Cowgate. There is no revenue derived, except from the collections. Amount of ordinary collections: 1831 - - - £. 5 10 – 1832 - - - 6 4 2 1833 - - - 4 8 4 1834 - - - 4 2 – 1835 - - - 3 3 2 There are no extraordinary collections, but occasional voluntary subscriptions among the members, when their funds require it. (*c*) There is also the sub-rent, *vide* col. 8.
IV. *Independent Congregation*, North College-street. Rev. J. Cleghorn and Rev. W. L. Alexander, ministers.	IV. *Independent Congregation*, North College-street. Sittings set apart for letting - - - 794 Let - - - - - - 436 Unlet - - - - - - 358 794 Allocated, &c.—*See* col. 5. Number and rate of sittings, let and unlet:—	IV. *Independent Congregation*, North College-street. 1. *Seat Rents.* 1831 - - £. 134 8 – 1832 - - 126 17 – 1833 - - 125 18 6 1834 - - 122 2 6 1835 - - 145 – –

		1835.	1834.	1833.	1832.	1831.
More than 3 *s.* not more than 5 *s.*	let	46	36	28	42	35
	unlet	117	127	153	121	128
More than 5 *s.* not more than 7 *s.*	let	329	255	236	260	268
	unlet	255	329	348	324	316
More than 7 *s.* not more than 10 *s.*	let	61	53	45	50	45
	unlet	9	17	25	20	25

The highest rate of seat-rent now demanded is 9 *s.* and there is no seat let at a lower rate than 3 *s.* (*d*)

The unlet sittings are generally occupied by the families whose parents take sittings only for themselves, and also by persons unable to pay, who choose a particular seat, and have their names entered for it. The taking of seats is purely voluntary, strangers being welcome to any pew. Those members who cannot pay the proper rent, are at liberty to give what they can afford. A communicant unable to pay would be preferred before a stranger offering the rent, if both applied for the same sitting. (*e*)

	2. *Ordinary Collections.*			
1831	- -	147	16	4¾
1832	- -	153	17	11½
1833	- -	142	14	10¾
1834	- -	172	9	2½
1835	- -	233	17	4¾

3. Special weekly collections are made for the poor, and also extraordinary collections for religious and benevolent purposes. No note of them could be furnished for the last five years, an account not having been kept; but in 1833, they amounted to 253 *l.* 10 *s.* 11 *d.* of which 100 *l.* 17 *s.* was for the poor; and in 1835, to 246 *l.* 14 *s.* 6½ *d.*, of which 85 *l.* 14 *s.* 4½ *d.* was for the poor.

There are no liabilities. (*f*)

(*a*) Evidence of Mr. Pattison. (*b*) Evidence of Mr. Mercer. (*c*) Evidence of Mr. Hay Grieve, Treasurer.
(*d*) Return of Messrs. Cleghorn and Alexander. (*e*) Evidence of Mr. Alexander. (*f*) Evidence of Mr. Black.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Scotch Baptist Congregation*, Argyle-square. The "Fellowship Collection," except a small sum expended on sacramental elements, is applied to the support of the poor of the congregation, who are not allowed to receive parochial relief. Of their poor there are not above two or three who get stated weekly payments, but there are others of the members who get occasional aid when thrown out of work or in sickness; and when any of their members become entirely dependent, the church takes charge of them, and sees that their wants are supplied. In this way the sum of 92 *l.* 18 *s.* 6 *d.*, deducting 10 *l.* or 12 *l.* for communion elements, has been applied within the last year. With the produce of the second and third collections, amounting in all to 102 *l.* 5 *s.* 5 *d.* has been paid the rent of the house, and 86 *l.* to account of the debt for the fitting up, &c. (*b*)	II. *Scotch Baptist Congregation*, Argyle-square. The pastors of this congregation receive no pecuniary emolument. (*a*)	II. *Scotch Baptist Congregation*, Argyle-square. There are two pastors. Public worship is performed twice every Sunday, in the evening of every first Sabbath of the month, and once in the week, in the evening. (*a*)
III. *Berean Congregation*, Cowgate. The sub-rent of 2 *l.* discharges the rent payable by the congregation. The collections and subscriptions are applied in procuring occasional visits of regular pastors of the denomination from Glasgow or elsewhere, which are made about twice a year, and cost each 2 *l.* or 3 *l.* The surplus, if any, goes to the poor. (*c*)	III. *Berean Congregation*, Cowgate. There is no minister.	III. *Berean Congregation*, Cowgate. Public worship is performed twice every Sunday by the deacons; but having to work during the week days, they have it not in their power to extend their superintendence to the congregation as they could wish. There are occasional visits made to the congregation by regular pastors of congregations of the same denomination in Glasgow and elsewhere. There are no other means of religious instruction connected with this body. (*d*)
IV. *Independent Congregation*, North College-street. The seat-rents and the ordinary collections are applied to the general uses of the chapel, including repairs, payment of door-keepers, and other incidental expenses. The sums collected on account of the poor are applied to their use exclusively, and paid over weekly to the treasurer of the deacons for that purpose. There are at present nine persons who receive from 1 *s.* to 5 *s.* per week, and about 10 persons besides who receive occasional aid. These are aged and indigent members of the congregation, not one of whom is allowed to receive parochial aid, as long as the congregation is able to support them, which it is believed they have hitherto done. There are other religious and benevolent institutions for which special collections are made, especially the "Congregational Union," the object of which is to assist poor churches, and support itinerant preachers in the Highlands and other places requiring assistance: the Glasgow Theological Academy, where young men are provided with the means of supporting and educating themselves for the Christian ministry; the London Missionary Society; the Irish Evangelical Society, &c. (*e*, *f*, *g*.)	III. *Independent Congregation*, North College-street. The amount of the annual emoluments of the two clergymen does not exceed 300 *l.* between both. This sum is not secured, and may be increased or diminished at the option of the congregation. It is secured by the honour and affection of the members of the church, no other security being asked or needed.	IV. *Independent Congregation*, North College-street. Public worship is celebrated three times every Sunday, and once during the week on Thursday evenings. On the evening of the first Monday of every month, a meeting is held for the communication of intelligence respecting foreign missions, and uniting in prayer for the spread of the gospel. To give such of their congregation as are engaged in business during the week, or who, being in the capacity of domestic servants, cannot be visited, the benefit of their pastoral superintendence, the pastors are in the custom of setting apart an evening occasionally, when such persons may have an opportunity of meeting them in the vestry. There are also classes for religious instruction, where the young persons connected with this church are taught *gratis* in the houses of each of the clergymen, Mr. Cleghorn and Mr. Lindsay Alexander. (*e*, *f*) They extend their ministerial exertions beyond their own congregations, not regularly; but both of them occasionally preach in country places, and in rooms and chapels opened in the more destitute parts of the city for the benefit of the neighbourhood, and they have often officiated at the station in Chalmers'-close, connected with their own and the Albany-street Independent Congregation. They willingly visit any person in distress, whether of their own congregation or not, when asked; and are often so engaged.

(*a*) Returns of Messrs. Pattison and Horsburgh. (*b*) Evidence of Mr. Mercer.
(*c*) Evidence of Mr. Hay Grieve. (*d*) Evidence of Mr. Hollis.
(*e*) Return of Messrs. Cleghorn and Alexander. (*f*) Evidence of Mr. Alexander. (*g*) Evidence of Mr. Black.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of GAELIC CHURCH.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Gaelic Church. Rev. John Macalister, minister.	The Gaelic chapel of ease, in the Greyfriars parish, was erected into a parish church, *quoad sacra*, by Act of Assembly 1834, and the minister was invested with the pastoral superintendence of the Highland population of Edinburgh and Leith and their suburbs. He states that his charge extends beyond the presbytery of Edinburgh. (*a*)	The amount of the Highland population living within the bounds of the Gaelic parish was not stated; but they are not supposed to exceed what would find accommodation within one church. No information was given respecting the religious denominations into which that population is divided, further than that a few are Roman Catholics, and that a good many go to churches where English is preached, with their families, who do not understand Gaelic. (*a*)	*Established Church—Gaelic Church.* This congregation, which was established in 1809, was united in 1815 with another, which met in the chapel in the Castle-wynd. Average attendance at each celebration of public worship, about - - - 900 Rather increasing for the last five years; rate of increase not stated. Number of persons in the habit of attending not given; but many families of two or three, all in the habit of attending, have only one seat among them. The communicants are about - - 550 Rather increasing for the last five years; rate of increase not stated. The congregation consists, without exception, of the poor and working classes. (*a*, *b*.)

PARISH of GAELIC CHURCH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Gaelic Church. Rev. John Macalister, minister.	*Established Church—Gaelic Church.* Sittings set apart for letting - - - 1,093 Let, as at 25th January 1836 - - 734 Unlet - - - - - - 359 1,093 Allocated, &c. *see* col. 5. Numbers let and unlet, at each rate, the rates given being for the half-year:	*Established Church—Gaelic Church.* 1. *Seat Rents.* 1831 - - £. 192 1 4 1832 - - 282 5 7½ 1833 - - 278 17 4 1834 - - 276 – 6½ 1835 - - 257 11 9 2. *Ordinary Collections at the Church Doors.* 1831 - - £. 83 18 3 1832 - - 89 12 7½ 1833 - - 88 18 8 1834 - - 99 17 10 1835 - - 101 17 2 3. *Extraordinary Collections.* Amount not stated. There is no other source of revenue, except a small property adjoining the chapel, the rent of which has never more than equalled the feu-duty, insurance and repairs. The original price of the church, and the accumulated interest, amounted at Martinmas 1835 to 4,413*l*. This the Society for the Propagation of Christian Knowledge hold to be a debt due to their ordinary funds. (*a*, *b*)

		1835.	1834.	1833.	1832.	1831.
Not more than 1 *s.*	let	4	10	8	9	11
	unlet	44	38	40	39	37
More than - 1 *s.* not more than 2 *s.*	let	92	97	105	113	89
	unlet	77	72	64	56	80
More than - 2 *s.* not more than 3 *s.*	let	135	154	164	165	147
	unlet	132	113	103	102	120
More than - 3 *s.* not more than 5 *s.*	let	450	484	516	478	421
	unlet	119	85	53	91	148
More than - 5 *s.* not more than 7 *s.*	none.					
More than - 7 *s.* not more than 10 *s.*	let	53	51	59	69	51
	unlet	8	10	2	2	10

N. B.—The seats allocated and free, with the exception of those in the passages, seem to be included in the preceding table.

The seats are let half-yearly.

The highest rate demanded is 7 *s.* 6 *d.* the half-year; 15 *s.* the year.

The lowest rented sittings are badly placed, being back seats, on which account few of them are let.

The minister states, that he observes shopkeepers, servants, chairmen and watchmen take sittings rated at from 2 *s.* to 3 *s.* and 3 *s.* 6 *d.* in the half-year.

The unlet sittings are all generally occupied by aged and infirm persons, unable to take seats, and by strangers.

Those unable to pay for sittings are encouraged to occupy those that are unlet. (*a*)

(*a*) Return and Evidence of the Rev. John Macalister.

(*b*) Evidence of Mr. Tawse.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
Established Church—Gaelic Church. This church was built in 1809, by subscription, for the purpose of accommodating a second congregation of Highlanders, there being a previous one, established by the Society for Propagating Christian Knowledge, in the Castle-wynd; but, in 1815, it was found that the people requiring service in Gaelic could be accommodated in one church, for which reason the present building was purchased by that society from the subscribers, with the consent of the presbytery, and under the authority of the Court of Session, and the two congregations united. The cost was within a trifle of 3,000 *l.* (*b*)	*Established Church—Gaelic Church.* Number of sittings in the church - - - - 1,126 Set apart for letting - - - - 1,093 Allocated to minister - - - - 7 „ to elders - - - - 12 Free to the poor - - - - 14 1,126 Free in the passages, say - - - - 40 Total number, including sittings in the passages - 1,166 The free seats in the pews and passages are generally occupied, although the poor prefer to take possession of other seats, not liking to make their poverty known. These and the unlet seats are sufficient to accommodate all who apply. The church is considered to afford sufficient accommodation for all within the Gaelic parish, who require service in the Gaelic language; but the minister is of opinion, that at least one third of the whole sittings in the church should be free, because the Highlanders, not being accustomed to pay seat rents in the Highlands, are disinclined to be at the expense of seat rent, and so fall into the habit of not attending public worship. (*a*, *b*)

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Gaelic Church. The seat rents and collections are applied by the session to the payment of the expenses of the establishment, such as the communion elements, the precentor's, beadles' salaries, &c.; and the balance, after paying these, and a sum of 18 *l.* yearly to the poor of the congregation, is paid over to the treasurer of the Society for Propagating Christian Knowledge. The sums so paid since 1832 were— At Nov. 1833 - £. 289 13 6 1834 - 298 12 5 1835 - 279 7 10 They are applied exclusively to the payment of the minister's stipend and the interest of the price, and for these purposes they are said not to be sufficient. (*a*, *b*)	*Established Church—Gaelic Church.* The sum paid to the minister from the seat rents and collections is 220 *l.* per annum. The society, in addition, pay him 60 *l.* out of their proper funds, making the stipend 280 *l.* per annum. It is not variable under the incumbency of the present minister, the society being bound to the presbytery to pay 150 *l.* per annum, and to Mr. Macalister for the remainder. He has neither manse nor glebe, nor provision in lieu of them. (*a*, *b*)	*Established Church—Gaelic Church.* The minister has been able to visit the whole of the city and suburbs since he was appointed four years ago, and has commenced his second visitation; but he states that his charge is so much scattered throughout Edinburgh and its vicinity, that the utmost exertions of one minister are quite inufficient to extend to them the requisite pastoral superintendence. There are no other means of religious instruction connected with the Gaelic church. (*a*)

(*a*) Return of Rev. J. Macalister. (*b*) Evidence of Mr. Tawse.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of LADY YESTER.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. Archibald Bennie, minister, since September 1835.	Wholly a town parish. In extent it is not above a quarter of a square mile. (*a*) Average 1-48th of a square mile, or 64,472 square yards. (*b*)	By the Parliamentary census 1831, 2,890. Two returns of the population were given in evidence. 1. The minister states that, having been recently appointed to the parish, he had not completed a survey of the whole, but that the present population had been stated by his elders, &c. as 2,700. This number, however, is inclusive of the Royal Infirmary and College, and excluding these he estimates it at from 2,100 to 2,400. He states that there are 438 householders or families, whereof 120 belong to the Established Church. 277 other denominations. 41 not known. 438—— It is difficult to obtain an accurate result, both on account of the fluctuating nature of the population, and because the limits of the parish are not well defined. 4-5ths of the population are of the poor and working classes, and among them 43 paupers; there are a great proportion of widows with no visible means of subsistence; and the population is generally of the lowest grade, and of such a description that "they cannot tell how they live or what they do, so that to ask if they went to church, would be a piece of supererogation." (*a*) Mr. Miller, secretary to the City Mission, also represents this as one of the worst districts. 2. According to a survey made by a committee of Dissenters, the present population is - - - - - - - - 2,149 Established Church - - - 702 Dissenters - - - - 1,251 Unknown - - - - 196 2,149 174 families belong to the Established Church; 156 of whom are of the poor and working classes. 316 families belong to other denominations; 309 of whom are of the poor and working classes. 54 families are not known to belong to any denomination; all of whom are of the poor and working classes. Thus there are in the parish, 544 families; 519 of whom are of the poor and working classes.	I. *Established Church—Parish Church.* The Minister states that the church is very well filled, or rather crowded, every Sabbath, but there is no return either of the average or habitual attendance. It is increasing, though to what extent is not particularized, nor in what proportion as to the poor and working classes. The great majority of the hearers are non-parishioners. Number of communicants about 570. (*a*)

(*a*) Evidence of the Reverend Archibald Bennie.

(*b*) Evidence of Mr. D. M'Laren.

PRESBYTERY OF EDINBURGH—*continued.*

4	5.
PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregation.	ACCOMMODATION IN PLACES OF WORSHIP.

I. *Established Church—Parish Church.*

The church was built previous to 1647; re-built in 1804 and 1805.

It stands in the centre of the parish. (*a*)

I. *Accommodation held by the Parishioners in all Places of Worship.*

The Minister states generally, that there are a great many of the parishioners who do not possess, by payment of seat-rent or otherwise, a right of accommodation in any church whatever, and that a considerable number of them are deprived of the means of public worship from poverty, extreme ignorance, dissipation, want of seats and proper clothing; but, from his recent induction, he has been unable to supply precise information on this and various other points. (*a*)

According to the survey of the Dissenters' Committee, the sittings held by the parishioners are:—

In the Established Church	- 180	
In other places of worship	- 430	
		— 610

The communicants are:—

Belonging to the Established Church	- 216	
——— other denominations	- 463	
		— 679

Persons who profess to attend public worship:—

Belonging to the Established Church	- 448	
——— other denominations	- 853	
		—1,301

Families of which no member holds a sitting:—

70 Belonging to the Established Church.
73 ——— other denominations.
54 Not known to belong to any.
197 —

There are 72 parishioners, of all ages, connected with places of worship, in which sittings are not let.

Families of which no member is a communicant:—

69 Belonging to the Established Church.
77 ——— other denominations.
54 Not known to belong to any.
200 —

Families of which no member attends public worship:—

9 Belonging to the Established Church.
10 ——— other denominations.
54 Not known to belong to any.
73 —

II. *Accommodation provided within the Parish.*

I. *Established Church.—Parish Church.*

Number of sittings	-	1,212
Set apart for letting	- 979	
Allocated to minister	- 16	
——— kirk session	- 18	
——— band of singers	- 18	
——— Marquis of Tweeddale	- 21	
——— University	- 160	
		—1,212

There are besides 14 seats in the passage free, but none set apart for the poor. Poor people, however, generally attend, and occupy forms near the pulpit, which, it appears from the evidence of Mr. Miller, secretary to the City Mission, were placed there by that body for the purpose of affording additional accommodation. (*b*)

(*a*) Evidence of the Rev. A. Bennie.

(*b*) Return and Evidence of Town Chamberlain and Mr. Robertson.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of LADY YESTER—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. Archibald Bennie, minister.	I. *Established Church—Parish Church.* Sittings set apart for letting - - - - 979 Let, February 1836 - - - - 891 Set apart for letting, but not let - 88 979 Allocated, &c. *see* column 5.	1. *Established Church—Parish Church.* 1. *Seat Rents.* Amount of Seat Rents in 1831 - - £. 185 17 10 1832 - - 159 3 1 1833 - - 151 10 6 1834 - - 139 6 1 1835 - - 182 11 3 2. *Ordinary Collections.* Amount of Ordinary Collections in 1831 - - £. 82 2 6½ 1832 - - 79 12 3¾ 1833 - - 71 6 6¼ 1834 - - 67 11 11 1835 - - 59 18 3½ 3. The extraordinary collections were not stated. (*a, b, c*) *See* col. 9.

Number of sittings let and unlet, at each rate:

		1835.	1834.	1833.
At more than 1 *s.*	let	31	–	–
Not more than 2 *s.*	unlet	–	–	–
At more than 2 *s.*	let	49	68	65
Not more than 3 *s.*	unlet	–	10	13
At more than 3 *s.*	let	55	–	–
Not more than 5 *s.*	unlet	38	–	–
At more than 5 *s.*	let	110	75	78
Not more than 7 *s.*	unlet	76	176	173
At more than 7 *s.*	let	410	236	241
Not more than 10 *s.*	unlet	183	285	276
At more than 10 *s.*	let	8	3	10
Not more than 15 *s.*	unlet	43	48	41

The highest rate of seat rent was formerly 15 *s.* and is now 20 *s.* per annum.

The number of sittings stated as let in 1835 does not correspond with that stated in the preceding column, because these last are the number let at Martinmas 1835; the former, those let at any period of the year previous to Martinmas 1835. (*b*)

From the labour and time which it would have taken, the returns for 1832 and 1831 have not been called for, but Mr. Robertson, the accountant, observes in his evidence, that he is not aware that there would be any material difference between the number of seats let during that time and the three years specified.

A preference is given to parishioners in the letting of the seats, according to the rules laid down in the revised report of the committee of the town council on church seat rents, (27th June 1834) and which were extended to the whole of the old town churches, (November 1835) by which applicants are preferred in the following order:—1st, parishioners; 2d, persons resident beyond the parish, but within the royalty; 3d, persons resident without the royalty; and parishioners receive an abatement of 2 *s.* on all seats above 6 *s.* Seats of 6 *s.* and 5 *s.* are charged 4 *s.*; those at 4 *s.*, 3 *s.*; and those at 3 *s.*, 2 *s.*

By the same report it appears, that the seats from 2 *s.* to 4 *s.* are reserved for the poor classes, paying less than 10 *l.* real rent, or who are assessed at less than 8 *l.*

Since the alteration in the prices took effect, there has been a general increase in the number of persons who have received abatements, though it does not appear that there has been any increase in the number of parishioners.

The town council also order all sittings at 8 *s.* per annum and under to be let half-yearly; and when seats are not taken for the whole year from November, the regular letting term, they may be taken at any period of the year down to that term, and deduction obtained for the months which have elapsed.

The average prices of seats in this church to parishioners and non-parishioners, from Martinmas 1835 to Martinmas 1836, is—

	s.	*d.*
To parishioners - - -	7	–
To non-parishioners - -	8	9 (*b*)

(*a*) Evidence of Rev. A. Bennie. (*b*) Return and Evidence of Town Chamberlain and of Mr. D. J. Robertson.
(*c*) Return of the Treasurer of the Charity Workhouse.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat rents are applied to the revenue of the city of Edinburgh. The collections go to the charity workhouse. (*b*, *c*)	I. *Established Church—Parish Church.* Share of the minister in the free balance remaining for division of the general revenues of the clergy of the city of Edinburgh, collected within each year, from Whitsunday to Whitsunday, for the last five years: 1830–31 - £. 555 13 10 1831–32 - 433 9 2 1832–33 - 582 8 3 1833–34 - 532 14 3 1834–35 - 548 4 6 The stipend of 1832–33 includes about 100 *l.* being the share of the minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. The stipend of the same year does not include the minister's eighteenth share of 68 *l.* 18 *s.* 10 *d.* being the balance of prestation out of the ale-duty; and the stipend of the two last years does not include his same share of 151 *l.* 15 *s.* 5 *d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale-duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137 *l.* 17 *s.* 8 *d.*, of which each minister draws an eighteenth share, expires in 1837. (*d*)	I. *Established Church—Parish Church.* The minister is not prevented, by the circumstances of his parish, from extending his week-day superintendence to the whole of the parishioners. There are as yet no other means of religious instruction connected with the establishment; and there is no school or school-room within the parish in which public worship can be performed. (*a*)

(*a*) Evidence of Rev. A. Bennie.
(*b*) Return of Town Chamberlain.
(*c*) Return of the Treasurer of Charity Workhouse.
(*d*) Returns by the Factor for the Clergy of Edinburgh.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of LADY YESTER—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
II. *Original Seceders,* Infirmary-street. Rev. George Paxton, minister, since December 1820. Rev. J. Wright, assistant and successor, since October 1834.			II. *Original Seceders,* Infirmary-street. The denomination of this congregation is that of "Original Seceders." It was established in December 1820, in the parish of New Greyfriars, and was removed in April 1822, to the present place of worship in this parish. The average attendance is stated at about - - - 700 Persons in the habit of attending, at from - - 800 to 900 These numbers are merely estimated from the appearance which the congregation presents. All the let sittings are filled, especially in the afternoon. The numbers above mentioned include children and hearers generally, whether members of the congregation or strangers. In the enumeration of the habitual attendants are not included such as attend less frequently than every other Sabbath. Those at a moderate distance are described as attending more regularly than such as reside near the church; and there are members of the congregation who come from Inverkeithing every Sabbath. There are many having seats in this church who are not in communion with it, but with other churches, and who may for that reason be presumed to have seats there also. These are chiefly members of the established church, but a considerable number are of other denominations. There are many instances also where some members of a family have seats here, and others of the same family have seats, or are members, in other places of worship. The number of communicants is about 560. These, within the last five years, have been increasing, the accessions having exceeded the removals and deaths by twenty. About 7-12ths of the congregation consist of the poor and working classes, *i. e.* agricultural labourers, operatives and handicraftsmen, and a few small shopkeepers, who make upon an average from 15*s.* to 30*s.* or 40*s.* a week. The number of this congregation drawn from other parishes has not been ascertained. They are widely scattered over the whole town, and a considerable number of them reside out of Edinburgh altogether. (*a*)

PARISH of LADY YESTER—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
II. *Original Seceders,* Infirmary-street. Rev. Geo. Paxton and Rev. J. Wright, ministers.	II. *Original Seceders,* Infirmary-street. Settings set apart for letting - - - - 1,199 Let, January 1836 - - - - 533 Set apart for letting, but not let - - 666 1,199 Allocated, &c. (*see* col. 5.) Number let and unlet, at each rate: 1835. 1834. 1833. 1832. 1831. At more than 3*s.* let 7 5 4 6 5 Not more than 5*s.* unlet 43 45 46 44 45 At more than 5*s* let 171 187 202 218 228 Not more than 7*s.* unlet 296 280 265 249 239 At more than 7*s.* let 315 319 333 373 364 Not more than 10*s.* unlet 297 293 279 239 248 At more than 10*s.* let 40 42 43 46 47 Not more than 15*s.* unlet 34 32 31 28 27 The highest rate of seats is 15*s.* Of the unlet sittings about a third are generally unoccupied; the rest are filled by members, hearers and strangers, who do not pay. (*see* col. 5.) (*a*)	II. *Original Seceders,* Infirmary-street. 1. *Seat Rents.* Amount of Seat Rents in— 1831 - - - £. 268 – 11½ 1832 - - - 272 19 3 1833 - - - 244 8 1 1834 - - - 233 1 2 1835 - - - 229 11 10 2. *Ordinary Collections.* Amount of Ordinary Collections in— 1831 - - - £. 115 18 6¾ 1832 - - - 117 19 6½ 1833 - - - 97 10 6½ 1834 - - - 129 4 –¼ 1835 - - - 118 8 4¾ 3. *Extraordinary Collections.* Amount of Extraordinary Collections in— 1831 - - - £. 86 4 9½ 1832 - - - 78 10 –¼ 1833 - - - 165 2 8 1834 - - - 80 3 6½ 1835 - - - 167 5 5 There is a debt on the meeting-house of 1,110*l.*, and in consideration of an advance of 600*l.*, the congregation are liable in an annuity of 54*l.* to one of two annuitants, and of 60*l.* to the survivor. All having claims on the property are members of the congregation. There is also a feu-duty of 25*l.* per annum. (*a*)

(*a*) Evidence of the Rev. James Wright.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost, and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Original Seceders*, Infirmary-street. The meeting house was built in 1821-22, at a cost of nearly 2,400 *l.* It is the property of the congregation, and is not employed for any other purpose, except that a Bible society meets there occasionally, for which no charge is made. The congregation are spread over all the parishes of the ancient and extended royalty, St. Cuthbert's, Canongate, North and South Leith, and there are members who reside in Portobello, Musselburgh, Liberton, Colinton, Lasswade, Penicuick, Inverkeithing, Mid-Calder and Peebles. (*a*) There is a debt on the meeting-house (*see* col. 7).	II. *Original Seceders*, Infirmary-street. The total number of sittings is - - - - - - 1,203 Set apart for letting - - - - - 1,199 Allocated to Minister - - - - - - 4 1,203 There are none free, set apart for the poor, or inconveniently placed. The minister's seats, when not occupied, are free for the accommodation of strangers. It is expected that all the members and regular hearers, who are able, will pay for sittings, but the poor are allowed to occupy any of the unlet seats throughout the church, which are accordingly pretty well filled by members, hearers and strangers. Some persons, however, might pay who do not. (*a*)

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Original Seceders*, Infirmary-street. The seat rents and collections go to the general fund, which is appropriated for payment of stipend, precentor's salary, interest, insurance, repairs and other incidental charges, except from 20 *l.* to 30 *l.* annually given to the poor of the congregation, and what is collected for specific purposes, such as charitable institutions, Synod's fund, &c. (*a*)	II. *Original Seceders*, Infirmary-street. The present stipend is 300 *l.*, equally divided between the minister and his assistant and successor. The stipend is not variable, but at present fixed by the congregation. It is not secured by bond, but recorded in their minutes and in those of the Presbytery of the bounds. There is no house, glebe, or provision in lieu of them. (*a*)	II. *Original Seceders*, Infirmary-street. Divine service is celebrated three times every Sabbath; besides which there are the usual week-day services on sacramental occasions, which take place twice a year, and a monthly public prayer meeting. As the congregation is widely scattered, the clergyman does not calculate upon regularly visiting and examining them oftener than once in the year, which has hitherto been done, but more frequently in cases of sickness which come within his knowledge. He considers as under his charge in the way of visitation, not only the 560 communicants and their children, but the regular sitters, who are not communicants, and their children; and when invited he extends his exertions as a minister beyond the congregation. There are no missionaries employed; but it is the duty of the elders to assist the minister in the religious superintendence of the congregation. There is also a weekly class for the instruction of the young, taught by the minister; the average attendance on which is 60. (*a*)

(*a*) Evidence of the Rev. James Wright.

PRESBYTERY OF EDINBURCH—*continued.* - - - - - - - - -

PARISH of NEW GREYFRIARS	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. Dan. Wilkie, minister.	Its area is $\frac{1}{32}$ of a square mile, or 96,493 square yards. (*c*)	By the census of 1831, the population was - 4,536 Different returns of the present population were given in evidence. 1. By the first of them, chiefly made by Mr. Melvin, one of the town missionaries, (but a portion of it is included by Mr. Sym, of the Old Greyfriars, as in his parish, though it is said to be in the New Greyfriars), the present population is:— Surveyed by Mr. Melvin - - - - - 3,087 Add Heriot's Hospital - - - - 200 Charity Workhouse - - - - - - 605 Lunatic Asylum - - - - - - 80 Part taken up by Mr. Sym, and accounted for by him in his returns - - - - - 422 4,394 Many houses have been taken down since 1831. Of those surveyed by Mr. Melvin:— There belong to the Established Church, about 749 Of whom there are of the poor and working classes 540 ——— other denominations, about - - 1,332 Of whom of the poor and working classes, about 1,108 ——— no denomination - - - - 1,006 Of whom of the poor and working classes - 990 2,638 3,087 Both the clergyman and the missionary believe that many professed to belong to the establishment, who in fact attend nowhere. The parish is a very poor one, one of the poorest in the city. The population consists principally of poor labourers not regularly employed, a great proportion of them Irish. It is very fluctuating. A great part of the house property is let weekly. (*a*, *b*) 2. According to the Dissenters' Survey:— The total population is - - - - 3,171 Of whom there belong to the Established Church - - - - - - 1,340 ——— other denominations - - 1,606 Unknown, and belonging to no denomination 225 3,171 This does not include the inmates of the hospitals and poor's-house. 329 families belong to the Established Church, 290 of whom are of the poor and working classes. 353 families belong to other denominations, 320 of whom are of the poor and working classes. 80 families are unknown, or of no denomination, 78 of whom are of the poor and working classes. There being 762 families in the parish, 688 of whom are of the poor, &c. (*c*) 3. According to a return given in by the Rev. Dr. Chalmers of a portion of this parish, and which is taken from the same books (but with the omission of some of them) as were used by the minister:— The population of that portion is - - 2,436 Belonging to Established Church - - 1,157 ——— to other denominations - - 1,202 ——— to no denomination - - 77 2,436 The difference between the two first of these returns is owing to the Dissenters having omitted Heriot's Hospital, Charity Workhouse and the Lunatic Asylum, the addition of which would raise their return to 4,056; and to their probability not having fallen into the same mistake about the boundaries of the part taken up by Mr. Sym as he did.	I. *Established Church—Parish Church.* Average attendance not ascertained. Persons in the habit of attending, ditto All the information obtained was, that the sittings in the church are not fully occupied, and that the attendance, more especially of the parishioners, varies considerably. The boys and teachers of Heriot's and Watson's Hospitals, occupy 274 sittings. 80 families in the parish say they attend; and from his own knowledge, the minister says, that about that number attend regularly. The attendance of parishioners had increased, as at February 1836, during the preceding five years, the minister thinks, to three times its former amount, chiefly among the poorer classes. It appears that, as at 2d February 1836, the number of sittings on which abatement of rent had been given, as being let to parishioners, (*see* col. 6.) was 39. Comparatively few of the parishioners who attend have seats taken; hardly any of the poor and working classes among them. The parishioners attending who are not communicants generally attend in the afternoon. The attendance of non parishioners has decreased during the last five years. The communicants, though believed to be more, were stated at 560. This does not include the district surveyed by Mr. Sym. Of these, 80 are parishioners. About one-third of the whole communicants are of the poor and working classes. About two-thirds of those communicants who are parishioners, are of that description. The communicants from the parish have increased during the last five years, but not to any considerable extent. The communicants among the non-parishioners have decreased about the same number. The minister stated, that the let sittings bear a small proportion to the number of communicants. (*a*)

(*a*) Evidence of Rev. D. Wilkie. (*b*) Evidence of Mr. D. Melvin, missionary.
(*c*) Evidence of Mr. D. M'Laren, and Mr. D. S. Peddie.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

I. *Established Church—Parish Church.*

The parish church was repaired and newly seated in 1818, at an expense of 1,518 *l.*

Access to the church is not obstructed by any natural impediment.

The only other place of worship connected with the Established Church in the parish, (*see* col. 10.) is a preaching station in the Gaelic chapel, Castle-wynd.

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by the Parishioners in all Places of Worship.*

(1) By the return of the minister, the sittings held by the population of 3,087, in all places of worship, are 437.

About 94 families belonging to the Established Church, say they attend worship out of the bounds of the parish, many of them in the West Church. The minister thinks only about 70 attend regularly.

There are 393 families, of which no member has right of accommodation by payment of seat-rent in any place of worship.

All, with few exceptions, belonging to the poor and working classes. (*a*)

(2) According to the Dissenters' return:—

The sittings professed to be taken by parishioners are,

Belonging to the Established Church	242	
—— —— other denominations	450	
		692
Communicants,		
Belonging to the Established Church	343	
—— —— other denominations	534	
		877
Persons who attend public worship,		
Belonging to the Established Church	775	
—— —— other denominations	1,006	
		1,781

Families, no member of which professed or is known to hold a sitting,

202 belonging to the Established Church,
153 —— —— other denominations,
80 unknown, or of no denomination.
435 ——

Families, no member of which professed or is known to be a communicant,

146 belonging to the Established Church.
96 —— —— other denominations.
80 unknown, or of no denomination.
322 ——

Families, no member of which professed or is known to attend public worship,

37 belonging to the Established Church.
28 other denominations.
80 unknown, or of no denomination.
145 —— (*c*)

According to Dr. Chalmers' return:—

Number of sittings held is		311
Belonging to the Established Church	107	
—— —— other denominations	204	
(*d*) ——		311

II. *Accommodation provided in the Parish.*

I. *Established Church—Parish Church.*

Sittings in the church		1,302
Set apart for letting	1,272	
Allocated to Minister, elders and band	30	
		1,302

147 sittings are inconveniently placed.

No sittings are set apart for the poor, but in the course of his visiting in the parish, the minister invites those unable to pay for sittings to occupy the sittings that are unlet, and they are so occupied to a great extent. (*a*)

In the letting of sittings a preference is given to parishioners. (*See* col. 6.)

There are preaching stations in the parish. (*See* col. 10.)

(*a*) Evidence of the Rev. D. Wilkie. (*b*) Evidence of Mr. D. J. Robertson. [no reference in text to Note (*b*).]
(*c*) Evidence of Mr. D. M'Laren and Mr. D. S. Peddie. (*d*) Evidence of Rev. Dr. Chalmers.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NEW GREYFRIARS —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. Dan. Wilkie, minister.	I. *Established Church—Parish Church.* Sittings set apart for letting - - - - 1,272 Let, as at February 1836, - - 647 Unlet - - - - - - 625 1,272 Allocated, &c. (*see* column 5.) In the let sittings are included 192 sittings set apart for the inmates of Heriot's Hospital, for which the sum of 35 *l.* per annum is paid, and 82 to Watson's Hospital, for which 15 *l.* per annum is given. Number let and unlet at each rate:	I. *Established Church—Parish Church.* 1. *Seat Rents.* Seat rents in— 1831 - - £. 268 7 5 1832 - - 222 16 – 1833 - - 203 2 11 1834 - - 190 7 5 1835 - - 172 4 1 2. *Collections*—Ordinary, in 1831 - - £. 80 4 –¼ 1832 - - 72 12 10¼ 1833 - - 70 3 3 1834 - - 64 7 7 1835 - - 65 2 8¼ 3. The amount of the extraordinary collections was not stated. (*See* col. 9.)

	1835.	1834.	1833.
More than 1*s.* and not more than 2*s.* - let	–	–	–
More than 1*s.* and not more than 2*s.* - unlet	16	–	–
More than 2*s.* and not more than 3*s.* - let	21	12	4
More than 2*s.* and not more than 3*s.* - unlet	55	8	16
More than 3*s.* and not more than 5*s.* - let	54	42	34
More than 3*s.* and not more than 5*s.* - unlet	254	198	206
More than 5*s.* and not more than 7*s.* - let	338	111	102
More than 5*s.* and not more than 7*s.* - unlet	200	173	182
More than 7*s.* and not more than 10*s.* - let	19	257	287
More than 7*s.* and not more than 10*s.* - unlet	41	190	160

The highest rate is 10*s.* per annum.

The number of let and unlet sittings at each rate does not include the sittings let to Heriot's and Watson's Hospitals.

A preference is given to parishioners applying for vacant sittings, by a reduction in their favour of 2*s.* upon all sittings at or above 6*s.* From 6*s.* to 3*s.* an abatement of 1*s.* is given. There is no abatement on sittings at 2*s.* After parishioners, a preference is given to persons residing within the Royalty, but no abatement of rent.

The variation in the numbers and rate of let and unlet sittings, in the table, in the different years, arises from the preference to parishioners, a new admeasurement of sittings at Martinmas 1834, and a reduction in the rate of sittings in certain pews. (*b*)

A considerable number of the unlet seats are regularly occupied, partly by parishioners, partly by families who require more accommodation than they are willing to pay for. Comparatively few of those who come from the parish have sittings taken. On only 39 sittings is there an abatement of rent, on account of their being taken by parishioners.

(*a*) Evidence of the Rev. Mr. Wilkie. [no reference in text to Note (*a.*)]
(*b*) Evidence of the City Chamberlain and Mr. J. D. Robertson.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat rents go to the general revenue, and the ordinary collections to the poor of the city. The kirk session raise a fund for educating the poor children in the parish, by an annual collection, and by contributions from members of the congregation and others throughout the city. (*a*)	I. *Established Church—Parish Church.* The minister of this parish draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consists (1.) of the annuity assessment of 6 per cent. on house-rents within the royalty of the city of Edinburgh; (2.) produce of the merk per ton or pack of goods imported into Edinburgh or Leith; (3.) prestation on ale-duty; (4.) interest of 5,000 merks mortified by Lady Yester. Share of the minister in the free balance of these collected within each year, from Whitsunday to Whitsunday, for the last five years: 1830–31 - - - - £. 555 13 10 1831–32 - - - - 433 9 2 1832–33 - - - - 582 8 3 1833–34 - - - - 532 14 3 1834–35 - - - - 548 4 6 The stipend of 1832–33 includes about 100*l.*, being the share of the minister, in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. The stipend of the same year does not include the minister's eighteenth share of 68 *l.* 18*s.* 10*d.* being the balance of prestation out of the ale-duty; and the stipends of the two last years do not include his same share of 151 *l.* 15*s.* 5*d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale-duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137 *l.* 17*s.* 8*d.*, of which each minister draws an eighteenth share, expires in 1837. (*c*) There is no manse nor glebe, nor any provision in lieu thereof.	I. *Established Church—Parish Church.* Besides officiating in the parish church, the minister occasionally preaches in the missionary station, which has been kept up for the last seven years in the old Gaelic chapel, Castle-wynd, for such of the poor as pleaded the want of proper clothing for appearing in the parish church. To this chapel the kirk session has lately appointed a paid missionary, Mr. John Tannoch, who, in addition to two services every Sabbath, assists the minister in visiting families during the week. The attendance has hitherto been small, but it is increasing. There is also a home missionary or catechist, Mr. D. Melvin. Since 1826 Mr. David Melvin, a member of the Baptist church, has been labouring in this parish under the superintendence of the minister and a committee, as a home missionary or catechist. This mission is supported by voluntary subscriptions, without distinction of denomination, and is confined to the parish. The great object is to make domiciliary visits, to read the Scriptures to the poor, to engage in prayer, to exhort the people, and to endeavour to get them to go to some place of public worship on the Sabbath. In these labours Mr. Melvin is occupied from four to five hours a day. His term of engagement is from year to year, at the annual salary of 50 *l.* It is one of his instructions to avoid all distinction as to sects. The number of families under his charge is, as far as the missionary can judge, about 600, containing a population of about 2,500 individuals. He confines himself principally to the Grassmarket. Some families, the most necessitous, he visits once a fortnight, but in general he does not visit them oftener than four or five times in the year. He could not accomplish the visitation of these 600 families effectually. The bounds are too large, and the population too fluctuating. The 600 families he visits do not include the richer part of the population. The restriction from all allusion of sects does not interefere with the efficacy of his instructions, nor with the extent of the information which he can communicate to them. He is received cordially wherever he goes. Of those who never attended church before, when they are prevailed upon to go, they rather go to the Established Church; he advising them to go there, as it is not his object to gather to any church, and as there is plenty of room in the Established Church. There is no difficulty in getting accommodation in the parish church for those who wish to go. No one in the district complained that he could not get accommodation in the church if willing to go. The great complaint is the want of clothing, but the missionary believes it is the want of will in a great many cases. He has reason to believe his labours have been successful with many, but not to any great extent among the more fluctuating part of the population. The missionary also assembles a number of poor people on Sunday evenings in a school-room, where he reads to them a portion of Scripture, and addresses them from it. The room holds about 80. It is crowded to the door. The 80 attending vary, but a great many have attended for years. The station is only for the poor. Previous to assembling the people he has a school, which he teaches in the same place. He has also visitings from close to close during the week, when he reads a portion of Scripture, and engages in prayer. At these week meetings, sometimes 12, 20 and 30 attend. The missionary also makes it a point to endeavour that no child wants education, and to get them to attend a day-school in the parish. If the parents cannot afford to pay two-pence per week the child is sent for a penny, and if this cannot be afforded, on the missionary's recommendation it is admitted gratuitously. About 90 attend gratuitously. The money for this purpose comes from the kirk session; last quarter it amounted to upwards of 4*l.* General education is taught in the day-school. The Scriptures are also read, and the catechisms taught. There is a Sabbath school, attended by about 200 children, and taught by eight teachers. In addition there is the parochial Sabbath school, attended by about 60. The teacher in this latter school is paid, but the pupils attend gratuitously. There are in all four Sabbath schools in the parish. Besides the local and parochial Sabbath schools, there are the Tobacco Boys' Charity School, attended by 50 or 60, taught by the missionary, and another school at Heriot Bridge, attended by 50, and taught by Mr. Reid. (*See* below.) (*b*) Another missionary has been engaged lately for the same district. The chaplain of the charity workhouse preaches twice every Sabbath to the inmates, and the chaplain of the Lunatic Asylum once every Sabbath. The minister extends his week-day superintendence to all his parishioners, so far as his time will permit from his other ministerial avocations. He especially visits those families who attend no place of worship at all. The minister visits his congregation who reside out of the parish. The necessity of doing this operates as a preventive to his sufficiently superintending the parish, but he gives the larger portion of his spare time to the parishioners, because he feels they are more necessitous; but he stated that too many of the parishioners may be said to deprive themselves of the privilege of public worship, by most wilful neglect of the means they enjoy. They plead poverty, and the absolute want of any thing like decent clothing, as a reason for not attending public worship. (*a*)

(*a*) Evidence of the Rev. D. Wilkie. (*b*) Evidence of Mr. G. Wilson, treasurer of the Grassmarket mission, and of Mr. D. Melvin, missionary. (*c*) Returns by Harry Inglis, Esq. W. S. factor for the clergy.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of NEW GREYFRIARS —*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
II. *Heriot-bridge Congregation* of the "United Christian Churches." Rev. John Reid, minister, since 1835.			II. *Heriot-bridge Congregation.* The United Christian Church, Heriot-bridge, was established in the parish in 1828, by Nathaniel West. He went to America, and was succeeded by Mr. Young, who went away in November 1835, and was succeeded by the present minister. The total number of persons in the habit of attending is 250; but of these 50 are strangers, many of whom are members of other congregations, so that those in the habit of attending will be somewhere about 200. About the latter number is stated to be the average attendance at each celebration. Whether increasing or decreasing, the minister is unable to state, as it is so lately since he came to this chapel. The classification into parishioners and non-parishioners could not be made for the same reason. Almost all of the congregation are of the poor and working classes; most of them do not earn more than 14 *s.* a week. The number of communicants is 150; increase or decrease not stated. (*a*)

PARISH of NEW GREYFRIARS —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
II. *Heriot-bridge Congregation* of the "United Christian Churches." Rev. John Reid, minister.	II. *Heriot-bridge Congregation.* Sittings set apart for letting - - - - 240 Let, February 1836 - - - - - 140 Unlet - - - - - - - 100 240 Allocated, &c. *see* column 5. There is only one rate of sitting, 1 *s.* per quarter. (*a*) No further information was furnished.	II. *Heriot-bridge Congregation.* No statement has been obtained of the revenues of the congregation, or of their source and amount. There is a debt of about 45 *l.* (*a*)

(*a*) Evidence of the Rev. J. Reid.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Heriot-bridge Congregation.* The congregation belonging to this denomination meet in what was formerly a shawl manufactory. It belongs to private parties, and is rented by the congregation, on an annual lease for 42 *l.* It is applied to no other purpose. There is a small debt of about 45 *l.* contracted under the ministry of Mr. Young, and for which the present minister has become responsible. Some of the congregation reside more than two miles from the place of worship. (*a*)	II. *Heriot-bridge Congregation.* The sittings in the chapel are - - - - 340 Of which there are set apart for letting - 240 " for the poor - 100 340

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Heriot-bridge Congregation.* No statement has been furnished as to the application of the revenues; (Vide col. 9).	II. *Heriot-bridge Congregation* The annual emolument of the minister is about 50 *l.* raised partly by collections at the church doors, and partly by subscriptions from the public generally. The stipend is variable, is not permanent, and is "only secured by the conscience and Christian affections of my people." There is no other emolument, nor any house or glebe, nor any provision in lieu thereof. (*a*)	II. *Heriot-bridge Congregation.* Public worship is performed regularly three times every Sunday, and once every Wednesday evening. There is a Sabbath school, attended by about 40 scholars, superintended by the minister. It has subsisted since the establishment of the congregation. Attendance is gratis. The minister endeavours to extend his week-day superintendence to the whole of his congregation, and there are no circumstances to prevent him doing so. He considers his station peculiarly a missionary station, and extends his ministration beyond his own congregation, especially to the persons in the lanes and closes of the Grass-market. These are poor persons, and many of them attend no place of worship. The general reason given for not attending is the want of suitable clothing. This appears to be true, from the appearance of the families, but many are not disposed to go, even if they had clothing. (*a*)

(*a*) Evidence of the Rev. J. Reid.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ST. ANDREW.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease, and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. Dr. Ritchie and Rev. Dr. Grant, ministers.	A town parish; erected and divided from St. Cuthbert's, *quoad sacra et civilia*, by Act of Parliament in 1785. Parts of the parishes of St. George's, St. Stephen's and St. Mary's, have since been divided from it. Territorial division of the parish, in no respect inconvenient. A collegiate charge. (*a*)	By the census of 1831, the total population was 7,339. According to a census recently made under the superintendence of the session, the population, exclusive of Greenside, is 4,681 Greenside, which is said to have been very accurately surveyed, was stated at 2,045. But the number of children under 13 years of age, was given at 1,089, and under 5 years of age, at 543; from which the survey seems to be erroneous. The population of the whole parish is therefore assumed to be now about the same as in 1831, viz. - - - 7,339 Of the 4,681 inhabitants of this parish, exclusive of the district of Greenside, there belong, according to the statement of the minister and elders: To the established church - - 2,145 Of whom are of the poor and working classes - 909 To other denominations - 2,184 Poor and working classes - 1,125 Not known to belong to any denomination 352 Poor and working classes - 253 2,287 4,681 The number of the poor and working classes in the parish is stated to be increasing, and that of the other classes to be diminishing, in consequence of many of the lower floors of the houses being converted into shops, but no farther particulars were given, except what is contained in col. 10. (*a*)	I. *Established Church—Parish Church.* During the winter, spring and beginning of summer, the average attendance at each celebration of public worship is about - 682 In July, and the autumn months, the attendance will be fully a third less. Of these 682, there are regular sitters residing in the parish - - - - - 90 Regular sitters, not residing in the parish - - - - - - 402 Occasional sitters, residence unknown 190 682 The number of persons in the habit of attending must be considerably beyond the average attendance at each celebration of public worship. Their number has been much the same for the last five years; if decreasing, to a very small extent. Most of the sitters are of the upper classes. Several male and female servants sit in the back seats of the gallery, and a few of the poor and working classes, not above 18 or 20. There are about 400 communicants, whose number has been much the same during the last five years. Of these, there may be about 50 who are servants, or of the poor classes; about a fourth part of these are parishioners. 209 persons within the parish, state themselves to belong to the parish church. (*b*) Of the let sittings (419) there are rented by non-parishioners, 344.

(*a*) Evidence of the clergymen, and of Walter Cook, Esq elder.
(*b*) Evidence of Mr. Cook.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost, and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* The church was built in 1785, by the corporation of Edinburgh. Stated to have been at a cost of 7,000 *l.* (*a*)	I. *Accommodation held by the Parishioners in all Places of Worship.* According to the return, exclusive of Greenside - - - 2,145 Greenside, (but *see* col. 2) - - - - - - - 397 2,542 Of these are held by the 2,287 individuals, consisting of the poor and working classes, exclusive of Greenside - 754 By the remainder of the population of the same district, consisting of 2,394 - - - - - - - 1,391 By the inhabitants of Greenside, (but *see* col. 2): In the Established Church - - - - 185 „ other denominations - - - - 212 397 2,542 123 families also, exclusive of Greenside, have no right of accommodation in any place of worship. 95 of these are of the poor and working classes, and the deficiency in Greenside is stated to be very much greater. (*c*, *d*) II. *Accommodation provided in the Parish.* I. *Established Church—Parish Church.* Sittings set apart for letting - - - - - - 973 There are sittings allocated to the ministers - - 16 Session - - - - - - - - 17 Band - - - - - - - - - 10 Bell-ringers - - - - - - - - 7 Heirs of John Young, by authority of the town council 6 56 1,029 Sittings in the windows, free to the poor, and generally occupied by the children attending the parish school - - 24 Total number of sittings - - - - - - 1,053 Set apart for letting, and unlet - - - - 554 There are about 350 sittings generally unoccupied. The session attribute the number of unlet sittings to high seat-rents, and a poorer class of population having come into the parish in consequence of the increase in the number of shops (*b*, *c*) In the letting of seats a preference is given to parishioners. (*See* col. 6.)

(*a*) Evidence of the clergymen.
(*b*) Evidence of City Chamberlain.
(*c*) Evidence of Mr. Cook.
(*d*) Evidence of Mr. Arthur M'Arthur.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ST. ANDREW—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. Dr. Ritchie and Rev. Dr. Grant, ministers.	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*

Sittings set apart for letting - - - - 973

Let, February 1836 - - - 419
Set apart for letting, but not let - 554
973

Allocated, &c. (*See* col. 5.)

Number let and unlet at each rate:

Sittings at		1835.	1834.	1833.
More than - 3 *s.*	let	16	–	–
Not more than 5 *s.*	unlet	41	–	–
More than - 7 *s.*	let	12	16	15
Not more than 10 *s.*	unlet	52	44	45
More than - 10 *s.*	let	16	27	22
Not more than 15 *s.*	unlet	50	107	112
More than - 15 *s.*	let	370	382	387
Not more than 20 *s.*	unlet	340	386	382
More than - 20 *s.*	let	37	–	–
Not more than 30 *s.*	unlet	39	–	–
More than - 30 *s.*	let	–	37	55
	unlet	–	44	26

This is according to a return made by the City Chamberlain, and the number of let sittings comprehends all that were let for any period, however short, in the course of each year ending at Martinmas.

The highest rate of seat-rent now demanded is 30 *s.*

By a late resolution of the town council, parishioners have a prior right to be supplied with the vacant sittings, and are entitled to an abatement from the rent according to the following scale:

Sittings rated at 3 *s.* are let to parishioners at 2 *s.*
Ditto - 4 *s.* - ditto - 3 *s.*
Ditto - 5 *s.* - ditto - 4 *s.*

Sittings rated at 6 *s.* and upwards, and not more than 15 *s.*, are let to parishioners at a reduction of 2 *s.* The average rent of sittings is, to parishioners, 17 *s.* 4 *d.*, to non-parishioners, 17 *s.* 8 *d.* Vacant sittings rated from 2 *s.* to 6 *s.*, at the reduced or parishioner's rates, are reserved for the less opulent classes; viz. who pay less than 10 *l.* of real rent, or who are assessed at less than 8 *l.*; and such sittings, if taken by other classes, are liable to be resumed at the end of the half-year if necessary, for the accommodation of the poorer parishioners.

Sittings rated at and under 8 *s.* (6 *s.* to parishioners) are, by the same resolution of the town council, directed to be let half-yearly; and, if sittings are applied for in the middle of the term, they are to be let at proportionable rates, for as many months as may remain. After parishioners, persons resident within the royalty have a preferable right to vacant sittings.(*a*)

1. Seat Rents.

Annual sum raised by seat rents for each year ending at Whitsunday—

1831	- -	£. 550	14 10
1832	- -	503	18 11
1833	- -	493	5 –
1834	- -	472	3 6
1835	- -	428	16 2(*a*)

The reduction in the sum raised by seat-rents is chiefly owing to the reduction of rates, the abatement to parishioners, and a new measurement of the church, reducing the number of sittings.

2. Amount of ordinary collections for the years ending 30th June—

1831	- -	£. 224	9 5
1832	- -	228	2 3½
1833	- -	207	13 10¼
1834	- -	200	5 6¾
1835	- -	186	10 3¾ (*b*)

3. Extraordinary Collections in —

1831	- -	£. 88	10 –
1832	- -	132	15 –
1833	- -	146	18 –
1834	- -	122	13 –
1835	- -	81	10 –(*c*)

(*See* col. 9.)

(*a*) Evidence of the City Chamberlain and Mr. D. J. Robertson.
(*b*) Evidence of the Treasurer of the Charity Workhouse.
(*c*) Mr. Cook and Mr. Waugh.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents form part of the revenues of the city of Edinburgh. The ordinary collections form part of the regular funds for the poor of the city. The extraordinary collections have been applied to parochial institutions, infirmary, India mission, and assembly schools in the Highlands.	I. *Established Church—Parish Church.* The ministers draw their proportional shares of the general revenues of the clergy of the city of Edinburgh, which consist of, 1st, the annuity assessment of six per cent. on house-rents within the royalty of the city of Edinburgh; 2dly, produce of the merk per ton or pack on goods imported into Edinburgh and Leith; 3dly, prestation on ale-duty; and, 4thly, interest of 5,000 merks mortified by Lady Yester. The share of each of the ministers in the free balance remaining for division of these revenues collected within each year, from Whitsunday to Whitsunday, for the last five years. 1830–31 - £. 555 13 10 1831–32 - 433 9 2 1832–33 - 582 8 3 1833–34 - 532 14 3 1834–35 - 548 4 6 The stipend of 1832–33 includes about 100 *l.*, being the share of each minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. For this sum the clergy rank as creditors of the city. The stipend of the same year does not include each minister's eighteenth share of 68*l.* 18*s.* 10*d.* being balance of prestation out of ale-duty, and the stipends of the two last years do not include their same share of 151 *l.* 15 *s.* 5 *d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale-duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137 *l.* 17 *s.* 8 *d.*, of which each minister draws an eighteenth share, expires in 1837. (*a*) There is no manse nor glebe, nor other provision in lieu of them.	I. *Established Church—Parish Church.* The clergymen state, that in regard to week-day superintendence, it is impossible to do justice to so numerous a population. There are several Sabbath schools in the parish. There are no other means of religious instruction in the parish connected with the establishment; but a proposal, in which the session of St. Andrew's have concurred, is now under the consideration of the town council and the presbytery, for building a church, by subscription, in Greenside, a populous and poor district of the parish. It was proposed that one-third of the rents should be gratis, one-third very low-rented, and the remaining third at such rents as could be produced. One proposal was, to uncollegiate the *old Church*, and assign the minister and stipend to the Greenside church. A subscription for the purpose of erecting the church was set a-going, with every prospect of success. (*b*)

(*a*) Return by Harry Inglis, Esq., W. S., factor for the clergy of Edinburgh. (*b*) Evidence of the Ministers.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. ANDREW—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
II. *United Secession Congregation,* Rose-street. Reverend John M'Gilchrist, minister, since 1831.			II. *United Secession Congregation,* Rose-street. The congregation was first established in 1786. Average attendance from December to February, 1,300. From July to September, 1,200. Number in the habit of attending, 1,500 to 1,600. Increasing since 1832, at the rate of about eight per cent. on the number of sittings let. Communicants not less than 1,000; supposed 1,044. Have increased 86 on an average each year since Whitsunday 1831. About three-fourths of both classes are of the poor and working classes. The congregation consists of parishioners, 270 to 300. Extra parishioners, 1,250. Three-fourths of both are of the poor and working classes. (*a*)
III. *Scottish Episcopal Congregation,* St. George's, York-place. Reverend R. Q. Shannon, A. B. minister, for 25 years past.			III. *Scottish Episcopal Congregation,* St. George's. Established in 1794. No accurate information was obtained in regard to the average attendance at each celebration of public worship, or the total number of persons in the habit of attending the chapel. The number of persons attending has been decreasing. In 1830–31 there were about 140 sittings unlet, and up to Whitsunday 1835 there were 208. Very few of the poor and working classes are among the regular sitters, not above 6 or 12, and these do not pay for their sittings. The average number of communicants at each monthly administration of the sacrament is about 40 or 50. At Easter probably more than a third of the congregation communicate. The number of communicants has decreased in the same proportion as the number of the congregation generally. 63 persons paying for seats are resident in the parish. (*b*, *c*)

(*a*) Evidence of the Rev. J. M'Gilchrist. (*b*) Evidence of the Rev. R. Q. Shannon.
(*c*) Evidence of Mr. James Steuart, treasurer.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *United Secession Congregation*, Rose-street.	II. *United Secession Congregation*, Rose-street.
The chapel belongs to the congregation, and is vested in trustees. It was built in 1830, upon the site of the former church and manse, at a cost of - - - £. 2,342 18 8½ Besides value of old materials, - 700 - - £. 3,042 18 8½ There was a debt due by the congregation when they began the building, of - £. 1,800 Additional debt then contracted - 1,800 Total in 1830 - £. 3,600 Paid off since that time - - 350 Remains - £. 3,250 Which the congregation is stated to be paying off at the rate of about 100 *l.* per annum. There is a commodious session-room, library-room, officer's house, and dwelling-house attached. It is stated that the value of the premises is estimated at 4,500 *l.* The Church belongs to the congregation, and is vested in trustees for their behoof. The civil affairs of the congregation are under the charge of managers, elected by the congregation, and a portion of them going out of office annually. Ten houses occupied by members of the congregation are more than two miles distant from the church; nine more than four miles; the greatest distance being about five miles. (*a*)	Number of sittings set apart for letting - - - - 1,306 Allocated to the minister - - - - - - 7 Set apart for the poor, gratis, of which about one-fourth are occupied by poor persons - - - - - - 50 Total number of sittings 1,363 The sittings set apart for the poor are not allocated to particular individuals. (*a*)
III. *Scottish Episcopal Congregation*, St. George's.	III. *Scottish Episcopal Congregation*, St. George's.
The chapel was built in 1794, at a cost of 3,000 *l.*, including fitting up an organ. It belongs to a body of shareholders, who subscribed 25 *l.* each, and the remainder of the sum necessary for the erection was borrowed by 12 gentlemen, who act as the vestry, and manage the affairs of the chapel. The whole debts, including 68 shares at 25 *l.*, or 17,000 *l.* in all, is now 2,889 *l.*, of which 170 *l.* was contracted in 1825, and 200 *l.* more recently. It is diminishing. (*b*, *c*)	Sittings set apart for letting - - - about 587 Clergyman's seat - - - - - 5 Free, about - - - - - - 50 55 Total number of sittings, about 642 This return is up to Whitsunday 1835, comprehending the previous winter. The number of sittings let is smaller in summer, as they are let for the year or half-year as required. The 50 free sittings are in the remote benches of the gallery, and are set apart for the poor. A few persons apply for permission to occupy them, others occupy them without application. They are, for the most part, respectably filled, chiefly by domestic servants. Many of the unlet sittings are generally occupied. Many persons belonging to the Episcopal Church, resident in Edinburgh, for longer or shorter periods, will not incur the expense of taking sittings in a chapel, and some of these resort to St. George's. (*b*, *c*)

(*a*) Evidence of the Rev. J. M'Gilchrist. (*b*) Evidence of Rev. R. Q. Shannon.
(*c*) Evidence of Mr. James Steuart, treasurer.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. ANDREW—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
II. *United Secession Congregation,* Rose-street. Reverend John M'Gilchrist, minister.	II. *United Secession Congregation,* Rose-street. Sittings set apart for letting - - - 1,306 Let, February 1836 - - - 1,260 Unlet - - - - - - 46 1,306 Allocated, &c.—*see* column 5. Numbers let and unlet, at each rate: Sittings at: 1835. 1834. 1833. 1832. 1831. More than 3*s.* not more than 5*s.* let 142 144 137 144 137; unlet 3 1 8 2 – More than 5*s.* not more than 7*s.* let 56 56 56 56 20; unlet – – – – – More than 7*s.* not more than 10*s.* let 346 351 325 312 352; unlet 8 3 9 23 – More than 10*s.* not more than 15*s.* let 669 644 639 601 754; unlet 30 55 81 119 – More than 15*s.* not more than 20*s.* let 47 51 47 50 52; unlet 5 1 5 2 – Eighteen shilling is th e highest amount of seat-rent. The seat-rents are paid to the managers chosen by the congregation. (*a*) The unlet sittings are generally occupied by the same class of persons as compose the rest of the congregation.	II. *United Secession Congregation,* Rose-street. 1. *Seat Rents.* Annual sum raised by seat-rents, for years ending Whitsunday, 1831 - - £. 374 3 – 1832 - - 630 9 7 1833 - - 626 14 3 1834 - - 643 – – 1835 - - 671 4 11 2. *Collections.* Annual amount of collections in the years ending Whitsunday, Ordinary. Extraordinary. 1831 £. 155 14 1 £. 72 18 11¾ 1832 - 199 3 4¾ - 80 10 4¼ 1833 - 189 – 7½ - 68 – 8¾ 1834 - 194 15 10 - 84 1 6¾ 1835 - 196 18 6 - 74 15 10¾ Rent obtained for house attached to the church, 10 *l.* 10 *s.* During the year 1830, and previously, the congregation contributed by donations and collections above 600 *l.* towards building the church. There is a missionary society in the congregation, with separate funds; and 109 *l.* 14 *s.* 4 *d.* has been subscribed in the last five years to a library. (*a*) From March 1832 to January 1836 there has been subscribed and paid to a missionary society (established in the church at the former date) 785 *l.* 13 *s.* 7 *d.*, applied during the two first years to the Synod's Home and Foreign Missions, Scottish and London Missionary Societies, &c. &c. and latterly in supporting a missionary in the city of Edinburgh, a catechist in the Highlands (Argyleshire), and there are ample funds now subscribed to support a missionary in Jamaica, whom the society has resolved to send out as soon as a properly qualified person can be procured, there being at present in the treasurer's hands for that purpose the sum of 347 *l.* 7 *s.* 4 *d.* There has also been collected 109 *l.* 14 *s.* 4 *d.* during the last five years towards the keeping up of a library, consisting of above 1,000 volumes, belonging to the congregation. (*a*)
III. *Scottish Episcopal Congregation,* St. George's. Reverend R. Q. Shannon, A.B. minister.	III. *Scottish Episcopal Congregation,* St. George's. Sittings set apart for letting, about - - - 587 Let, as at Whitsunday 1835 - - 437 Unlet about - - - - - 150 587 Allocated, &c. (*see* col. 5.) Number let and unlet, at each rate: Sittings at: 1835. 1834. 1833. 1832. 1831. More than 15*s.* not more than 20*s.* let 22 22 22 22 22; unlet – – – – – More than 20*s.* not more than 30*s.* let 387 435 446 456 457; unlet 204 156 147 135 134 More than 30*s.* let 28 31 31 31 31; unlet 4 1 1 1 1 The highest rate of seat-rent is 1 *l.* 15 *s.* Twenty-two sittings, belonging to proprietors, vary from 15 *s.* to 20 *s.* There have been no applications for sittings at a lower rate than 1 *l.* 1 *s.* till subsequently to the period to which the above table refers; four sittings were applied for and let at 10 *s.* (*b, c*)	III. *Scottish Episcopal Congregation,* St. George's. 1. *Seat Rents.* Annual amount of seat-rents for the years ending at Whitsunday, 1831 - - £. 600 5 – 1832 - - 588 4 – 1833 - - 611 6 – 1834 - - 578 3 – 1835 - - 524 1 – 2. *Collections.* Collections for years ending Whitsunday, Ordinary. Extraordinary. 1831 £. 142 17 9 £. 40 3 4 1832 - 140 5 11 - 62 11 3 1833 - 132 18 7 - 96 7 8 1834 - 124 9 10 - 63 12 1½ 1835 - 113 13 1 - 61 9 8½ 3. The present rent of vaults underneath the chapel is 30 *l.* per annum. After deducting outlay, repairs, &c. it is stated at 25 *l.* annually. (*b, c*)

(*a*) Evidence of the Rev. J. M'Gilchrist.
(*b, c*) Evidence of Rev. R. Q. Shannon and Mr. James Steuart, treasurer.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *United Secession Congregation*, Rose-street. The seat-rents are applied to payment of the minister's stipend, precentor's salary, interest of the debt on the church, liquidation of the principal, repairs and other ecclesiastical purposes. The ordinary collections are applied to the support of the poor, and other ecclesiastical purposes. The extraordinary to assisting weak congregations, missionary stations, and other charitable and religious purposes.	II. *United Secession Congregation*, Rose-street. The minister has 400*l.* of fixed stipend, derived from the seat-rents, and 12*l.* from the funds of the session in name of sacramental expenses. He holds no legal security. He has no house or glebe, nor provision in lieu thereof.	II. *United Secession Congregation*, Rose-street. Public worship is celebrated twice every Sunday, and an evening service once every month, exclusive of the usual week-day services on four sacramental occasions during the year, amounting to 12. The circumstances of the congregation do not prevent the minister from extending his week-day superintendence to the whole of them. His exertions are almost wholly confined to the members and seat-holders of the congregation. There are week-day classes in the session-house, taught by the minister, attended by from 50 to 70 young persons. There is a Sabbath morning class in the church, superintended by two of the elders. Average attendance about 150. There is a class for young men also on the Sabbath mornings in the session-house, conducted by one of the elders. Average attendance about 30. These classes are all gratuitous. The first has been established for at least 12 years, the second one year, and the last three years. A missionary prayer meeting is held in the Church once a month on a week evening.
III. *Scottish Episcopal Congregation*, St. George's. The seat-rents and rent of vaults are applied to the salaries of the clergyman, organist, singers, beadles, interest of debt, repairs, &c. Out of the ordinary collections relief is afforded to deserving applicants, whether belonging to the congregation or not, given in annuities, to the amount of 35*l.* 15*s.* But of this 5*l.* dropped in 1835. Some of the annuitants are paupers and may derive aid from parochial funds. There is also 13*l.* 4*s.* expended in providing sittings for respectable persons who are unable to pay for them. The extraordinary collections are handed over, without deduction, to the charitable institutions for which they are made. (*b*)	III. *Scottish Episcopal Congregation*, St. George's. The emoluments of the clergyman are from 280*l.* to 290*l.*, of which 250*l.* is the salary at present afforded by the funds of the chapel. The remainder consists of surplice fees, which vary much in amount. The permanency and amount of the salary depends upon the funds. It is secured upon the income of the Chapel, and is preferable to the interest of the debt. There is no minister's house or glebe. Out of his income the minister pays 100*l.* per annum to an assistant.	III. *Scottish Episcopal Congregation*, St. George's. Public worship is celebrated twice every Sunday, twice on the chief festivals of the church, and once on certain saints' days, twice a week during Lent, and on the eve of every celebration of the sacrament. The clergyman stated, that the congregation are not such as to require his week-day superintendence, unless when he is called on to visit the sick or baptize infants. He does not extend his exertions beyond his own congregation, unless specially called for. There are no other means of religious instruction employed. (*b*)

(*a*) Evidence of the Rev. J. M'Gilchrist. [no reference in text to Note (*a*).] (*b*) Evidence of the Rev. R. Q. Shannon.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ST. ANDREW—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
IV. *Baptist Congregation*, Leith-walk: Reverend J. A. Haldane, minister, since 1798.			IV. *Baptist Congregation*, Leith-walk. The congregation was formed in 1798, and came to their present place of meeting in 1801. Average attendance in the morning - - - - - about 400 Afternoon - - - - - - - - - - from 700 to 800 Evening not quite so many. The evening attendance has diminished. Persons in the habit of attending, not ascertained. Communicants, (stationary) - - - - - - - - - - 280 The greater part of both the members of the church and the persons in the habit of attending are of the poor and working classes. The members of the church, in general, live in Edinburgh. A very few come from Portobello, Dalkeith and Queensferry. Persons who attend, but are not members, are in general unknown to the minister, but he stated that there is no doubt a number of people who pretty steadily attend, although there are many of them with whom he is not acquainted. (*a*)
V. *Wesleyan Association*, Calton Convening Hall.			V. *Wesleyan Association*, Calton Convening Hall. Connected with associations in Manchester and Liverpool, said to be formed for the purpose of bringing their members back to the original system of Wesley. They only seceded from Mr. Beaumont's congregation of Wesleyan Methodists in December 1835. About 150 originally seceded, and others have come over since. They are not all from Mr. Beaumont's congregation. Average attendance - - - - - - - - - - 350 Number in the habit of attending is upwards of - - - - 400 Communicants, about - - - - - - - - - 200 Perhaps two-thirds of the congregation are of the poor and working classes. There are no persons among them receiving parochial aid. None of the congregation reside within the parish, and only two have places of business there. There are five lay preachers. There is also a place of worship belonging to this congregation in Chalmers'-close. (*See col.* 10, *and Digest of Trinity College parish.*) (*b*)

PARISH of ST. ANDREW—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
IV. *Baptist Congregation*, Leith-walk: Reverend J. A. Haldane, minister.	IV. *Baptist Congregation*, Leith-walk. Sittings all free. Supposed to be 1,000. (*a*)	IV. *Baptist Congregation*, Leith-walk. Generally no collections are made at the doors in the morning or afternoon. The church statedly collects for the poor among its members after the Lord's supper each Sunday, and a monthly collection is at the same time made for the spread of the Gospel. These collections amounted in— 1831 - to - £. 169 15 11 | 1834 - to - £. 185 6 7 1832 - „ - 184 - 11¾ | 1835 - „ - 196 - 2 1833 - „ - 160 19 2 Besides these, collections have been made in the evening, and partly also in the morning, amounting in— 1831 - to - £. 92 5 2¼ | 1834 - „ - £. 46 4 10 1832 - „ - 36 16 5¼ | 1835 - „ - 34 3 11¼ (*a*) 1833 - „ - 32 3 7
V. *Wesleyan Association*, Calton Convening Hall.	V. *Wesleyan Association*, Calton Convening Hall. Sittings all free, number not ascertained. Sittings in Chalmers'-close chapel about 500. All free. (*See col.* 10.) (*b*)	V. *Wesleyan Association*, Calton Conveneng Hall. The expense is met by collections at the door, and the private subscriptions of the members. During the time the congregation has been formed the collections have averaged from 25 *s.* to 30 *s.* on ordinary days. On a communion day the collection was 3 *l.* (*b*)

(*a*) Evidence of the Rev. J. A. Haldane.
(*b*) Evidence of Mr. James M'Kenzie, one of the ministers of the Wesleyan Association.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
IV. *Baptist Congregation*, Leith-walk. The congregation meets in the upper part of a building belonging to a private individual, built in 1801, at a cost, it is believed, of 6,000 *l.* It is not applied to any other purpose. No rent is paid for the use of it, and there is no debt. (*a*)	IV. *Baptist Congregation*, Leith-walk. It is supposed the meeting-house can contain 1,000 persons. The sittings are all free. A particular place is occupied by the regular members of the church, and those who communicate. (*a*)
V. *Wesleyan Association*, Calton Convening Hall. The congregation meets in the Calton Convening Hall, belonging to the corporation of Calton. The rent paid by the congregation from its establishment, in December 1835 till May 1836, is 15 *l.* The yearly rent may be from 30 *l.* to 35 *l.*, but they are looking for a place of worship for themselves. The hall is applied to various uses. (*b*)	V. *Wesleyan Association*, Calton Convening Hall. The number of sittings has not been ascertained. They are all free, as the congregation do not pay a minister at present. There is also a place of worship belonging to this congregation in Chalmers' close, capable of holding about 500. (*Scot.* 10.)

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
IV. *Baptist Congregation*, Leith-walk. Out of the collections by the church, after the sacrament and the monthly collections, one preacher has been supported at Stobhill, and assistance given to another in Ireland. The rest has been applied to assist the poor members of the church. Of the other class of collections, part has been paid to the poor, not members of the church, and the remainder has been paid to the Baptist Home Missionary Society, Baptist Irish School Society, Edinburgh Board of Health, Public Kitchen, Serampore Mission, to Dr. Malan for an edition of the Psalms in French, and to the London Continental Society. The expenses of the house, door-keepers, &c., are also taken from the collections. (*a*)	IV. *Baptist Congregation*, Leith-walk. The minister has never received any emolument.	IV. *Baptist Congregation*, Leith-walk. Public worship is celebrated three times on Sunday, and once a week on a week day. The minister is always ready to visit any of the congregation, if asked to do so, in sickness, or on any other occasion; but he considers only those of them who are also members of the church as being under his superintendence. He occasionally meets with the children of the members or any others who choose to attend. (*a*)
V. *Wesleyan Association*, Calton Convening Hall. The collections and subscriptions are applied to payment of the rent and expenses of the place of worship; 3 *l.* is also paid for a place where public worship is celebrated on the evenings of three week days, in Chalmers-close. At present there is no salary paid to any of the ministers. There is a fund for the poor; but there are no poor belonging to the congregation. (*b*)	V. *Wesleyan Association*, Calton Convening Hall. At present, from the circumstances of the congregation, none of the ministers receive any emolument, although it is not contrary to the principles of the association that they should do so. (*b*)	V. *Wesleyan Association*, Calton Convening Hall. There is public worship three times on Sunday, in the Convening Hall, and on Monday, Wednesday and Friday evenings in Chalmers'-close. The attendance in Chalmers'-close is not confined to the congregation. Persons from the neighbourhood attend, and it is intended to take means to invite them to do so. The average attendance was stated to be from 50 to 100. The congregation is divided into twelve portions, among the elders and lay preachers; and it is their duty to visit them in small parties for religious instruction, and to visit them when sick. Week-day superintendence is extended to the whole congregation. The lay preachers do not extend their exertions beyond the congregation, except one, who visits in Bridewell. (*b*)

(*a*) Evidence of the Rev. J. A. Haldane. (*b*) Evidence of Mr. James M'Kenzie.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. ANDREW—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
VI. *Independent Baptist Congregation*, Clyde-street Hall: Messrs. Smith and Andrew Ker, pastors, since 1824.			VI. *Independent Baptist Congregation*, Clyde-street Hall.—Established in November 1824. Average attendance throughout the year— In the morning - - - - - 100 ,, afternoon - - - - 120 ,, evening - - - - - 35 In the habit of attending, above the age of 12, 123; children from the age of 7 to 12, about 22; in all - - - - - 145 Including children below seven years of age, the total number of persons connected with the congregation is about - - - - 190 This is exclusive of members of families of the congregation who attend elsewhere. Besides these, not a few whose names are not known give occasional, and even frequent, attendance. Stationary during the last five years— Resident in the parish - - - - 18 St. Mary's parish - - - - - 15 St. Stephen's - - - - - - 2 St. George's - - - - - - 8 Parishes in Old Town - - - - 12 Canongate - - - - - - 1 West Church - - - - - - 61 South Leith - - - - - - 10 North Leith - - - - - - 9 West Linton (17 miles distant) - - 4 Unknown - - - - - - 5 145 Communicants - - - - - 77 That number has not materially varied during the last five years. Two-thirds or three-fourths of both congregation and communicants are of the poor and working classes. The pastors are not clergymen, and are both engaged in secular business in Edinburgh. (*a*)
VII. *Mr. Maclean's Congregation.* Rev. H. B. Maclean, minister, since 1833.			VII. *Mr. Maclean's Congregation*, West Register-street. The congregation has no particular denomination. Mr. Maclean is averse to adopt any distinctive denomination, unless circumstances may render it necessary to do so. They are not connected with any body of Christians. They are Protestants. In some points they acknowledge the authority of the Established Church. (*b*) Mr. Maclean has not yet found it convenient to nominate deacons and elders. Mr. Maclean was the original founder of the congregation in 1833. It was subsequently established in its present place of worship, in St. Andrew's parish, in August 1835. Average attendance at each diet of public worship, on Sunday morning, from - - - - - - - - - - - 80 to 100 In the afternoon and evening it is less. In the habit of attending, about - - - - - - 100 Communicants, upwards of - - - - - - - 60 The number, both of communicants and the congregation generally, has been gradually increasing since the formation of the congregation. They are chiefly of the poor and working classes. Probably four-fifths are so. Only about six persons are known to belong to the parish of St. Andrew's; the rest of the congregation are scattered over the town. (*b*, *c*)
VIII. *Roman Catholic Chapel*, Broughton-street.			VIII. *Roman Catholic Chapel*, Broughton-street. The Roman Catholic chapel in Broughton-street is in the parish of St. Andrew's. The particulars in regard to it are given in the account of the Roman Catholic body in Edinburgh, under the parish of St. Cuthbert's.

(*a*) Evidence of Messrs. Archibald Smith and Andrew Ker. (*b*) Evidence of Rev. H. B. Maclean.
(*c*) Evidence of Mr. Daniel Robertson, missionary.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	6. ACCOMMODATION IN PLACES OF WORSHIP.
VI. *Independent Baptist Congregation*, Clyde-street Hall. The congregation meets in the Clyde-street hall, belonging to a private individual, for which they pay a rent. It is used as the hall of the Phrenological Society, and occasionally occupied on week-days for public meetings or lectures. There are three houses of members of the congregation in the parish of North Leith, at the distance of two miles, and one in the parish, it is believed, of West Linton, at the distance of 17 miles. (*a*)	VI. *Independent Baptist Congregation*, Clyde-street Hall. The hall can accommodate, with ease, 200 persons. The sittings are all free. All persons attending may occupy any of them. (*a*)
VII. *Mr. Maclean's Congregation*, West Register-street. The congregation meets in a large upper flat, fitted up as a chapel, belonging to a private individual. They have a lease for five years, at a rent of 35 *l.* There are supposed, by the minister, to be not more than four houses inhabited by members of the congregation more than two miles from the chapel. (*b*)	VII. *Mr. Maclean's Congregation*, West Register street. There are 200 sittings at present. The chapel might be fitted up so as to contain nearly 100 more. The sittings are all free, but to prevent confusion the members of the congregation regularly occupy the same seats. (*b*)

(*a*) Evidence of Messrs. Archibald Smith and Andrew Ker. (*b*) Evidence of Rev. H. B. Maclean.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. ANDREW—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
VI. *Independent Baptist Congregation*, Clyde street Hall. Messrs. Archibald Smith and Andrew Ker, pastors.	VI. *Independent Baptist Congregation*, Clyde-street Hall. 200 sittings, all free. (*a*)	VI. *Independent Baptist Congregation*, Clyde-street Hall. There are no seat-rents, nor collections at the door. The expenses are defrayed solely by the communicants, by a collection made amongst themselves. The amount of these collections for the last five years, from September to September, has been— To September 1831 - £51 6 2¼ „ 1832 - 54 6 1½ „ 1833 - 52 14 11 „ 1834 - 76 8 3 „ 1835 - 78 1 9¼ Upon the accounts of these five years, there has been a balance of receipts above expenditure of 3*l.* 6*s.* 4¼ *d.* Besides these, there have been extraordinary collections— In 1831, for the poor Irish £. 3 10 4 1832, for assisting to furnish the New Testament to emancipated negroes in the West Indies 5 6 9 (*a*)
VII. *Mr. Maclean's Congregation.* Rev. H. B. Maclean, minister.	VII. *Mr. Maclean's Congregation*, West Register-street. 200 sittings, all free. (*b*)	VII. *Mr. Maclean's Congregation*, West Register-street. Collections are made regularly every Sunday. Their amount has not been stated. (*b*)

(*a*) Evidence of Messrs. Archibald Smith and Andrew Ker.

(*b*) Evidence of Rev. H. B. Maclean.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
VI. *Independent Baptist Congregation*, Clyde-street Hall. The collections are applied, 1st, to the expenses connected with the hall, viz., rent, heating, lighting, &c., and to sacramental expenses; 2d, payments to and for poor church members, including assistance to one or two who emigrated to America, and donation to a friend. Some of the poor members receiving assistance are paupers, who would be entitled to go to the charity workhouse; others can do a little for themselves. The paupers are wholly supported from the collections, and, excepting assistance from the Royal Infirmary, or dispensaries, derive no aid from poor's rates or public charities. The extraordinary collections have been applied to the purposes for which they were made. (*a*)	VI. *Independent Baptist Congregation*, Clyde-street Hall. The pastors have no emoluments from their office. (*a*)	VI. *Independent Baptist Congregation*, Clyde-street Hall. Public worship is celebrated three times on Sunday, and once during the week. The pastors (who are also engaged in secular business), besides presiding at public worship, and preaching, exercise a pastoral care and superintendence over the members of the church and their families. They are able to extend their week-day superintendence over the whole congregation, except in the case of the single family residing 17 miles distant. The pastors are always ready, when asked, to visit members of other denominations, in sickness or distress. Being engaged in business in Edinburgh, they do not go from home. (*a*)
VII. *Mr. Maclean's Congregation*, West Register-street. The collections are applied to paying the rent of the chapel, and contributing to the support of the poor; first of the congregation, and afterwards others, as far as the funds will go. (*b*)	VII. *Mr. Maclean's Congregation*, West Register-street. The minister receives no emolument. (*b*)	VII. *Mr. Maclean's Congregation*, West Register-street. Public worship is performed three times on Sunday, and twice during the week. On the occasions during the week, about 20 persons attend. The minister is enabled to give his week day superintendence to the whole of the congregation. He sometimes extends his exertions beyond his congregation, but not extensively. There is a free school connected with the congregation, taught in the chapel every lawful day, in the morning. (*b*) A member of the congregation, Mr. Daniel Robertson, acts as a missionary in Edinburgh, but not in connexion with the congregation. He is appointed and paid by a gentleman residing in the neighbourhood of Edinburgh, not a member of Mr. Maclean's congregation. He has been employed as a missionary for seven years. He has no other employment. In his visits he does not interfere with parochial matters, nor with any denomination. He is confined to no district, his exertions extending to Edinburgh and Leith, and all around. His instructions are not to confine himself to any particular district. He visits the poor and destitute. He wishes only to visit those who belong to no place of worship. He does not invite them to any particular place of worship. He believes he has been successful in causing many of them to attend public worship. He visits above hundreds in a month. Certain days are set apart for visiting such of the sick as may fall in his way, and relieving their bodily wants, and relieving them in other ways. He supplies those families with Bibles who are in want of them, when they are put in his power. Poverty and want of clothing are the general reasons assigned by the poor for not attending public worship. They sometimes state their inability to take sittings, but the most general excuses are the ones above mentioned. (*c*)

(*a*) Evidence of Messrs. Archibald Smith and Andrew Ker. (*b*) Evidence of Rev. H. B. Maclean.
(*c*) Evidence of Mr. Daniel Robertson.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. GEORGE.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
I. *Parish Church.* Reverend R. S. Candlish, minister.	This parish was disjoined from the parishes of St. Andrew's and the West Church, and erected into a separate parish about the year 1814, by the town council and presbytery of Edinburgh, in terms of an Act of Parliament. Since that time it has been modified by the erection of St. Stephen's parish. Almost all the inhabited houses in it are within the town of Edinburgh. The whole extent of the parish must be considerable; from Hanover-street to the farthest boundary of Coates, one and a half mile probably in length, and half a mile in breadth. But all the population is within a narrow compass. The land assigned to the parish takes in the land of Coates; throughout a great part of this there are few houses. (*a*)	Population of the parish in 1831 - 7,338 Present population, according to a survey made by the minister, elders and several members of the congregation - 7,523 Of whom there are—Belonging to the Estab. Church, about - 3,471 Belonging to other denominations - 2,688 Not known to belong to any religious denomination - 1,364 7,523 Of the poor and working classes there are— Belonging to the Establ. Church, about 1,345 Belonging to other denominations - 1,483 Not known to belong to any denomination 400 Total poor and working classes - 3,288	I. *Established Church—Parish Church.* Average attendance, December, January and February, about - 1,500 August, September and October 1,200 to 1,300 Probable number in the habit of attending - - - - 1,730 Stationary for the last five years. Of those in the habit of attending, there are of the poor and working classes about - - 430 their proportion in the congregation being about the same as among the communicants. Communicants - - - 1,281 Of whom are parishioners 489 Non-parishioners - 768 Parishes unknown - 24 1,281 Number of both classes stationary for the last five years. They come from the following parishes:— Parishioners - - - 489 From St. Cuthbert's - 422 „ St. Stephen's - 196 „ St. Mary's - - 79 „ St. Andrew's - - 53 „ Canongate - - 5 „ Tolbooth, Old and New Greyfriars and High Church - 7 „ North and South Leith - - - 6 Unknown - - - 24 1,281 Of the communicants, there are of the poor and working classes—chiefly servants - - 313 Of whom are parishioners 130 „ Non-parishioners - 183 313

All the members of a family are often returned as belonging to a particular denomination on account of one or two of the members being connected with it.

Of the 1,364 not known to belong to any denomination, returns were given by 428, whom the minister states he should set down as really acknowledging they belong to no church; of the 400, in the corresponding division of the poor and working classes, returns were given by 173. The remainder are persons of whom no account has been obtained.

In the total number of the poor and working classes are included most of the inhabitants of Rose-street, Thistle-street and William-street. A large addition would have to be made for domestic servants, of whom no accurate return has been obtained.

The streets above named, are chiefly inhabited by tradesmen, small shopkeepers, those who live behind their shops, and the families of gentlemen's servants. These the minister considers as working classes. The district contains a population of 2,988. It contains, according to the statement of the minister, a considerable number of persons not of the best morals, and is certainly a very poor district in some parts. The rest of the parish is inhabited by persons in the upper classes, and a considerable and increasing mixture of the middle classes, and by a large proportion of domestic servants. (*a*)

(*a*) Evidence of the Rev. R. S. Candlish.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES of WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

I. *Established Church—Parish Church.*

The parish church of St. George's was built in 1814 by the town council of Edinburgh. Its distance from the houses of the most distant of the parishioners is not considerable, seeing that the greatest length of the parish is not above one and a half mile, and its greatest breadth about half a mile. (*a*)

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by Parishioners in all Places of Worship.*

In order to exhibit the state of accommodation throughout the parish, the minister has given in the following tables, which he considers to be very accurate, though the number of seats stated as taken may be somewhat above the truth.

The parish, in these tables, is considered as divided into two districts. The parts making up these districts are not contiguous. (*a*)

I. The whole parish, excepting Rose-street, Thistle-street and William-street.

Total population		3,882
Persons ascertained to be without accommodation	280	
Not ascertained	469	
		749
		3,133
Sittings taken by these 3,133 in the Establishment	1,222	
In other denominations	773	
Total seats taken	1,995	

Being considerably above the proportion of one sitting to two persons; or, separating the wealthier streets in this portion from those less wealthy, there are—

Sittings taken by 1,621 persons	1,204
Sittings taken by 1,512 persons	791
3,133	1,995

II. In Rose-street, Thistle-street and William-street, there are, 741 families, the number of individuals in which are - 2,988

1. Families whom the minister considers fully provided, 128 in the Establishment - - } having
194 in other denominations - - } 741 sittings taken.

322

2. Families whom the minister considers partially provided, 100 in the Establishment - - } having
113 in other denominations - - } 343 sittings taken.

213

3. 206 families wholly unprovided, most of whom profess to belong to the Establishment.

The total number of sittings taken by parishioners in all places of worship, is therefore by this survey - - - - 3,079

1,084 sittings among 741 families, 2,988 persons, from which deduct 741 „ 322 „ 948 „

There remain	343	419	2,040
or about	1 to 5, (*a*)		

II. *Accommodation provided in the Parish.*

I. *Established Church—Parish Church.*

Total number of sittings set apart for letting	1,597
To the minister, session and band	38
There are, in addition, free in the passages, &c.	52
Total sittings, including these (*b*, *c*)	1,687

The free sittings are generally occupied, the greater number by stated hearers.

(*a*) Evidence of the Rev. R. S. Candlish. (*b*) Evidence of Mr. D. J. Robertson.
(*c*) Returns of the City Chamberlain.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. GEORGE—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. R. S. Candlish, minister.	I. *Established Church—Parish Church.* Sittings set apart for letting - - - 1,597 Let as at 12th February 1836 - 1,484 Unlet - - - - - - 113 1,597 Allocated, &c. (*see* col. 5.) Number of sittings, let and unlet, at each rate, during each of the last three years. The list of let sittings, includes all seats let during the course of the year, for any length of time, however short. Seats are sometimes let for a month.	I. *Established Church—Parish Church.* 1. *Seat Rents.* Amount of seat-rents in—

		1835.	1834.	1833.
More than 3 *s.* and not more than 5 *s.* - -	let	18	16	13
	unlet	8	5	8
More than 5 *s.* and not more than 7 *s.* - -	let	46	47	47
	unlet	3	5	5
More than 7 *s.* and not more than 10 *s.* - -	let	60	60	60
	unlet	–	–	–
More than 10 *s.* and not more than 15 *s.* - -	let	143	126	146
	unlet	6	36	16
More than 15 *s.* and not more than 20 *s.* - -	let	302	287	294
	unlet	4	31	24
More than 20 *s.* and not more than 30 *s.* - -	let	933	868	877
	unlet	7	9	–
More than 30 *s.* - -	let	71	142	144
	unlet	1	2	–

No return was got of the number of let and unlet in 1831–32, but it was stated there would not be any material difference in the respective numbers in these years.

The highest rate is 42 *s.* per sitting (*d*).

A preference is given to parishioners, in an application for vacant sittings, and also by a reduction in their favour in the rate of seat-rent on all seats at and below 15 *s.* On this rate, parishioners pay only 13 *s.*, and so downwards to 6 *s.* A seat at 5 *s.* lets at 4 *s.*, at 4 *s.* lets at 3 *s.*, at 3 *s.* lets at 2 *s.* All sittings at and below 2 *s.* are let at the same rent to parishioners and non-parishioners. This regulation applies to the New Town parishes.

The preference of vacant seats is fixed in the following order:—1st, parishioners; 2d, persons in the royalty; 3d, persons without the royalty.

It will be observed that the number and rate of let and unlet sittings varies each year. This arises from the preference or lower rate given to parishioners, the new admeasurement of seats, which came into operation at Martinmas 1834, and the slight reduction in the high-rented seats at the same time allowed in certain pews. (*b*)

The unlet sittings are occupied to a considerale extent, particularly in the back of the gallery, where there are at least 50 regularly occupied by the poor and working classes. (*a*)

Amount of seat-rents in—			
1831 - -	£. 1,858	5	9
1832 - -	1,828	13	11
1833 - -	1,795	12	10½
1834 - -	1,724	1	6
1835 - -	1,767	4	–
	£. 8,973	18	–½

2. *Ordinary Collections.*

Amount of ordinary collections in—			
1831 - -	£. 410	3	1½
1832 - -	400	16	7¼
1833 - -	427	8	5
1834 - -	445	1	2¼
1835 - -	445	4	2¾ (*c*)

The return of the ordinary collections is for the 12 months ending 30th June of each year.

3. *Extraordinary Collections.*

Amount of extraordinary collections in—			
1831 - -	£. 256	4	7¼
1832 - -	434	9	–
1833 - -	402	3	–
1834 - -	396	13	–
1835 - -	441	8	7 (*a*)

The return of the extraordinary collections is for the 12 months ending at Whitsunday of each year. (*a*)

See col. 9.

(*a*) Evidence of the Rev. R. S. Candlish.
(*b*) Evidence of Mr. D. J. Robertson, and Report (approved) of the committee of the town council.
(*c*) Return of Mr. Waugh, treasurer to the Charity Workhouse. (*d*) Return of the City Chamberlain.

PRESBYTERY OF EDINBURGH—*continued.*

8 APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The money drawn for seat-rents goes to the revenues of the city of Edinburgh. The ordinary collections are paid over to the treasurer of the Charity Workhouse, and form part of the regular funds for the poor of the city of Edinburgh. (*c*) The extraordinary collections are applied annually in aid of the General Assembly's schools, and foreign missions, the Royal Infirmary, the sessional schools, and to parochial purposes. (*a*)	I. *Established Church—Parish Church.* Share of the minister in the free balance remaining for division of the general revenues of the clergy of the city of Edinburgh, collected within each year from Whitsunday to Whitsunday, for the last five years: £. s. d. 1830–31 - - 555 13 10 1831–32 - - 433 9 2 1832–33 - - 582 8 3 1833–34 - - 532 14 3 1834–35 - - 548 4 6 There is no manse nor glebe, nor any provision in lieu thereof. The stipend of 1832–1833 includes about 100*l.*, being the share of the minister, in a sum which had been collected by the town council for the behoof of the clergy, and remained in their hands at the bankruptcy of the city. The stipend of the same year does not include the minister's eighteenth share of 68*l.* 18*s.* 10*d.*, being the balance of prestation out of the ale-duty; and the stipends of the two last years do not include his same share of 151*l.* 15*s.* 5*d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale-duty, under which the clergy of the city of Edinburgh are entitled to a prestation of 137*l.* 17*s.* 8*d.*, of which each minister draws an eighteenth share, expires in 1837. The minister draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consist of, 1. the annuity assessment of six per cent. on house-rents within the royalty of the city of Edinburgh; 2. of the produce of the merk per ton or pack on goods imported into Edinburgh or Leith; 3. of the prestation on ale-duty; and 4. of the interest of 5,000 merks mortified by Lady Yester. (*b*)	I. *Established Church—Parish Church.* The parish minister officiates in the parish church twice every Sabbath. There is a Sabbath-evening school, taught by the masters of the sessional school, assisted by voluntary teachers. There are no fees. There are other Sabbath schools on the local system in other parts of the parish in connexion with the church. There is a parochial missionary who officiates in the Young-street preaching station (*see* below). The minister states that he is, to a very considerable extent, prevented from the efficient discharge of his duty, chiefly by the great amount of the population of the parish, and by the most necessitous part of it not being able to take sittings in the parish church. The poor, he says, are almost entirely excluded by the high rate of seat-rents. To these causes, he adds the almost entire separation of the congregational charge from the parochial, the greatest part of his congregation being non-parishioners, and the multiplicity of general business devolved on the ministers of Edinburgh. These, it is stated, render the "superintendence of a large parish nearly impracticable." "If a minister attend to his congregation properly, he cannot attend to the parish in the way that would be desirable; and he is forced to attend to his congregation." (*a*). The opening of the preaching station has produced no material effect in the letting of the parish church. The number of low-rented sittings unlet continued the same after as before the opening of that station. (*a*)

(*a*) Evidence of the Rev. R. S. Candlish.

(*b*) Returns of Harry Inglis, Esq. W. S., factor for the clergy of Edinburgh.

(*c*) Return of Mr. Waugh.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. GEORGE—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. Young Street Preaching Station, connected with the Parish Church: Rev. Alexander Moody, Missionary, since July 1835.			II. *Established Church, Young Street Chapel.* This chapel, or preaching station, was opened at Whitsunday 1835, for the use of a parochial missionary, who has been employed since about 1831. It was thereafter shut for a short period, to allow certain alterations, and then re-opened, having received an addition of from 80 to 90 seats. Number in the habit of attending not given. But in the afternoon the chapel is uncomfortably filled. Many persons are in the habit of attending, waiting till they can get sittings. Of the persons who attend at this chapel, 337 are of the poor and working classes; many are small shopkeepers and tradesmen, very few of whose earnings for the whole family exceed 30 *s.* per week, though there may be four or five families whose earnings amount to 40 *s.* a week, or more. These come from all parts of the parish indiscriminately (*a*). Of the seat holders there are, Parishioners - - - 301 Non-parishioners - - 46 —— 347 (*b*) Of those who now attend the chapel, there are about 15 who formerly attended the parish church. They were of the poorer class, and had the lowest-rented sittings, or had sittings which they could not afford to pay, and they removed on account of the cheapness of the sittings in the Young Street Chapel (*a*). Communicants - - - 102 Parishioners - - 84 Non-parishioners - 18 —— 102 Members of the same family frequently occupy the same sittings successively (*a*).

(*a*) Evidence of the Rev. A. Moody. (*b*) Evidence of the Rev. R. S. Candlish.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. GEORGE—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
2. Young Street Chapel or Preaching Station, connected with the Parish Church: Rev. Alexander Moody, Missionary.	II. *Established Church, Young Street Chapel.* The number of sittings in Young Street Chapel is 347, all of which are let. At 2 *s.* - - - - - - - 98 — 3 *s.* - - - - - - - 164 — 4 *s.* - - - - - - - 49 — 6 *s.* - - - - - - - 36 (*a*) In letting seats a preference is given to parishioners.	II. *Established Church, Young Street Chapel.* The present amount received for seat-rents is about 54 *l.* The average amount of collections for each Sabbath is about 1 *l.* 1 *s.* The debt is 200 *l.*

(*a*) Evidence of the Rev. R. S. Candlish.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP; Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATON IN PLACES OF WORSHIP.
II. *Established Church, Young Street Chapel.* The chapel cost originally 700 *l.*, besides fully 100 *l.* for alterations and additions. Of these sums 600 *l.* have been paid, and there remains a debt of 200 *l.*, which is being defrayed out of the seat-rents and collections. £. 550 of the price was paid off by private subscriptions (*a*).	II. *Established Church, Young Street Chapel.* The total number of sittings is - - - - - 347 There are no gratis sittings, nor are any set apart for the poor. It was stated by the missionary that many persons additional would come to the chapel if there was room. Many applications were made at last seat-letting; and many stated to the missionary, on his round of visitation, that they had not applied for seats because they knew they were all filled. Poor people expressed an anxiety for seats. Frequently only one or two seats are taken by a family. A few of those who came forward at first to take seats have supplied themselves sufficiently, and those that came after them were obliged to take one sitting in place of two or three, when they could get no more than one. It is proposed to increase the chapel, in order to its being converted into a chapel of ease for St. George's. Pecuniary means have been advanced; it is supposed about 2,800 *l.* (*a*). Of this sum, one individual unknown has advanced 2,000 *l.* This latter sum was first intended for an endowment, but the person who advanced the money has since changed the purpose. It is now to be applied, 1st, to enlargement, and if any part remains over, it is, 2d, to be for an endowment. It is likely no endowment will be made now. This sum is vested in trustees (*b*). It is proposed to make the chapel hold 1,000 people.

(*a*) Evidence of the Rev. A. Moody. (*b*) Evidence of the Rev. R. S. Candlish.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Established Church, Young Street Chapel.* The surplus revenue of the chapel, after defraying the current expenses, goes to the fund for the purchase and enlargement of the chapel (*b*). The current expenses for precentor, doorkeeper, and an annual burden of about 10 *l.*, amounting in all to about 30 *l.*, besides incidental expenses.	II. *Established Church, Young Street Chapel.* The missionary receives 80 *l.* per annum (*a*). He is paid by the kirk session and congregagation of the parish church (*b*). He receives no part of the seat-rents or collections (*a*).	II. *Established Church, Young Street Chapel.* Service is performed thrice every Sunday in this chapel, or in some other place in the parish. The missionary officiates regularly, but not always three times a day (*a*). There is a prayer-meeting every week on Thursday evenings. The missionary states that he finds a disposition to attend church result from visitation; and that there being a chapel in the vicinity, has, to a certain extent, the effect of bringing those in the vicinity out, but not so great an effect certainly as visiting (*a*).

(*a*) Evidence of the Rev. A. Moody. (*b*) Evidence of the Rev. R. S. Candlish.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. GEORGE—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
3. Baptist Congregation, Rose Street: The Rev. Christ. Anderson, Minister above 29 Years.			III. *Baptist Congregation,* Rose Street. This "congregation," frequently called by way of distinction "the English Baptist," and in full communion with that body, was established about 29 years ago in another part of the city. The present minister has been its minister from the beginning. "It was a cause," he adds, "commenced literally without a second person." In 1818 it was removed to its present place of meeting. Average attendance at each celebration of public worship in the forenoon - - - - - - - - - 300 to 350 Average attendance in the evening - - - - 400 to 500 Number in the habit of attending not stated. Number of members or communicants - - - - 110 Increasing during the last five years. Last year the increase was 15. No member is allowed to depend on any of the public charities, or to receive assistance from them. The number requiring aid is about two or three. The majority of members are of the working classes. A decided objection is stated against instituting any inquiry into the comparative wealth or poverty of the congregation at large (*a*).

(*a*) Evidence of the Rev. C. Anderson.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. GEORGE—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
3. Baptist Congregation, Rose Street: The Rev. Christ. Anderson, Minister.	III. *Baptist Congregation,* Rose Street. The number of sittings let at 15th January 1836, was 150; and of unlet, there are about 600. There are no seat-rents demanded. It is announced half-yearly, when the sittings are let, that payment for seats is not imperative on any individual, whether able to advance it or not. Rich and poor have long attended without any rent having been taken or paid by, or demanded from either party. Many who have not paid for any, occupy their place with the same regularity with those who have (*a*). No account has been given of the rate of sittings let and unlet.	III. *Baptist Congregation,* Rose Street. 1. *Seat Rents.* No return of the amount drawn for seat-rents was given in. 2. *Ordinary Collections.* The amount of these was not stated. 3. *Extraordinary Collections.* The following sums have been collected during each of the five last years, under the head of "public collections for various objects:" 1831 - - - £. 99 10 2½ 1832 - - - 43 8 7½ 1833 - - - 84 5 –½ 1834 - - - 68 – 10 1835 - - - 150 3 – 4. There are, besides, collections by the members of the church only, in aid of the pastor, and also in aid of the indigent members; but the amount of these was not given in (*a*). There are no other sources of revenue. The debt was not stated.

(*a*) Evidence of the Rev. C. Anderson.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
III. *Baptist Congregation*, Rose Street. This chapel was originally built and occupied by an Episcopalian congregation under the deceased Bishop Sandford. It was purchased in 1818, by the Rev. C. Anderson, the present minister. With alterations and additions it cost 2,500 *l.* It was purchased by Mr. Anderson, as an individual, and is held in his own name. He devotes it to the use of the church. It is employed to no other purpose. He has not bound himself to give it up to the church for ever as a place of worship. No legal deed has as yet been drawn out to this effect; it stands merely on an understanding at present; but it will be done, and may be in the course of a few weeks (*a*). On its being stated that no return had been made of the actual amount of debt on the church, Mr. Anderson said, "We do not recognise whatever amount is not paid up in the light of a *debt* at all; but I decline answering further." The members of this church inhabit various parts of the city. None reside further distant than two miles, if so far. There are only two or three persons from the country in the congregation (*a*).	III. *Baptist Congregation*, Rose Street. The chapel accommodates 750, or rather more. Although it is not imperative in this church to take seats, yet seats are in use to be let. Every half year it is repeated, that the taking of seats is not imperative. None of the sittings are inconveniently placed. Sittings unlet are free to those who attend. If seats are let, the individuals renting them have never the power of excluding others from their occupation. One sitting must be left free in every pew. It would seem that the unlet sittings, with the exception of the *free* seat in each pew, are in no otherwise free than that, being unlet, they are allowed to be occupied by such as choose to attend. "We say to all, that they should accommodate each other, and we have never yet found any difficulty in this being done." "All who attend have been accommodated (*a*)." The let sittings are generally occupied by those who rent them; but in the evening the seat holders are sometimes themselves excluded. During the day they go to their own seats, and to no others, and in the evening too, if they are not occupied (*a*).

(*a*) Evidence of the Rev. C. Anderson.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
III. *Baptist Congregation*, Rose Street. The seat-rents have been frequently wholly employed in meeting the amount of what is regarded to be the rent of the church. For years past they have been applied partially to this object. The ordinary collections at the doors are applied to the regular purposes of the church, lighting and repairs. There are no hired servants attached to the church. The cleaning is done by a member, who lives rent-free below the church. The extraordinary collections have been applied as follows: To the East India missions - - - £. 178 10 9½ Oriental translations of the Scriptures - 91 12 6 Ireland, especially the aborigines or native Irish 107 17 7½ British America, for education and the Scriptures - - - - - - - 28 - - Scotland and England, for education and preaching - - - - - - 39 6 9½ The collections by members are applied in aid of the pastor and the indigent members (*a*).	III. *Baptist Congregation*, Rose Street. Since the establishment of this church the pastor has never had what is generally styled a stipend, salary, or fixed annual emolument. The amount contributed to his support has been slightly variable, though increasing, and at present, on an average, it is about 105 *l.* (*a*). There is no manse nor glebe, nor any provision in lieu thereof.	III. *Baptist Congregation*, Rose Street. Service is performed five times weekly; thrice on Sabbaths and once on Thursday evenings; these are public services. The fifth, though of a more select character, the church meeting, is equally regular on the Tuesday evenings (*a*). The pastoral superintendence of the minister only extends to the members, (110) of the church. He has no connexion with the hearers further than their attending the church. He has been ready at all times to visit any who attended only as hearers, and has done so when they were sick or dying; but the pastoral superintendence, properly speaking, belongs to the church (the members). He does not steadily extend his pastoral superintendence beyond the individuals belonging to the congregation, but he goes when invited. There is a school kept in the afternoon of each Sabbath, for the religious instruction of the children connected with the congregation, conducted by two members of the church. Different members have visited the poor in the city, have given them tracts, and spoken with them; and students connected with the church have on Sabbath preached in the vicinity of the city, and in various places (*a*).

(*a*) Evidence of the Rev. C. Anderson.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. MARY.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. Henry Grey, Minister.	The parish was separated from that of St. Andrew's in 1824 by the authority of the town council and the presbytery of Edinburgh. It is a town parish (*a*).	Population in 1831 - 6,587 Exclusive of one district, containing about 600 persons, of whom no return was made, and many families and lodgers in other districts, of whom no information was got, the minister has ascertained the present population to be - - - 5,877 Of whom there belong to the Establishment - 3,144 To other denominations 2,528 Not known to belong to any denomination - 205 Total population - —— 5,877 Of the above number, there are of the poor and working classes 2,200 Of whom there belong to the Establishment - 1,070 To other denominations - - - 1,053 Not known to belong to any - - - 77 —— 2,200 But the number of the working classes is under-stated, owing to some of the elders not including their children.	I. *Established Church—Parish Church.* Average attendance during winter, when it is greatest, from - - - 1,300 to 1,400 Rather increasing. Habitual attendants, about - - 1,766 Rather increasing—rate of increase not stated. (This is obtained by the clergyman, by doubling the number of communicants.) About one-half are parishioners. The poor and working classes decidedly predominate. Communicants - - - - - 883 Rather increasing—rate of increase not stated. About one-half are parishioners. The majority of communicants are of the poor and working classes. It is not known whether the congregation has become more strictly parochial in consequence of the preference to parishioners introduced in 1834. (*See* col. 5.)

(*a*) Evidence of Rev. Mr. Grey Mr. John Sinclair, Mr. Joseph Liddel, Mr. Turnbull and Mr. D. J. Robertson.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church,* The church was built in 1824, upon the eastern boundary of the parish, by the town council of Edinburgh, under the provisions of the Statute 49 Geo. 3, c. 21. The cost is understood to have been about 13,000*l.*, and there is no debt (*a*).	I. *Accommodation held by the Parishioners in all Places of Worship.* According to the survey mentioned in col. 2, the parishioners attending worship beyond the bounds of the parish, are - - - 1,857 But in this number, in some districts, are included children too young to go anywhere. Persons capable of attending, but having no sittings - - 1,348 Of whom there are of the poor and working classes - - 844 Some are of the richest classes in the parish. In some districts 7, in others 12 years of age, was taken as the age below which children were incapable of attending. N.B.—The above number of 1,348 was obtained by putting down the difference between the number of persons capable of attending public worship, and the number of sittings held, as the amount of the unprovided. 84 families have no sitting, 63 of which are of the poor and working classes. II. *Accommodation provided within the Parish.* 1. *Established Church—Parish Church.* Sittings in parish church - - - - - 1,646 Sittings set apart for letting - - - - 1,562 Allocated by Town Council: To minister - - - - - 10 Kirk session - - - - 10 Band of singers - - - - 8 Parochial school - - - - 56 —— 1,646 Free sittings in the passages for the poor - 32 Total, including free sittings in the passages —— 1,678 The minister complains of a great want of sittings for the poor. In the letting of seats, a preference is given to parishioners. (*Vide* col. 6.)

(*a*) Evidence of Rev. Mr. Grey, Mr. John Sinclair, Mr. Joseph Liddel, Mr. Turnbull and Mr. D. J. Robertson.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. MARY—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. Henry Grey, Minister.	I. *Established Church—Parish Church.* Sittings set apart for letting - - - 1,562 Let - - - - - 1,049 Unlet - - - - - 513 Allocated, &c. *see* column 5. ——— 1,562	I. *Established Church—Parish Church.* 1. *Seat Rents.* The yearly sums collected as seat-rents, were in the years ending at Whitsunday,

Let and unlet at each rate:		1835.	1834.	1833.
More than 2 *s.* and not more than 3 *s.* - -	Let	3	3	2
	Unlet	11	11	12
More than 3 *s.* and not more than 5 *s.* - -	Let	168	150	139
	Unlet	20	8	19
More than 7 *s.* and not more than 10 *s.* - -	Let	149	85	76
	Unlet	51	13	22
More than 10 *s.* and not more than 15 *s.* - -	Let	143	56	64
	Unlet	99	22	14
More than 15 *s.* and not more than 20 *s.* - -	Let	539	664	732
	Unlet	237	436	368
More than 20 *s.* and not more than 30 *s.* - -	Let	100	49	56
	Unlet	42	11	4
At 30 *s.* - - - - -	Let	–	26	30
	Unlet	–	58	54

Highest rate of seat-rent now, 1 *l.* 1 *s.*, formerly it was 1 *l.* 11 *s.* 6 *d.*

No returns have been obtained for the years 1831 and 1832, but it is believed they would exhibit no material variation from those for the three succeeding years.

The numbers stated to have been let comprehend all the sittings let at any period of the year. The regular time for letting is in November of each year; but a seat may be taken at any time, and a deduction is made from the rent for the period of time that may have already past. It must, however, be taken to the end of the year, unless in the case of poor persons, who are allowed, as an accommodation, to take the seats rated at 8 *s.* and under, for six months.

In the letting of the seats, a preference is given to parishioners. And among non-parishioners, a preference is given to persons resident within, over those resident without, the Royalty. The seats are let for the year in the church itself, upon a particular day, and the classes entitled to a preference are first supplied. This however applies only to seats vacant at the time. There is, further, an abatement of the rent allowed in favour of parishioners. This applies only to the sittings at from 3 *s.* to 15 *s.* The abatement upon sittings at 15 *s.* and down to 6 *s.* inclusive, is fixed at 2 *s.* a sitting. There is an abatement of 1 *s.* upon sittings at 5 *s.*, 4 *s.* and 3 *s.* There is no provision made for any abatement in case of sittings being rated at less than 3 *s.*, but at present there are none so rated. If the whole area of the church were let to parishioners, the average sum paid as rent by each would be 13 *s.* 8 *d.*; if it were all let to non-parishioners, the average would be 14 *s.* 6 *d.* In the case of those seats which, by the abatement to parishioners, are reduced to a rent of from 2 *s.* to 6 *s.*, a preference is established in favour of the less opulent classes; that is to say, of those who pay less than 10 *l.* of real rent, or who are assessed at less than 8 *l.*; persons of a richer class are also excluded from the privilege of claiming any abatement upon seats which would be reduced by it to 6 *s.* or less; and if they take them, they are liable to be displaced at the end of six months, should that be demanded by poorer parishioners. The preferences detailed were introduced 22d July 1834, when regulations were also established to prevent their being taken advantage of by persons not belonging to the parish.

There are 68 sittings round the pulpit, rated each at 18 *s.*, which the kirk session has the power of letting at 5 *s.* or 10 *s.* to parishioners who are old and deaf, or poor, and deserving of the favour; 43 of these are let at the reduced charge (*a*).

1831 - - -	£.881 18 7
1832 - - -	848 12 –
1833 - - -	833 15 6
1834 - - -	764 16 1
1835 - - -	737 1 10

2. *Ordinary Collections.*

The yearly amount of the ordinary collections made at the church, has been, in the years ending 30th June,

1831 - - -	£.210 17 6
1832 - - -	228 4 9
1833 - - -	223 2 3
1834 - - -	212 16 –½
1835 - - -	201 17 8¼

3. *Extraordinary Collections.*

The yearly amount of the extraordinary collections has been, in the years ending 30th June,

1831 - - -	£.128 12 6
1832 - - -	173 16 –
1833 - - -	178 4 –½
1834 - - -	131 11 5
1835 - - -	117 8 –

See col. 9. (*a*).

(*a*) Evidence of Rev. Mr. Grey, Mr. John Sinclair, Mr. Joseph Liddel, Mr. Turnbull and Mr. D. J. Robertson.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* All the funds raised in the way of seat-rents go to increase the revenues of the city of Edinburgh. The ordinary collections form part of the general funds for the poor of the city. A deduction has been made of small sums, in order to defray certain expenses arising at the time of the sacrament, not otherwise provided for, in 1831 of - £.10 9 8 1832 of - - 10 9 8 1833 of - - 9 15 11 1834 of - - 9 18 7 1835 of - - 8 3 4 The rest was delivered over to the Charity Workhouse, amounting in 1831 to - £.200 7 10½ 1832 to - 217 15 1 1833 to - 213 6 4 1834 to - 202 17 5½ 1835 to - 193 14 4½ The extraordinary collections were paid over to different charitable institutions in the following proportions: To the Board of Health, in 1832 - - £.79 – – 1833 - - 45 10 – To St. Mary's parochial day-school, and the congregational Sabbath classes, 1831 - - £.38 13 6½ 1832 - - 26 2 – 1833 - - 23 12 6½ 1834 - - 34 18 5 1835 - - 26 8 – To the General Assembly's schools in the Highlands and islands of Scotland, in 1831 - - £.19 10 – 1832 - - 24 10 – 1833 - - 19 10 – 1834 - - 18 – – 1835 - - 21 10 – To the General Assembly's mission in India, in 1831 - - £.22 8 – 1832 - - 26 2 – 1833 - - 24 11 – 1834 - - 25 – – 1835 - - 18 2 – To the parochial institutions and Sessional School of Edinburgh, in 1831 - - £.16 10 – 1832 - - 18 2 – 1833 - - 13 – – 1834 - - 20 3 – 1835 - - 20 – – To the Royal Infirmary of Edinburgh, in 1831 - - £.31 11 – 1833 - - 52 – 6 1834 - - 33 10 – 1835 - - 31 8 –	I. *Established Church—Parish Church.* The minister draws his proportional share of the general revenues of the clergy of the city of Edinburgh, which consist of, 1st, The annuity assessment of six per cent. on house and shop rents within the royalty; 2d, Produce of the merk per ton or pack on goods imported into Edinburgh and Leith; 3d, Prestation on ale-duty; and, 4th, Interest of 5,000 merks mortified by Lady Yester. The share of the minister in the free balance remaining for division of these revenues, collected within each year, from Whitsunday to Whitsunday, for the last five years, was 1830–31 - - £.555 13 10 1831–32 - - 433 9 2 1832–33 - - 582 8 3 1833–34 - - 532 14 3 1834–35 - - 548 4 6 The stipend of 1832–33 includes about 100 *l*, being the share of the minister in a sum which had been collected by the Town Council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. The stipend of the same year does not include the minister's eighteenth share of 68*l*. 18*s*. 10*d*. being the balance of prestation out of the ale-duty; and the stipends of the two last years do not include the same share of 151 *l*. 15 *s*. 5 *d*. each year, being the annual amount of the prestation, and of interest on Lady Yester's mortification, for which the clergy rank as creditors. The statute for levying the ale-duty, under which the clergy are entitled to a prestation of 137 *l*. 17 *s*. 8 *d*., of which each minister draws an eighteenth share, expires in 1837 (*a*).	I. *Established Church—Parish Church.* There are no other means of religious instruction for persons connected with the Establishment, besides the public and week-day ministrations of the clergyman. He states that a considerable number of the poor and working classes are deprived of the means of public worship by the high seat-rents. The extent of the population renders it impossible for the minister to extend the requisite week-day superintendence to the whole of his parishioners. The difficulty is aggravated by the necessity he is under of attending to his own congregation, many of whom do not belong to the parish (*b*).

(*a*) Return of Harry Inglis, Esq., W. S., Factor for the clergy.
(*b*) Evidence of Rev. Mr. Grey, Mr. John Sinclair, Mr. Joseph Liddel, Mr. Turnbull, and Mr. D. J. Robertson.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ST. MARY—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. St Paul's Episcopal Congregation, York Place. Rev. C. H. Terrot, A. M., and Rev. J. Sinclair, Ministers, the former for 2 ½ years, the latter for above 6 years past.			II. *St. Paul's Episcopal Congregation,* York Place. The congregation belongs to the Scottish Episcopal communion. It was founded about a century ago, and removed to the present place of worship in 1818. It is formed indiscriminately from all the different parishes in Edinburgh. Average attendance during December, January and February - 850 Ditto - during August, September and October - - 600 Persons in habit of attending - - - - - - 1,016 Average and habitual attendance rather increasing during last five years; rate not stated. Very few belong to the poor and working classes. Communicants - - - - - - - - - - 550 Rather increasing during last five years; rate not stated. Very few of them are of the poor and working classes (*a*).

(*a*) Evidence of Rev. Mr. Terrot and Rev. Mr. Sinclair.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - -

PARISH of ST. MARY—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
2. St. Paul's Episcopal Congregation, York Place. Rev. C. H. Terrot, A. M., and Rev. John Sinclair, A. M., Ministers.	II. *St. Paul's Episcopal Congregation,* York Place. Sittings set apart for letting - - - 1,012 Let, as at 28th November 1835 - 992 Unlet - - - - - - 20 Allocated, &c. (*See* column 5.) - - —— 1,012 Number let and unlet at each rate: 1835. 1834. 1833. 1832. 1831. More than 7 *s.*, & not more than 10*s.* Let 63 65 44 – – Unlet 4 2 23 67 67 More than 10*s.*, & not more than 15*s.* Let 117 128 111 23 10 Unlet 16 5 22 110 123 More than 15*s.*, & not more than 20*s.* Let 153 144 149 80 71 Unlet – 9 4 73 82 More than 20*s.*, & not more than 30*s.* Let 548 545 544 528 520 Unlet – 3 4 29 28 More than 30 *s.* Let 100 99 99 94 89 Unlet – 1 1 6 11 The highest rate of seat-rents now demanded is 1 *l.* 11 *s.* 6 *d.* (*a*). The unlet seats are generally occupied by strangers of all classes.	II. *St. Paul's Episcopal Congregation,* York Place. 1. *Seat Rents.* The yearly sums raised in the way of seat-rents amounted during the 12 months ending at Whitsunday in the years 1831 to - - £. 758 16 6 1832 to - - 770 16 – 1833 to - - 820 4 – 1834 to - - 941 19 9 1835 to - - 995 16 6 2. *Collections.* The sums raised by collections at the church door were, in 1831 - - - £. 164 11 5 1832 - - - 166 6 11 1833 - - - 175 7 – 1834 - - - 197 18 1 1835 - - - 206 15 4 3. *Offertories.* The yearly sums collected as offertories were, in 1831 - - - £. 84 18 2 1832 - - - 95 11 7 1833 - - - 97 13 – 1834 - - - 104 14 4 1835 - - - 142 4 3 4. The sums collected for public charities, were in 1831 - - - £. 153 14 9 1832 - - - 135 17 – 1833 - - - 175 7 – 1834 - - - 134 4 2 1835 - - - 180 2 11 The only other source of revenue available for the religious purposes of the congregation is a fund of 1,500 *l.* in the 3 per cent. consols, which yields 40 *l.* per annum, the additional 5 *l.* being paid over to Mr. Thomas Watson, Lutterworth, for Fowlsworth's Charity (*a*).

(*a*) Evidence of Rev. Mr. Terrot, Rev. Mr. Sinclair and Mr. Marshall (Treasurer).

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *St. Paul's Episcopal Congregation*, York Place. Built in 1818, exclusively devoted to the worship of the congregation. Cost, (chiefly raised by subscription,) - - - £. 13,533 11 – Present debt - - - 1,963 – – For 1,500 *l.* of which the trustees have granted a bond. None of the congregation reside farther than two miles from the chapel.	II. *St. Paul's Episcopal Congregation*, York Place. Sittings set apart for letting - - - - - 1,012 Set apart for poor, and all at present appropriated to particular individuals - - - - - - 24 Total - - - 1,036 Sittings inconveniently placed - - - - - 20 (*a*)

(*a*) Evidence of Rev. Mr. Terrot, Rev. Mr. Sinclair, and Mr. W. Marshall (Treasurer).

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendance.
II. *St. Paul's Episcopal Congregation*, York Place. The revenues of the chapel are applied to the payment of salaries, including those of the two ministers, and one of 100 *l.* to a former clergyman retired, to the payment of interest on debt, repairs, charities, and other charges. The ordinary collections are applied in part to the general purposes of the chapel, and part is given in charity. A small sum is entrusted to the ministers for that purpose, which they may dispose of as they think right, without being limited to members of the congregation; besides this, a few pensions are given by the trustees. The extraordinary collections go to the different institutions for the benefit of which they are made (*a*).	II. *St. Paul's Episcopal Congregation*, York Place. Each of the ministers has a salary of 300 *l.* per annum. There is no bond nor other security, and the regularity of the payments, is of course dependent upon the circumstances of the congregation. The ministers have no house, nor glebe, nor any other source of emolument (*a*).	II. *St. Paul's Episcopal Congregation*, York Place. Public worship is performed by the ministers in the chapel about 133 times in the course of the year. There is not always a sermon preached upon these occasions. Twice every Lord's Day there is. The ministers are able to extend their week-day ministrations to the whole of their congregation, and have always been in the practice of visiting such as might request it, although not belonging to that body. The children are catechized every Sunday, between sermons, and instructed in the elements of religious knowledge. This has been the practice for upwards of five years. Attendance - - - - - 140

(*a*) Evidence of the Rev. Mr. Terrot, Rev. Mr. Sinclair and Mr. W. Marshall.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. MARY—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
3. Independent Congregation, Albany Street Rev. Henry Wilkes, Minister for two years and eight months past.			III. *Independent Congregation,* Albany Street. The denomination of the congregation is Independent, or more properly Congregational, associated with the Congregational Union of Scotland. It was established in the year 1808, in the parish of St. Andrew's, but it was removed in 1817 to its present situation. Average attendance at each celebration of public worship, From beginning of October to end of June, about - - - 450 July, August, September, about - - - - - - 400 Persons in the habit of attending, about - - - - - 550 The congregation has been doubled during the last five years. During the first two years of the five there was no settled minister. More than one-half of the congregation are of the poor and working classes. Communicants - - - - - - - - - - 230 Increased by 90 during the last three years. Of these, of the poor and working classes, about - - - 112 It is not supposed that the same individuals have sittings in this and also in other places of worship. But in several instances some members of a family have sittings there, while other members of the same family have sittings in other places (*a*).
4. Glassite Congregation.			IV. *Glassite Congregation.* Declined to appear.

(*a*) Evidence of Rev. Henry Wilkes.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. MARY—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
3. Independent Congregation, Albany Street. Rev. Henry Wilkes, Minister.	III. *Independent Congregation,* Albany Strect. Sittings set apart for letting - - - - - 752 Let, as at 14th December 1835 - - - 274 Unlet - - - - - - - - 478 —— 752 Allocated, &c. (*see* col. 5.) Number let and unlet, at each rate: More than - 3*s.* - 5*s.* - 7*s.* - 10*s.* Not more than 5*s.* - 7*s.* - 10*s.* - 15*s.* Let. 0 Not let. 38 Let. 30 Not let. 94 Let. 219 Not let. 291 Let. 25 Not let. 55 There is no record from which the numbers in preceding years can be obtained, owing to the want of strictness and regularity in the matter of seat-rents. The highest rate of seat-rent now demanded is 14*s.* a year. The unlet sittings are usually occupied, in the forenoons, to the extent of about 58. In the afternoons, to the extent of from about 100 to 160.	*Independent Congregation,* Albany Street. 1. *Seat Rents.* Their amount was, for the year ending at Whitsunday 1831 - - - to - - - £. 71 9 11 1832 - - - to - - - - 68 10 – 1833 - - - to - - - - 79 15 6 1834 - - - to - - - 117 18 6 1835 - - - to - - - 133 18 6 2. *Ordinary Collections.* They amounted, in the year ending at Whitsunday 1831 - - - to - - - £. 127 19 11 1832 - - - to - - - 96 15 9 1833 - - - to - - - 147 15 11 1834 - - - to - - - 164 – 1 1835 - - - to - - - 194 4 4 3. *Collections by Communicants.* The sums thus raised were, in the years 1831 - - - - - £. 54 12 2 1832 - - - - 46 8 11½ 1833 - - - - 38 10 8 1834 - - - - 58 12 1 1835 - - - - 57 18 8 And there have been further collected from the congregation by extraordinary collections, in the course of the last five years, upwards of 580 *l.* The minister declined to state whether there is any debt at present affecting the building. He has a general knowledge on the subject, and there is nothing to require concealment, but he wishes to act in accordance with the resolutions of the Central Board of Dissenters. He had not been instructed by the trustees or managers to decline answering. Rent was paid for the Calton Convening Room while the chapel was let to the town council (*a*).
4. Glassite Congregation.	IV. *Glassite Congregation.* Declined to appear.	IV. *Glassite Congregation.* Declined to appear.

(*a*) Evidence of the Rev. Henry Wilkes.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
III. *Independent Congregation*, Albany Street. The congregation assembles in a building erected expressly for public worship, and appropriated ever since to that purpose. It was built in 1816, and opened in 1817. The cost of erection was 4,000 *l.* It is the property of the congregation, or more strictly of the communicants. It is vested, for their behoof, in certain persons appointed by them, out of their own number, as trustees. These are not the managers. The use of it is occasionally granted gratuitously to benevolent societies for the holding of meetings in furtherance of their various objects. It was let to the town council for two years. The rent then received was applied towards the liquidation of the debt with which the building was affected. During that period the congregation assembled for worship in the Calton Convening Room twice every Sabbath, and once in the evening in their own place of worship. Rent was paid for the use of the Convening Room. None of the congregation reside at a distance of more two miles from the place of worship (*a*).	III. *Independent Congregation*, Albany Street. Sittings set apart for letting - - - - - - - - 752 Free - - - - - - - - - - - 126 Total - - - 878 There is an apportionment of taken seats, and seat-rents are received from those who are willing to give them, but otherwise they are not insisted upon. Even in the case of the seats set apart for letting there is no restriction, any person may occupy them without objection. There are no seats specially allocated to the poor, but all not let are open to them, or to any person who chooses to come. The 126 not intended to be let are peculiarly at their service. It is not supposed that above 20 of the very poor or destitute usually occupy these 126 sittings (*a*).
IV. *Glassite Congregation.* Declined to appear.	IV. *Glassite Congregation.* Declined to appear.

(*a*) Evidence of Rev. Henry Wilkes.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
III. *Independent Congregation*, Albany Street. Six deacons annually elected by the congregation form a body of managers distinct from the trustees. The managers take charge of the temporal affairs. The sums annually raised by seat-rents are applied to the general purposes of the congregation, including the salaries of the pastor, precentor (10 *l.*), and door-keepers, with feu-duty, interest, &c. &c. The proceeds of the ordinary collections form a common fund with the seat-rents, and are applied to the same uses. The proceeds of the weekly collections from the communicants are devoted, first, to the expenses attending the celebration of the Lord's Supper; and, second, to the poor members of the congregation, by which are meant poor communicants. These are supported by the congregation, and are understood to receive no parochial aid.	III. *Independent Congregation*, Albany Street. The minister's stipend is at present 200 *l.* per annum. It is paid regularly out of the general fund mentioned in column 7. It increases with the resources of the body, and has done so during the present incumbency. It is not secured in any way, but is dependent upon the affections of the people (*a*).	III. *Independent Congregation*, Albany Street. Previously to last August public worship was celebrated three times every Lord's Day. Now it is only twice, with the exception of one Sunday in each month, when it is performed thrice. There is public worship regularly every Friday evening, and occasionally on other evenings. The Sacrament of the Lord's Supper is dispensed every Sabbath. The minister occasionally extends his pastoral labours beyond his own congregation, in the way of preaching and visiting the sick. Since the practice of preaching on the Sunday evenings in his own church was discontinued, he has preached almost every Sunday evening in some other place. Ever since his residence in Edinburgh he has visited the sick when requested without distinction. Two Bible classes meet weekly, under his superintendence, containing together about 80 members of the congregation. Qualified members of the church are employed in teaching Sabbath Schools, and in addressing small assemblies of adults, (whoever chooses to attend), in the surrounding villages, and in visiting a particular district of the city (at Greenside,) for the purpose of communicating religious instruction "*viva voce*," and by means of tracts. Abbey Hill, Newhaven, Libberton and Gorgie, are among the villages where they preach. A Christian Instruction Society has been formed among the congregation, in connection with which from 20 to 25 qualified persons are employed during the week, and have been since about the month of June 1835. Their visits are very acceptable to the people. In one or two instances they were repulsed, but are in general received with great pleasure. They may not have been exclusively confined to Greenside, nor have included the whole portion of the town to which the name of Greenside is applied, but the number of families reported at the last quarterly meeting to have been visited was 110. Several of the visitors did not report, and the full number is supposed to be above 130. Many of them have been visited several times, and a Sabbath school has been formed in the district. This district was selected from its supposed poverty. The attendance at the different preaching stations referred to fluctuates very much. The average is supposed to be about 40 or 50. The minister has himself preached at them occasionally. There was for 15 years a preaching station in the village of Niddry, at which the attendance was generally from 30 to 70, but the preacher, Mr. Watson, 11, Calton-street, Edinburgh, was last year deprived of the meeting place by the minister of the parish, who has occupied it since himself (*a*).

Sums given to the Poor.				Sums expended at the Dispensation of the Sacrament.		
1831 -	£. 48	6	2	£. 6	6	–
1832 - -	38	4	6	8	4	5½
1833 - -	29	3	6	9	7	2
1834 - -	46	2	10	12	9	3
1835 - -	44	15	–	13	3	8

Of the 580 *l.* collected at other times, above 400 *l.* have been employed in furtherance of the purposes of religious instruction within Scotland by ministers of the Independent body, and the remainder was applied to missionary purposes abroad (*a*).

IV. *Glassite Congregation.*	IV. *Glassite Congregation.*	IV. *Glassite Congregation.*
Declined to appear.	Declined to appear.	Declined to appear.

(*a*) Evidence of the Rev. Mr. Wilkes.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. STEPHEN.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish Church: The Rev. Wm. Muir, D. D., Minister since 1828.	A town parish. Was erected in 1828 by authority of the presbytery and teind court under Act of Parliament. Divided from the immediately adjoining parishes.	By the Parliamentary census 1831 - - - - - 5,772 Present population, according to a return by the minister - 6,689 Of whom there belong to the Established Church 3,713 To other denominations - - - 2,343 Do not belong to any denomination 633 Total - - ——— 6,689 Somewhat more than 2,400 are of the poor and working classes; the remainder of the population consists of members of the courts of law, private gentlemen and householders and shopkeepers in comfortable circumstances. The 633 not belonging to any denomination are chiefly of the poor and working classes. This return is the result of a survey made by the minister, the elders, the missionary, the teacher of the school, and the teachers of the Sabbath schools, and is chiefly founded upon the statements of the people themselves. In the poorer districts the survey had been repeated four times in the course of three years.	*Established Church—Parish Church.* Average attendance in parish church at each celebration of public worship, except during the months when families go to the country, from 1,750 to 1,780. This includes about 160 persons occupying free sittings in the passages, &c. Number of sittings held by parishioners in parish church, from 1,000 to 1,050. Increasing for the last two or three years, since a preference began to be given to parishioners, but at what rate was not stated. At the last seat-letting in November 1835, the demand by parishioners of the operative classes for the low-rented sittings was great and pressing. Number of communicants in the parish church, about 1,200. More than one-half of whom are parishioners. And that number is increasing, but at what rate was not stated.

(*a*) Evidence of the Rev. Dr. Muir.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. STEPHEN—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. Wm. Muir, D. D., Minister.	*Established Church—Parish Church.* Sittings set apart for letting - - - - - - 1,614 Let - - - - - - - 1,588 Unlet - - - - - - 26 1,614 Allocated, &c. (*see* col. 5). Number let and unlet at each rate: 1835. 1834. 1833. Sittings at More than 7*s.* — Let - - 144 152 126 Not more than 10*s.* — Unlet - - — 2 — More than 10*s.* — Let - - 166 176 186 Not more than 15*s.* — Unlet - - — 2 18 More than 15*s.* — Let - - 419 429 414 Not more than 20*s.* — Unlet - - 5 2 12 More than 20*s.* — Let - - 773 803 791 Not more than 30*s.* — Unlet - - 11 5 17 More than 30*s.* — Let - - 95 98 97 More than 30*s.* — Unlet - - 1 — 1(*a*) In this table the let sittings include all those that were let for whatever period within each year ending in November. The highest rate of seat-rent is 40*s.* per annum. By a late resolution of the town council parishioners have a prior right to be supplied with the vacant sittings. They are also allowed an abatement of rent according to the following scale; viz. seats rented at 3*s* are let to parishioners at 2*s*. Ditto - 4*s.* - - ditto - - - 3*s.* Ditto - 5*s.* - - ditto - - - 4*s.* Sittings rented at 6*s.* or upwards and not above 15*s.* at a reduction of 2*s.* The average rate of sittings is, to parishioners, 21*s.* 10*d.*, to non-parishioners, 22*s.* 2*d.* Vacant sittings rated from 2*s.* to 6*s.*, at the reduced or parishioners' rates, are reserved for the less opulent classes, viz. who pay less than 10*l.* of real rent, or who are assessed at less than 8*l.*; and such sittings, if taken by other persons, are liable to be resumed at the end of the half-year, if necessary, for the accommodation of the poorer parishioners. Sittings rated at or under 8*s.*, or 6*s.* to parishioners, are, by the same resolution of the town council, directed to be let half-yearly, and if sittings are applied for in the middle of the term, they are let at proportionable rates for as many months as may remain. After parishioners are supplied with the vacant sittings, persons resident within the royalty have a preference (*b*).	*Established Church—Parish Church.* 1. *Seat Rents.* Amount of seat-rents for each year ending at Whitsunday, 1831 - - - £. 1,758 11 8 1832 - - - 1,760 17 6 1833 - - - 1,751 18 4 1834 - - - 1,816 - 8 1835 - - - 1,741 3 1 (*a*) 2. *Ordinary Collections.* Ordinary collections for years ending 30th June, 1831 - - - £. 420 6 1 1832 - - - 423 14 11 1833 - - - 422 6 4¼ 1834 - - - 404 17 6 1835 - - - 382 1 6¾ (*c*) 3. *Extraordinary Collections.* The extraordinary collections for public purposes amount annually to upwards of 350*l.* Besides these collections the congregation have contributed, within three years, upwards of 1,400*l.* for building a school-house, providing a preaching station, and carrying on missionary labours among the poor (*d*). *See* column 9.

(*a*) Returrn by the City Chamberlain. (*b*) Evidence of City Chamberlain and Mr. D. J. Robertson.
(*c*) Return by Treasurer of the Charity Workhouse. (*d*) Evidence of the Rev. Dr. Muir.

PRESBYTERY OF EDINBURGH—*continued*.

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
Established Church—Parish Church. The church was opened for public worship in 1828.	1. *Accommodation held by the Parishioners in all Places of Worship.* Not ascertained, further than that from 1,000 to 1,050 sittings are held by parishioners in the parish church; and that it was stated by the minister that, besides the 633 belonging to no denomination, there are many persons professedly belonging to the Established Church, and to other denominations, who do not possess a right of accommodation in any place of worship. He also added, that the answers given to the surveyors were often at first more favourable to church-going habits than they were after probing with minute questions. 2. *Accommodation provided in the Parish.* *Established Church—Parish Church.* Sittings in parish church - - - - - - - - 1,662 Set apart for letting - - - - - 1,614 Allocated to minister - - - - - 12 — session - - - - - 12 — band seat - - - - - 24 1,662 By the city Chamberlain's return there are free sittings in the passages 122 Total sittings, including those in the passages - - 1,784 Only seven or eight singers occupy the band seat, the remaining sittings in it are given to the poor of the parish. These, along with the sittings in the passages, give accommodation, as the minister states, to about 160 persons (*a*). He considers however that there is very great want of sittings for the use of the poor. At the seat-letting in November 1835 there was a great demand by the parishioners in the humbler ranks of society for the low-rented sittings. The competition was so great that the committee of the town council made the applicants draw lots. There is a preaching station in the parish. (*See* col. 10).

(*a*) Evidence of the Rev. Dr. Muir.

PRESBYTERY OF EDINBURGH—*continued*.

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. The seat-rents form part of the revenues of the city of Edinburgh (*a*). The ordinary collections form part of the regular funds of the poor of the city of Edinburgh. The extraordinary collections and contributions of the congregation have been applied to the purposes for which they were made.	*Established Church—Parish Church.* The minister draws his proportional share of the general revenues of the clergy of Edinburgh, which consists of, 1st, the annuity assessment of six per cent. on house rents within the royalty of the city of Edinburgh; 2d, produce of the merk per ton or pack on goods imported into Edinburgh or Leith; 3d, prestation on ale duty; and 4th, interest on 5,000 merks mortified by Lady Yester. Share of the minister in the free balance remaining for division of the general revenues of the clergy of the city of Edinburgh, collected within each year from Whitsunday to Whitsunday, for the last five years: 1830–31 - - £ 555 13 10 1831–32 - - 433 9 2 1832–33 - - 582 8 3 1833–34 - - 532 14 3 1834–35 - - 548 4 6 *Note.*—The stipend of 1832–33 includes about 100*l.*, being the share of each minister in a sum which had been collected by the town council for behoof of the clergy, and remained in their hands at the bankruptcy of the city. For this sum the clergy rank as creditors of the city. The stipend of the same year does not include the minister's 18th share of 68*l.* 18*s.* 10*d*, balance of prestation out of the ale duty, and the stipends of the two last years do not include his same share of 151*l.* 15*s.* 5*d.* each year, being the annual amount of this prestation, and of interest on Lady Yester's mortification, for which the clergy also rank as creditors. The statute for levying the ale duty, under which the clergy of Edinburgh are entitled to a prestation of 137*l.* 17*s.* 8*d.*, of which each minister draws an 18th share, expires in 1837 (*b*).	*Established Church—Parish Church.* It is the desire of the minister to extend his week-day superintendence to the whole of his parishioners; but it is stated that his multifarious engagements, owing to the greatness of the congregation and the size of his parish, necessarily oblige him, even with the aid of his elders and missionaries, to leave an immense and heavy load of duty undischarged. He employs a preacher of the Gospel to instruct the Highlanders living in the parish, to whom a sermon is preached in Gaelic every Lord's Day in a school-room. The attendance is regularly good, but the number attending was not given. He has also employed from time to time other preachers for visiting the many cases which, owing to the pressure of ministerial duty, he cannot overtake himself. A sermon is given every Sunday evening in the large vestry of the church, a room fitted up for Divine service, and capable of accommodating rather more than 100 persons. The minister holds a meeting on a week-day for explaining the church catechism, and another meeting for reading of the sacred Scriptures and prayers every alternate week. There are two Sabbath schools, attended by about 300. All these plans for instruction were set in operation soon after the induction of the present incumbent, and they are accessible to all the parishioners without distinction of religious sects. They have been carried into effect by the contributions of the congregation (*c*).

(*a*) Return by the City Chamberlain.

(*b*) Returns by Harry Inglis, Esq., W. S., Factor for the Clergy of the City of Edinburgh.

(*c*) Evidence of the Rev. Dr. Muir.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of CANONGATE.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish Church: Rev. John Gilchrist, D. D., and Rev. John Clark, Ministers.	The parish contains 484 Scotch, or 605 English acres. It is partly landward and partly town; but the whole population, with the exception of two or three families, is within the burghs of Canongate and Portsburgh. The greatest length of the parish is almost exactly 1 ½ mile, and the greatest breadth 1 mile and 4-5ths of a furlong. The territorial division is not inconvenient nor defective. Formerly this parish was more extensive, *quoad sacra*, but in 1793 a chapel of ease was opened in Leith Wynd, and another in 1794 in New-street, to which a district, containing a population of 4,500 was set apart. But the ancient division of the parish still remains, *quoad civilia*. The charge is collegiate.	Population of the parish, *quoad civilia*, in 1831, 10,175. Since set apart for the chapels of Leith Wynd and New-street, about 4,103. Present population of the parish, *quoad sacra*, about 6,072. No alteration has, it is believed, taken place in the population since 1831. The above number is given on the statement of the parish ministers, but no return has been obtained of the present population of New-street parish, though it was said in 1824 to have been about 2,400 (*see* Digest of New-street Parish), and the present population of Leith Wynd parish is said by the return of the minister to be only 1,703, and by that of the dissenters 1,779 (*see* Digest of Leith Wynd Parish); and as the 4,103 allowed for Leith Wynd and New-street comprehend a district detached from Trinity College parish, the remaining population of Canongate is probably higher than we have here stated it. No classification of the population has been given in. One district was surveyed, and it was stated that the result exhibited in the returns of that portion of the parish might be taken as a fair average view of the rest. District Surveyed. Total population, 179. Of that number 91 are returned as belonging to the Established Church, 40 to other religious denominations, and 48 are not known to belong to any religious denomination. The number belonging to the poor and working classes is 165, of whom 80 are said to belong to the Establishment, 39 to other denominations, and 46 are not known to belong to any religious denomination. It will be observed, however, that if the whole population be classified according to the ratio exhibited in the above numbers, the number of persons belonging to other denominations than the Established Church would bear smaller proportion, and those not known to belong to any denomination a larger, to the total population of the parish than has been found to exist in other parishes in the city, the inhabitants of which are similarly circumstanced to those of the parish of Canongate. The population is stated to have been getting poorer for many years back, but the minister does not know if they be worse in this respect than the poor in other parishes (*a*).	*Established Church—Parish Church.* The non-parishioners attending are of a better class than the parishioners, because the most of them have seats taken. There are few of the parishioners attending who have seats taken. Average attendance not ascertained. Number in the habit of attending, about 800 About two-thirds parishioners. — one-third non-parishioners. Both classes rather increasing for last five years. Rate of increase not stated. Communicants, about - - - 500 Rather increasing for last five years. About one-half parishioners. Rather more than one-fourth are of the poor and working classes, making from 8 *s.* to 14 *s.* a week. Some communicants have no sittings, but the number was not stated.

(*a*) Evidence of the Rev. J. Clark.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
Established Church—Parish Church. The parish church was built in 1688, and re-seated in 1817. Its distance from the nearest boundary is from - - - - 200 to 300 yards. From the farthest boundary, about 1 ¼ mile. Greatest distance of any inhabited house from the parish church, scarcely more than half a mile.	I. *Accommodation held by the Parishioners in all Places of Worship.* Not ascertained. II. *Accommodation provided in the Parish.* 1. *Established Church—Parish Church.* (*a*) Sittings in parish church - - - - - - - 1,295 Belonging to kirk and kirk funds, and set apart for letting - - - - - - - - 750 Allocated to heritors, or persons having right - 485 To charity workhouse - - - - - - 60 Total - - - —— 1,295 Of the 485 sittings allocated to heritors, &c., the seven incorporated trades of Canongate have - - - - - from 321 to 336 These sittings are free to members of the incorporations and their families, "in all time coming," but no hindrance is given to any one else occupying them. Many of them are set apart for letting by the incorporations (*see* Column 6.) Sittings inconveniently placed - - - - - - - 84 (*b*)

(*a*) Evidence of the Rev. J. Clark.

(*b*) Evidence of the Deacons of Incorporations.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of CANONGATE—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES; their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. John Gilchrist, D. D. and Rev. John Clark, Ministers.	*Established Church—Parish Church.* 1. Sittings belonging to kirk and kirk fund - 750 Let, as at 11th February 1836 - 203 Set apart for letting, but not let - 547 750 Allocated, &c. *see* col. 5. Number of these sittings let at each rate in 1835: At more than - 1 *s.* And not more than 2 *s.* — Let. 3 Unlet. At more than - 2 *s.* And not more than 3 *s.* — Let. 1 Unlet. 99 At more than - 3 *s.* And not more than 5 *s.* — Let. 5 Unlet. 131 At more than - 5 *s.* And not more than 7 *s.* — Let. 43 Unlet. 176 At more than - 7 *s.* And not more than 10 *s.* — Let. 147 Unlet. 118 At more than - 10 *s.* And not more than 15 *s.* — Let. 7 Unlet. 22 The seat-letting book does not contain an accurate account of seat-lettings for the previous years. No preference is given to parishioners; the highest rate of seat-rent is 12 *s.* 2. Sittings belonging to Incorporated Trades, and set apart for letting: (Tailors) - - Let - - - - 13 Unlet - - - 63 (Hammermen) Let - - - - 4 Unlet - - 46 or 47 (Bakers) - - Let - - - - 10 Unlet - - 50 to 65 (Shoemakers) Let - - - - None. Unlet - - - 62 (Fleshers and Candlemakers) Let - - - - None. Unlet - - - 24 (Weavers) - Let - - - - 1 Unlet - - - 61 No complete statement of number and rates for preceding years given. The deacons of four of the Incorporated Trades state, that they give it to be understood that they would let the sittings belonging to their several trades, some for 4 *s.*, others so low as 1 *s.* each, but they did not succeed in letting them. The Tailors state that they would give their seats for nothing, if people would occupy them. The Weavers and Dyers would not refuse any offer for their sittings. The second minister however states, that the seat-rents generally are too high for the people of the Canongate; but he is not sure that if they were lowered, the church would be better attended, many not having the knowledge sufficient to enable them to understand a sermon. Many of the unlet sittings in the church, however, are generally occupied mostly by the poor and working classes. Families who have only two sittings taken, often bring six or eight members of the family, and occupy the whole pew. Some of them are above the poor and working classes.	*Established Church—Parish Church.* The seat-rents are the property of the Kirk-yard Fund, of various heritors, and of the seven Incorporated Trades. *Seat Rents drawn by the Kirk-yard Fund.* 1831 - - - £. 68 18 – 1832 - - - 73 – – 1833 - - - 50 – – 1834 - - - 59 – 9 1835 - - - 71 – 3 *Amount of Seat Rents drawn by the Incorporated Trades of Canongate during the last five years:* Shoemakers, 15 *l.* 3 *s.* for one pew, and 15 *s.* from seven others; hammermen, for four pews, 2 *l.* annually; dyers and cloth-dressers for five years, 4 *s.* in all; fleshers and candlemakers, nothing; tailors, 1830 - - - £. 8 5 – 1831 - - - 5 8 – 1832 - - - 5 4 – 1833 - - - 4 13 – 1834 - - - 3 7 – 1835 - - - 3 – – None of the seats of the fleshers and candlemakers have been let for five years. *Amount of Collections.* 1831 - - - £. 85 12 9 1832 - - - 105 11 1 1833 - - - 92 17 3 1834 - - - 62 5 2½ 1835 - - - 69 4 4 No distinction is made between the ordinary and extraordinary collections.—*Vide* col. 8.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. The ordinary collections go to the Canongate Charity Workhouse. Out of the collections stated in column 7, the following sums were given to the institutions and charities mentioned below: 1831 - - £. 11 3 – 1832 - - 31 17 – ½ 1833 - - 22 – – 1834 - - 12 3 – 1835 - - 20 10 – viz. to the Royal Infirmary of Edinburgh, the Dispensary, the Highland Schools, the Indian missions, and other charitable institutions (*b*). There was no statement given in of the purposes to which the seat-rents are applied.	*Established Church—Parish Church.* The stipend of each of the two ministers is 240 *l.* annually. One-third of the stipend of the first minister is obtained from the Exchequer, out of the Bishop's rents, and the rest of his stipend, and the whole of the second minister's, are received from an annuity of 6 per cent. levied on the rents of houses, shops, &c. situated within the parish, (Act 1663), with the exception of 33 *l.* 6 *s.* 8 *d.* paid by the City of Edinburgh out of an impost of 2 *d.* Scots on the Scots pint of ale. This last part has not been paid for two years past. The first minister has a manse, but no glebe, the second minister has 40 *l.* per annum for house rent, but no glebe (*a*).	*Established Church—Parish Church.* The clergymen perform service only in the parish church on Sundays. No missionary is kept. Mr. Clark, the second minister, teaches two classes for young persons, twice a-week. These are attended by about 100 pupils, who are instructed in the Scriptures and Shorter Catechism. The only test of admission is, that they belong to the parish or congregation. The second minister thinks that no visitation can be effective with such a population as he has to deal with. Their total ignorance and dissipation, for it is stated that many do not even know the first truths of religion, is the great barrier to any good effect from parochial visitation. The claim made by many parties on being visited is more for money than for spiritual instruction. The other duties of the ministers, and the size and nature of the parish, render a thorough visitation impracticable, and the attempt would be useless at present. Although a minister were to be placed in every district to be created within the bounds of the parish, it would be of no avail, unless he imparted to the population initiatory instruction (*a*). The second minister also states, that although it might be important to divide the parish into districts, and have a minister assigned to each, the same object might be accomplished in some other way, though certainly not so effectually, without dividing the parish, if there were proper agents for the purpose of giving instruction to the people.

(*a*) Evidence of the Rev. John Clark.

(*b*) Report of Mr. Arthur.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NEW-STREET.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish Church: Rev. Wm. Nisbet, Minister.	Not an original parish. It was disjoined from the parish of Canongate, *quoad sacra*, by Act of General Assembly in 1834, but the church had been employed as a chapel of ease, in connection with the Established Church, from the year 1794. Wholly a town parish, within the burgh of Canongate. This parish, in point of superficial extent, is so small, that the minister did not think it necessary accurately to ascertain and state its precise dimensions (*a*).	The total population, as ascertained by the presbytery of Edinburgh, on designing the parish in 1834, is stated to have been about 2,400. No precise statement has been given as to the relative proportion belonging to the Established Church, to other denominations, or to no denomination. The greater proportion is of the very poor and working classes. Hatters and comb-makers preponderate. There are a considerable number of widows. By "very poor," was meant those persons who cannot support themselves (*a*). The minister cannot state the proportion of the parishioners who are not of the poor and working classes—but they consist chiefly of master tradesmen, and a few of the better classes of shopkeepers. Amongst the working classes are included small shop-keepers.	*Established Church—Parish Church.* This has been a place of worship, in connection with the Established Church, since 1794. Average attendance - - - - not stated Persons said by the treasurer to be in the habit of attending, about - - - - - - 590 About one-fourth of whom are parishioners. These are gradually increasing—rate of increase not stated. As it appears (*see* col. 6) that the number of sittings let is 622, that a considerable number of the unlet (460) sittings are usually occupied, and that it frequently happens that families occupy more sittings than they pay for, the persons in the habit of attending ought to exceed the number stated. Communicants, at the communion of November 1835, about - - - - - - - 430 Most of them non-parishioners—number of parishioners not stated. Neither the increase, decrease, nor the proportion of the poor and working classes in the congregation was stated (*a*).

(*a*) Evidence of the Rev. Wm. Nisbet.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NEW-STREET—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. Wm. Nisbet, Minister.	*Established Church—Parish Church.* Sittings in the church - - - - - - 1,082 Let, as at 14th January 1836 - - 622 Set apart for letting, but not let - 460 Total - - - —— 1,082 Allocated, &c.—*See* Column 5.	*Established Church—Parish Church.* 1. *Seat Rents.* Amount of seat-rents in 1831 - - - £. 239 1 6 1832 - - - 223 2 6 1833 - - - 194 1 – 1834 - - - 165 3 6 1835 - - - 151 6 – Amount drawn at last seat-letting, being for the half-year, 100*l.* 4*s.*

Number let and unlet, at each rate, for the last five years:—

		1835.	1834.	1833.	1832.	1831.
More than - 3*s.*	Let	82	139	104	106	136
Not more than 5*s.*	Unlet	204	147	182	180	150
More than - 5*s.*	Let	439	328	486	582	587
Not more than 7*s.*	Unlet	305	416	258	162	157
More than - 7*s.*	Let	23	16	26	37	40
Not more than 10*s.*	Unlet	29	36	26	15	12

The rate of seat-rents is fixed by the managers, many of whom do not belong to the congregation.

The highest seat-rent is 10*s.*

No preference, the minister believes, is given to parishioners (*a*).

A considerable number of the unlet sittings are occupied, partly by parishioners and partly by non-parishioners, chiefly of the poor and working classes. A number of persons residing in the parish sit, some of them frequently, and others occasionally, in the parish church, although they do not pay for sittings. It frequently happens that a family rents only one or two sittings, and a greater number of the members of it occupy seats.

The minister thinks more sittings would be occupied if they were to be had free or at a very low price, as he thinks that notices which are sometimes made as to seats to be let, in which allusion is made to the occupation of seats by persons who do not pay for them, may be calculated to deter such persons from going to them.

In his opinion, 1*s.* per annum is as much as a great number of the parishioners could afford to pay for a sitting, supposing them to be willing.

2. *Collections.*

Their amount in

	Ordinary. £.	*s.*	*d.*	Extraordinary. £.	*s.*	*d.*
1831 - -	71	10	7½	12	14	–
1832 - -	71	9	–¼	17	3	–
1833 - -	52	3	4¼	6	3	–
1834 - -	50	9	5	3	19	–
1835 - -	63	13	4¾	9	19	–

The total debt on the chapel, for which the managers are bound, amounts to 650*l.* (*b*)

(*a*) Evidence of the Rev. Wm. Nisbet.

(*b*) Evidence of Mr. J. Hunter.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
Established Church—Parish Church. New-street parish church was opened on the 16th March 1794 as a chapel of ease to the parish of Canongate. Cost of ground and building, from 2,800*l.* to 2,900*l.* Of which there was raised by subscription, from 700*l.* to 800*l.* The remainder was borrowed. Present debt - - - - - - 650*l.* The church belongs to the managers, very few of whom are members of the congregation. They hold it as their own private property by original contract. The creditors are different persons from the managers, but part of the debt is due to one of them (*a*). All the houses in the parish are within a very short distance of the church.	I. *Accommodation held by the Parishioners in all Places of Worship.* No statement was given of how many parishioners, connected with the establishment or other denominations, usually attend in other places of public worship than the parish church. The minister, however, states it as the result of personal observation, that the great majority of his parishioners capable of attending public worship do not possess, by seat-rent or any other title, a right of accommodation in any place of worship, and that these, almost without a single exception, are of the poor and working classes. He believes the majority of families in the parish have not a seat in any place of worship, although different information might be given to persons making a survey, and these, too, are of the poor and working classes, almost without a single exception (*b*). II. *Accommodation provided in the Parish.* *Established Church—Parish Church.* Total number of sittings - - - - - - - 1,150 Set apart for letting - - - - 1,082 Set apart for managers and elders - - - 24 Set apart for the poor - - - - - 44 Total - - - —— 1,150 The free seats are chiefly occupied by children. They are inconvenient for the aged and infirm. There is no guarantee for their being continued free. The want of sittings for the poor is complained of by the minister.

(*a*) Evidence of Mr. John Hunter.

(*b*) Evidence of Rev. Wm. Nisbet.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. The seat-rents and ordinary collections are applied in paying the minister's stipend, precentor's and beadles' salaries, repairs, interest on debt, &c. The extraordinary collections are given for different charitable purposes (*a*).	*Established Church—Parish Church.* The amount of the minister's stipend is 150*l.* per annum, paid from seat-rents and collections. This sum is secured by bond from some individuals belonging to or connected with the congregation. The minister states, that his income is derived from the congregation, and that he has "no emolument at all from the parish, so that when he labours in it, he labours in it quite gratuitously." There is neither manse nor glebe, nor any provision in lieu thereof (*b*).	*Established Church—Parish Church.* The parish is stated to be sufficiently large to occupy the whole attention of the minister, but that he has not so much time to devote to it as he would wish and as he considers it to require, because it is his interest and his duty, in present circumstances, to attend particularly to his congregation, the greater part of which is not resident within the parish, but is drawn from the various parishes of the city, and the West Church, South Leith and Canongate parishes. The minister feels himself bound to state, that many of his parishioners are unable, or care so little for religion, that they are unwilling to pay for sittings. There are no other means of religious instruction or pastoral superintendence within the parish for persons connected with the Established Church, except such as are supplied by the minister personally. The congregation being in great part extra-parochial, and considerably dispersed, occupies more than the half of the time which he is able to set apart for pastoral superintendence (*b*).

(*a*) Evidence of Mr. Hunter.

(*b*) Evidence of the Rev. Wm. Nisbet.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of LEITH WYND.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish Church: Rev. William Simpson, Minister.	This is not an original parish, but was disjoined, *quoad sacra*, chiefly from the Canongate parish, by Act of Assembly in 1834. It was formerly a chapel of ease to that parish. The territory of the parish is so compact, that the minister states he could walk round its extreme boundaries in 20 minutes. It is believed to contain parts of parishes other than the Canongate, but these were not stated. The church is situated nearly in the centre of the parish, which is wholly a town parish, and densely peopled.	When the parish was erected, the population, according to the census of 1831, was said to amount to upwards of 2,000. The results of two surveys of its present population were given in evidence (*see* General Report). 1. According to the first, taken by the Rev. Mr. Mitchell, missionary of the parish, in the autumn of 1835, to furnish information required by the magistrates of Canongate regarding the establishment of schools, The total population was 1,703: Of whom there were, Belonging to the Established Church - - - 654 Belonging to other denominations - - 634 Denominations unknown, believed to attend no place of worship - - - 375 Religious condition unknown, of whom no information could be obtained - - 40 Total - - 1,703	*Established Church—Parish Church.* A congregation in connection with the Establishment has assembled in this place of worship since the year 1792. Average attendance at public worship, the minister used to consider, when greatest, about 500. On one Sunday, in the end of 1835 or beginning of 1836, the congregation was counted, and there were present, In the forenoon - - 280 — afternoon - - 335 The minister could not state whether the attendance that day was under or above the average. Of the seatholders there are, Parishioners - - - 30 Non-parishioners - - 223 Total - - 253 Both rather decreasing; rate of decrease not stated. Almost all of the poor and working classes. Communicants: total number not given, but the number is stationary. In July 1835, 220 were present at the Sacrament. In January 1836, 205. Few parishioners are communicants. Almost all the communicants are of the poor and working classes (*b*).

About 112 families were not known to belong to any place of worship.

The missionary was not certain as to the statement of the total population being accurate, as the survey was taken during harvest-time, when many were absent; but the number does not differ materially from that stated in the other survey, given below.

He thinks, however, that the numbers set down as belonging to the Establishment and other denominations are above, but not far from the truth.

Since the parish was erected, two high tenements towards the Canongate-street have been condemned, and in consequence are uninhabited.

Almost the whole population is of the poor and working classes; tradesmen, workmen of all occupations, and small shopkeepers (*a*).

2. According to the second survey, made under the direction of the committee of dissenters, in the spring of the present year,

The total population is 1,779:

Of whom there are,

Belonging to Established Church - - - - -	784
— other denominations - - - - -	832
Unknown, or refused information - - - - -	86
Belonging to no denomination - - - - -	77
Total - - -	1,779

206 families belong to the Establishment,
198 of whom are of the poor and working classes.
207 families belong to other denominations,
196 of whom are of the poor and working classes.
19 families are unknown or refused information,
All of whom are of the poor and working classes.
24 families belong to no denomination,
All of whom are of the poor and working classes.
Thus there are in the parish,
456 families,
437 of whom belong to the poor and working classes.

(*a*) Evidence of the Rev. D. Mitchell. (*b*) Evidence of the Rev. William Simpson.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

Established Church—Parish Church.

Built in 1792. It has not been repaired since, with the exception of altering some seats. It is not known at what cost it was originally built, but, after various changes, it fell into the hands of several private individuals, who now hold it for their own behoof, and not for behoof of the congregation (*a*). £. 800 was paid for the chapel, and 100 *l.* for some adjoining building or land. No part of this debt is diminished.

The church now stands much in need of repair, if funds could be obtained (*b*). The state of the building is almost an insuperable obstacle against the people going to church. The locality is bad, the house uncomfortable, damp and cold, and in the evenings badly lighted. Several members stated to the missionary that they had even felt unwell for a day or two, after attending church, and that but for the circumstances now stated, many persons in respectable circumstances, who are church-going people, would attend Mr. Simpson's church. Many parishioners also made the state of the church an objection (*c*). Mr. Mitchell's evidence is corroborated by James Molleson, M.D., a member of the congregation, and who has had opportunities of judging of the state of the church complained of, as well as of the low moral state of the surrounding population.

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by the Parishioners in all Places of Worship.*

1. According to Mr. Mitchell's survey, the sittings professed to be held by parishioners, in all places of worship, are,

Belonging to Established Church - -	119	
— other denominations - -	159	
		278

About 112 families are not known to attend any place of worship (*c*).

2. According to the survey of the dissenters, the sittings held by parishioners in all places of worship, are,

Belonging to Established Church - -	162	
— other denominations - -	213	
		375
Communicants are,		
Belonging to Established Church - -	166	
— other denominations - -	257	
		423
Persons who attend church,		
Belonging to Established Church - -	505	
— other denominations - -	558	
		1,063

The number of families of which no member professes or is known to hold a sitting, is,

103 belonging to Established Church.
61 — other denominations.
19 unknown, or refused information.
24 belonging to no denomination.
207

Families in which no member professes or is known to be a communicant,

110 belonging to Established Church.
59 — other denominations.
19 unknown, or refused information.
24 belonging to no denomination.
212

Families of which no member professes or is known to attend public worship,

22 belonging to Established Church.
9 — other denominations.
19 unknown, or refused information.
24 belonging to no denomination.
74

II. *Accommodation provided in the Parish.*

Established Church—Parish Church.

Sittings in the parish church - - - - - -		1,094
Set apart for letting - - - - -	1,064	
Set apart to the minister, elders, and for baptismal purposes - - - -	30	
Total - - -		1,094

No sittings are set apart for the poor; but it was stated that so few sittings are let that there is no want of accommodation for the poor, or for others who may come.

Not a few seats are occupied by the families of seatholders, though not paid for. A father may take one seat, and bring his wife and family with him (*b*).

(*a*) Evidence of Mr. William Ferguson, W. S. (*b*) Evidence of the Rev. W. Simpson.
(*c*) Evidence of the Rev. D. Mitchell.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of LEITH WYND—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. William Simpson, Minister.	*Established Church—Parish Church.*	*Established Church—Parish Church.*

Sittings set apart for letting - - - 1,064

Let January 1836 - - - 253
Unlet - - - - - 811
1,064

Allocated, &c. *see* col. 5.

Numbers Let and Unlet at each Rate:

		1835.	1834.	1833.	1832.	1831.
At more than 2*s.* & not more than 3*s.*	Let	7	5	5	7	6
	Unlet	111	113	113	111	112
At more than 3*s.* & not more than 5*s.*	Let	114	115	117	124	117
	Unlet	367	366	364	357	364
At more than 5*s.* & not more that 7*s.*	Let	110	113	111	115	118
	Unlet	224	221	223	219	216
At more than 7*s.* & not more than 10*s.*	Let	22	27	29	31	43
	Unlet	109	104	102	100	88(*a*)

The highest rent for one sitting is 10*s.*

A great many of the unlet seats are unoccupied; but many persons who had seats formerly, and who have given them up, still continue to attend and communicate. It is believed by the minister that most of them are unable to pay.

1. *Seat Rents.*

	£.	*s.*	*d.*
From 11 Dec. 1830 to 31 Dec. 1831 - - -	83	14	8
From 14 Feb. 1832 to 23 July 1832 - - -	39	5	4½
And additional sum received - - -	1	4	8½
From 1 Nov. 1832 to 4 Mar. 1833 - - - -	41	6	–
From May 1833 to July 1833 - - - -	35	17	3
From July 1833 to Nov. 1833 - - - -	2	14	9
From 9 Dec. 1833 to 6 Mar. 1834 - - - -	36	1	6
From 12 May to 20 Oct. 1834 - - - -	35	3	9
From 3 Nov. to 26 Dec. 1834 - - - -	34	7	9
From Jan. 1835 to 29 Dec. 1835 - - - -	73	3	3

These are the whole sums received from seat-rents from the 11 December 1830 to 29 December 1835.

2. *Collections at Church Doors.*

	£.	*s.*	*d.*
From 27 Dec. 1830 to 31 Dec. 1831 - - -	61	4	3½
From 31 Dec. 1831 to 23 July 1832 - - -	34	1	5½
From 23 July 1832 to 1 Sept. 1833 - - -	53	4	–¾
From 2 Sept. 1833 to 11 Nov. 1833 - - -	8	10	7½
From 11 Nov. 1833 to 29 Dec. 1834 - - -	67	11	10½
From 1 Jan. 1835 to 29 Dec. 1835 - - -	52	5	–½

3. *From other Sources.*

1835:	£.	*s.*	*d.*
Rent of the adjoining premises - - - -	1	10	–
For the use of the chapel from societies to meet in during five last years -	8	7	3
Amount of rent for the adjoining premises during last five years, in addition to 1 *l.* 10 *s.* above stated -	33	–	– (*b*)

There are no other sources of revenue. The collections made at the Sunday and Tuesday evening services are given to the minister to defray the expense of these additional services, such as lighting, cleaning, door-keepers, &c., and of lighting the evening schools, but they do not nearly meet the expenditure.

No part of the original price paid by the proprietors has yet been realized by them out of the funds of the chapel.

There is a feu-duty of about 9 *l.* annually.

(*a*) Return of Mr. Allan.

(*b*) Evidence of Mr. William Ferguson, W. S.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. The seat-rents and collections are applied indiscriminately in payment of minister's stipend, precentor's allowance, door-keepers' allowance, communion elements, coals, repairs and other necessary expenses, and in discharging the interest of the debt, which has, however, not been regularly paid since Martinmas 1827. Since that date, the interest paid would not exceed one per cent. (*a*). The missionary is paid 13 *l.* quarterly, or 52 *l.* yearly, from money given to the clergyman by a benevolent lady in the New Town of Edinburgh.	*Established Church—Parish Church.* The annual stipend of the minister is 80 *l.* per annum, taken from the seat-rents and collections, &c. This sum has never varied. It is secured by bond granted by some of the proprietors of the church. This bond provides an addition of 10 *l.* to the stipend for every 200 *l.* of the debt which is discharged, but none has been, or is expected to be, paid off. The clergyman further states, that when any interest has been divided among the proprietors, several of them have returned their dividends to him as a gift, but again and again a couple of years has passed without any dividend. There is no glebe nor manse, nor any provision in lieu thereof.	*Established Church—Parish Church.* The minister performs service regularly in church on the Sundays, but as to the week-day pastoral superintendence, he conceives it to be his duty to give his chief attention to the seatholders (but a handful of whom are parishioners), by whom he is supported. In regard to the poor, and this parish is composed mostly of the poor and working classes, they are invited to come to the church *gratis*. The chief cause of their being deprived of religious instruction is stated to be their own unwillingness, and the degraded state in which many of them are sunk (*b*). Mr. Mitchell, the missionary, further states, that the moral condition of the parishioners is more an obstacle than the high seat-rents. The minister is assisted by a parochial missionary (the Rev. D. Mitchell), who has been employed since November 1834. There is no security for his continuance. He visits among the families of the parish several days a-week, and preaches on Sunday evenings in the parish church. He also gives religious instruction to the young catechetically on Tuesday nights in the parish church, meeting at five o'clock. For this class there are about 100 on his list, and about 70 who attend at one time. There is then public worship, which is usually conducted by the minister, after which there is another class for apprentices. The evening sermons commenced in November 1834, after the chapel was made a parish church, and the classes in December 1834. There are also two Sunday evening schools, one for girls in the vestry, taught by two females, and one for boys, taught in a hired apartment. In addition to these means of religious instruction, the minister, since December 1834, has, in his own house, given religious instruction to young people of upwards of 12 years of age, for young men and young women, separately, one day in each week alternately (*b*).

(*a*) Evidence of Mr. Wm. Ferguson, W. S.

(*b*) Evidence of the Rev. W. Simpson.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ST. CUTHBERT'S.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. David Dickson, D. D., and Rev. John Paul, Ministers.	It is believed to be an original parish, and to have contained anciently the city of Edinburgh, the burgh of Canongate, and the parishes of Corstorphine and Libberton, all which have been subsequently disjoined from it. Considered *quoad civilia* it is single, but *quoad sacra* there are now four other parishes comprised in it, in consequence of the four chapels of ease in it having been erected into parish churches by the act of the General Assembly 1834, and the subsequent arrangements of the Presbytery of Edinburgh, by which distinct localities are assigned to them. These ecclesiastical parishes are, 1st, Buccleuch; 2d, St. Bernard's; 3d, Newington; 4th, Roxburgh. It is not known that any other part or parts of any other parishes have ever been united with that of St. Cuthbert's, though many parts of the original parish have been disjoined. Its greatest length is above 5 miles; its greatest breadth about 3 ½ miles. It is partly landward and partly a town parish, but chiefly the latter, in so far as its population is concerned. It is a collegiate charge (*a*).	Population of the parish of St. Cuthbert's, including the four ecclesiastical parishes of Buccleuch, St. Bernard's, Newington and Roxburgh. By the Parliamentary census of 1831, 70,887. The ministers stated that they have every reason to believe that since 1831 it has considerably increased, and that after deducting the population of the four above-named parishes, there will remain in the parish *quoad spiritualia*, assigned to the charge of the present parochial ministers, a population of not less than 60,000 persons. Surveys have been made of several portions of the parish, as to which *see* General Report; but no means have been afforded of ascertaining for the whole parish the relative proportions of persons belonging to the Established Church, of those belonging to other religious denominations, or of the numbers in each of these divisions which are of the poor and working classes (*a*).	I. *Established Church—Parish Church and Gardner's Crescent Chapel.* The average attendance at each celebration of public worship is from December to March, in the parish church 1,900 In Gardner's Crescent Chapel (*see* col. 10) - 700 From July to October, in the parish church - 1,600 In Gardner's Crescent Chapel - - - 600 Persons in the habit of attending, In parish church, about - - - - - 2,400 Gardner's Crescent Chapel, about - - 850 Communicants in parish church, about - - 1,600 Gardner's Crescent Chapel - - - - 460 Of habitual attendants and communicants, greatly more than one half are of the poor and working classes. Of those in the parish church nearly *three-fourths* are parishioners. Of those in Gardner's Crescent Chapel, about *seven-eighths.* The number of persons attending, and of communicants, has been nearly stationary during the last five years (*a*).

(*a*) Evidence of the Rev. David Dickson, D. D., and the Rev. John Paul.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. David Dickson, D. D., and Rev. John Paul, Ministers.	I. *Established Church—Parish Church and Gardner's Crescent Chapel.* (1) *Parish Church.*—The sittings in the parish church being the property of the heritors, it has not been possible to ascertain what number of them are let, and at what rates. (2) *Gardner's Crescent Chapel.* Sittings set apart for letting - - - - - 1,240 Let, January 1836 - - - - - 479 Unlet - - - - - - - 761 Allocated, &c. *see* col. 5. - —— 1,240 Number let and unlet at each rate: 1835. 1834. 1833. 1832. At more than 1 *s.* and not more than 2 *s.* - - Let – – 1 2 Unlet 12 12 11 10 At more than 2 *s.* and not more than 3 *s.* - - Let 2 1 1 7 Unlet 86 87 87 81 At more than 3 *s.* and not more than 5 *s.* - - Let 31 25 45 27 Unlet 200 206 186 204 At more than 5 *s.* and not more than 7 *s.* - - Let 166 136 77 62 Unlet 186 216 275 290 At more than 7 *s.* and not more than 10 *s.* - - Let 258 235 224 190 Unlet 233 256 267 301 At more than 10 *s.* and not more than 15 *s.* - - Let 22 19 32 24 Unlet 44 47 34 42 The chapel having been opened in May 1831, the first year of letting ended at Whitsunday 1832. The highest rate of seat-rent demanded is 12 *s.*, the lowest, 2 *s.* per annum. Of the unlet sittings probably 100 and upwards are usually occupied. The ministers state that they have no reason to think that in letting seats in the parish church any preference is given to parishioners; and that no such preference has yet been given in the Gardner's Crescent Chapel (*a*).	I. *Established Church—Parish Church and Gardner's Crescent Chapel.* Any rents received for sittings in the parish church are the property of the heritors, to whom the seats are allocated. Amount of Collections in the Parish Church. Ordinary. Extraordinary. 1831 - £.148 4 3 - - £.17 – – 1832 - 138 8 8 - - 94 2 4½ 1833 - 119 – 5½ - - 30 12 – 1834 - 120 12 1 - - 45 16 9 1835 - 122 18 8½ - - 45 – – Other sources (*see* col. 9.) Amount of Seat-rents in Gardner's Crescent Chapel. 1832 - - £.134 15 6 1833 - - 151 15 6 1834 - - 160 – 9 1835 - - 179 11 3 In Gardner's Crescent Chapel. *Collections.* Ordinary. Extraordinary. 1832 - £.60 4 1½ - - £.15 16 6 1833 - 42 17 3½ - - 9 9 – 1834 - 52 2 4½ - - 9 8 – 1835 - 49 12 5 - - 9 15 – A debt has been incurred by the purchase of the Gardner's Crescent Chapel, and of the feu duty of the ground on which it is built, which debt now amounts to 2,040 *l.* (*a*)

(*a*) Evidence of the Rev. Dr. Dickson and the Rev. Mr. Paul.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
Established Church—Parish Church and Gardner's Crescent Chapel. 1. The parish church was built in 1775; since then it has never been enlarged or altered, except by putting up seats in the passages for the accommodation of the poor. 2. Gardner's Crescent Chapel was purchased by the kirk session of St. Cuthbert's, in May 1831, for 1,205 *l.*, and the feu-duty of the ground on which it stands for 900 *l.*, making, together with other concomitant expenses, a total cost of upwards of 2,500 *l.* There are many houses in the parish farther than *two* miles from the parish church, but none more than *three.* A chapel in Brighton-street, formerly in connexion with the Relief Synod, has been occupied since Martinmas 1835, by the Established Church congregation of the New North Church and parish, under the pastoral charge of the Rev. John Bruce. (*See* Digest of New North Parish.) A church at the Dean is in course of erection. It is built by subscription, and will be finished without incurring debt. A church is contracted for to be built at St. Leonard's, towards which 1,200 *l.* has been subscribed by one individual, in addition to other subscriptions (*a*).	I. *Accommodation enjoyed by Parishioners in all Places of Worship.* No statement given except in the districts surveyed, as to which *see* Gen. Report. II. *Accommodation provided in the Parish.* 1. *Established Church—Parish Church and Gardner's Crescent Chapel.* (1) Sittings in parish church, about - - - - - - - 2,400 Sittings allocated to heritors, about - - - - - 2,004 — ministers and elders - - - - 54 — the poor, about - - - - - 342 —— 2,400 The sittings set apart for the poor consist partly of sittings set apart for them by the heritors, partly of seats in the passages put up by the kirk session; of those provided by the heritors (which are all in the upper gallery), about 120 are occupied by the children of the charity workhouse. The sittings allocated to heritors are the property of about 200 persons, who hold them either as heritors or as having purchased them from heritors; among whom they had been divided, according to the amount of their valued rent or respective purchases. The sittings set apart for the poor are well filled. Sittings in Gardner's Crescent Chapel - - - - - - - 1,300 Set apart for letting - - - - - - - 1,240 Free - - - - - - - - 30 Set apart for the poor - - - - - - - 30 —— 1,300 The sittings set apart for the poor are usually filled. About 60 of the let sittings (*see* Column 6) are rented by persons not resident in the parish. Probably 600 sittings are usually unoccupied. There are preaching stations in the district (*see* Column 10).

(*a*) Evidence of the Rev. David Dickson, D. D., and the Rev. John Paul.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church and Gardner's Crescent Chapel.* The *ordinary* collections at the parish church have been regularly sent to the charity workhouse: but since Martinmas 1832 credit has been taken by the kirk session for the half, in their account with the heritors. The *extraordinary* collections in the parish church and Gardner's Crescent Chapel, have been applied to the General Assembly schools, India missions, Board of Health, Glasgow colonial mission, and Edinburgh dispensaries. The seat-rents and ordinary collections in the Gardner's Crescent Chapel have been applied to paying the interest of the debt and part of the principal, fitting up and repairs, communion elements, precentor's and doorkeepers' salaries, insurance, lighting and other incidental expenses (*a*).	I. *Established Church—Parish Church.* The stipend allocated by the Court of Teinds to each of the parochial ministers is 25 ½ chalders, of which there are 20 bolls of wheat, 10 of oats, 189 of barley, and 189 of oatmeal, converted each year according to the highest Mid-Lothian fiars. It varies with the price of grain. In 1833 it amounted in money to 338 *l.* 4 *s.* 1 ½ *d.*, in 1834 to 365 *l.* 16 *s.* 1 *d.* It is permanent, and secured by decreet of the Court of Teinds. £. 15 per annum is payable by the heritors to each of the ministers for communion expenses. A manse is provided for one of the ministers, and for the other in lieu thereof, 60 *l.* per annum, arising from the annual feu of a piece of ground gifted about the beginning of the 18th century, by one of the incumbents, for the use of his successor. There is a glebe mutual to both ministers, affording to each, in money, 245 *l.* 2 *s.* 6 *d.*, subject to deductions arising from expenses of management, feu-charters, &c. There is also a small feu duty in grain, namely, 11 $\frac{1}{10}$ pecks, half wheat, half barley, which, according to the fiars, averages, from 12 *s.* to 15 *s.* per ann. (*a*)	I. *Established Church—Parish Church and Gardner's Crescent Chapel.* The parochial ministers officiate every Sabbath, both in the parish church and in Gardner's Crescent Chapel, and likewise once a fortnight, on Sabbath evening, at Morningside. There is a preaching station at Morningside. Such service has been performed since 1830, on Sabbath evenings, by the parochial ministers or licentiates of the church, in a schoolhouse situated almost a mile and a half from the parish church, and capable of containing about 200 persons, and in general well filled. From the year 1820 to 1830, a sermon was preached there every Thursday evening. Those missionaries and licentiates of the church are employed to preach and visit from house to house in the districts of St. Leonard's, Water of Leith and Canonmills. The missionary at the Water of Leith had, since November 1833, preached twice every Sabbath in that village, to a congregation averaging about 300; and in November 1835 commenced a third service on the Sabbath. The number in the habit of attending is 410. This missionary will not be required when the church at Dean is opened, and a stated minister appointed to it. The missionary at Canonmills has been employed more than a year prior to January 1836, and preaches at two stations every Sabbath, at one of which he has an average attendance of 75, at the other of 50. The missionary at St. Leonard's had been employed only a few weeks prior to the beginning of 1836. Another is also employed by the parish ministers in visiting the sick and infirm. All these assistants are paid out of voluntary subscriptions. The missionaries receive 60 *l.* each by way of salary. The ministers state that the circumstances of their parish prevent their extending their week-day superintendence to the whole of their parishioners, and that it is owing chiefly to the extent of the population, and in some degree also to about a fourth of the congregation being extra-parochial, who require and receive the same private pastoral superintendence as the other three fourths who are parishioners. They do extend their private pastoral superintendence to their actual congregation, being about 3,250 (*a*). The agents of the town and other missions labour in various parts of this parish.

(*a*) Evidence of the Rev. David Dickson, D. D., and the Rev. John Paul.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. United Secession Congregation, Bristo-street: Rev. James Peddie, D. D. Minister since 1783, and Rev. William Peddie, Minister since 1828.			II. *United Secession Congregation,* Bristo-street. The congregation was first established in the parish in 1740. The number of persons of all ages connected with the congregation is estimated at 2,498 Of the above number 2,107 was ascertained by the elders going from house to house; the remaining number is partly founded on a calculation of those omitted, partly ascertained by other means. Of the 2,107 there are, Communicants - - - 1,159 Hearers - - - - 432 Children under 12 - - 516 Of the remainder, Communicants - - 91 Hearers - - - - 200 Children under 12 - - 100 —— 2,498 Of these there reside in St. Cuthbert's, including the four districts lately erected into parishes - - - - 1,630 In town parishes - - 670 Canongate - - - 120 South Leith, Duddingston, &c. 78 —— 2,498 It must be observed that the total number of children under 12 thus stated is considerably less than the average proportion which even children under 10 commonly bear to the total population. More than two-thirds of the total number are of the poor and working classes. The number of communicants is at least 1,250. It has decreased by from 50 to 70 during the last five years. About two thirds are of the poor and working classes. The average attendance at public worship throughout the year is about - 1,400 It is about the same as it was five years ago, though more seats were let then. Persons in the habit of attending public worship, at least (*a*) - - - - 1,700
3. Reformed Presbyterian Congregation, Lady Lawson's Wynd: Rev. W. Goold, Minister for 32 years past.			III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd. The congregation was established in the parish in 1804. Average attendance at each celebration of public worship, from - - 300 to 350 Number in the habit of attending, about 500 The excess above the number who are in the habit of attending is composed of occasional hearers not reckoned as belonging to the congregation. Communicants - - - - 270 Of these, 120 are parishioners of St. Cuthbert's *quoad sacra.* Of the 120 communicants, parishioners of St. Cuthbert's, 85 are of the poor and working classes; of the whole number of communicants, and also of persons in the habit of attending, about three-fourths are of the poor and working classes (*b*).

(*a*) Evidence of the Rev. J. Peddie, D. D., and the Rev. W. Peddie. (*b*) Evidence of the Rev. W. Goold.

PRESBYTERY OF EDINBURGH—*continued.*

1.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

II. *United Secession Congregation,* Bristo-street.

The present church was built in 1802, on ground previously belonging to the congregation, at the cost of 4,084 *l.* 8 *s.* 3 *d.* Additions and alterations have been since made, costing 1,515 *l.* 7 *s.* 2 *d.* It belongs to the congregation, and is held by trustees appointed by them. It is not applied to other purposes than those of the congregation, except gratuitously for the occasional use of religious and charitable societies. Nearly 30 families connected with the congregation reside more than two miles from it.

III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.

The place of worship was rebuilt in 1835, and with its appendages cost 1,150 *l.* It belongs to the congregation, and is not applied to any other purposes than those of the congregation.

For the debt, *see* col. 8.

Eleven inhabited dwelling-houses, occupied by members of the congregation, are situated farther than *two* miles from it; of which one is situated farther than *six* miles (*c*).

3.

ACCOMMODATION IN PLACES OF WORSHIP.

II. *United Secession Congregation,* Bristo-street.

Sittings in the church - - - - -		1,671
Set apart for letting - - - -	1,573	
— ministers, elders and baptisms	28	
Free in passages, &c. - - - -	70	
		1,671

About 10 of the 70 free sittings are inconveniently placed.

Sittings are not set apart for the poor, but poor persons are, previous to the time of seat letting, furnished, on application, with the means of renting sittings. About 35 persons are thus provided yearly, and the sum allowed to each is generally 5 *s.* 6 *d.* (*a*)

The civil affairs of the congregation are under the charge of the trustees and a body of managers, elected and removable by the congregation. But it is the congregation that has the fixing of the rate of seat-rent (*a*) (*b*).

The managers declined to state the debt.

III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.

Total number of sittings - - - - - -		540
Set apart for letting - - - - -	503	
— for the poor - - - - -	28	
Allocated, 6 to minister, 3 to the door-keepers	9	
		540

103 let sittings are rented by persons not resident in the parish. About 180 are usually unoccupied (*c*).

(*a*) Evidence of the Rev. J. Peddie, D. D., and the Rev. Wm. Peddie. (*b*) Evidence of Mr. J. Peddie, junior.
(*c*) Evidence of the Rev. Wm. Goold.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES; their Source and Amount; Liabilities and Deductions therefrom.
2. United Secession Congregation, Bristo Street: Rev. James Peddie, D.D. and Rev. William Peddie, Ministers.	II. *United Secession Congregation,* Bristo Street.	II. *United Secession Congregation,* Bristo Street.

Sittings set apart for letting - - - 1,573
Let at December 1835 - - - 1,349
Unlet - - - - - - 224
1,573

Allocated, &c., *see* col. 5.

Number Let and Unlet at each Rate.

Number of Sittings:		1835.	1834.	1833.	1832.	1831.
At more than 5*s.* & not more than 7*s.*	Let	527	518	519	541	553
	Unlet	86	95	99	77	65
At more than 7*s.* & not more than 10*s.*	Let	366	374	407	424	432
	Unlet	90	82	72	55	47
At more than 10*s.* & not more than 15*s.*	Let	456	446	457	477	484
	Unlet	48	58	14	27	20

The seats are let half-yearly.

The above are the Martinmas letting, except for 1835, which is the Whitsunday letting. In 1834 28 sittings were removed to make room for a new pulpit.

The highest rate of seat-rent now demanded is 13 *s.* 6 *d.* per annum (*a*).

Many persons earning not more than 15 *s.* a-week are believed to rent sittings at 6 *s.* (*b*).

The unlet sittings are generally occupied by strangers, or the poor who have no sittings.

The rate of seat-rents are fixed by the congregation (*a*).

1. *Seat Rents.*

Annual Amount of Seat Rents, in

	£.		
1831	584	15	–
1832	672	2	4
1833	654	9	2
1834	628	5	4
1835	611	1	9

2. Amount of contributions by members of the congregation to a free school, supported by the congregation, and to a congregational missionary society.

	Free School. £.			Missionary Society. £.		
1831	90	18	8	92	13	6
1832	172	5	1	74	16	8
1833	85	1	2	65	4	1
1834	83	14	3	60	–	–
1835	78	9	8	75	13	1

3. *Collections.*

Annual Amount of Collections.

	Ordinary. £.			Extraordinary £.		
1831	296	15	4½	51	11	1
1832	291	18	11¼	62	13	10½
1833	292	1	11	66	1	10
1834	257	10	10½	68	10	8
1835	291	14	2¼	72	6	–

4. The rental of some houses belonging to the congregation yielding about 30 *l.* a year (*a*).

3. Reformed Presbyterian Congregation, Lady Lawson's Wynd: Rev. W. Goold, Minister.	III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.	III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.

Sittings let - - - - - 260
et apart for letting, but not let 243
503

Allocated, &c., *see* col. 5.

Number Let and Unlet at each Rate.

		1835.	1834.	1833.	1832.	1831.
At more than 3*s.* & not more than 5*s.*	Let	2	–	–	4	9
	Unlet	12	–	–	170	165
At more than 5*s.* & not more than 7*s.*	Let	68	57	49	98	96
	Unlet	106	315	323	272	274
At more than 7*s.* & not more than 10*s.*	Let	115	91	95	86	79
	Unlet	145	159	157	80	87
At more than 10*s.* & not more than 15*s.*	Let	72	63	59	29	30
	Unlet	20	55	59	10	9

The highest seat-rent now demanded is 12 *s.* per annum.

Upwards of 100 of the unlet sittings are usually occupied by persons who do not pay.

(1) Annual Amount of Seat Rents.

	£.		
1831	100	11	5
1832	89	10	11
1833	107	16	7
1834	98	6	9
1835	107	11	10

(2) Annual Amount of Collections.

	£.		
1831	80	14	3¾
1832	103	18	11
1833	95	2	8½
1834	116	9	9¾
1835	126	4	4

(*a*) Evidence of the Rev. Dr. Peddie and Rev. W. Peddie. (*b*) Evidence of Mr. James Peddie, junior.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *United Secession Congregation,* Bristo Street.	II. *United Secession Congregation,* Bristo Street.	II. *United Secession Congregation,* Bristo Street.

The seat-rents are applied to payment of minister's stipend, precentor's salary, repairs of the property, and other congregational purposes. The total amount of collections and contributions during the last five years has been applied as follows:

	£.	s.	d.
To the poor of the congregation	1,063	11	10½
Sacramental expenses	268	—	5
Free School	510	8	10
Charitable and religious institutions	691	2	1½
Officers' salaries & miscellaneous expenses	84	1	5
Total	£. 2,617	4	8

Leaving a small balance.

The congregation since 1802, in addition to the building and alteration of the church, have expended 365 *l.* in purchase of property for congregational purposes, and 240 *l.* 2 *s.* 2 *d.* on building a school, and making, together with the costs of the church, a total of 6,204 *l.* 17 *s.* 7 *d.*

The managers declined to state the debt, farther than that it is small in proportion to the value of the property, and the expense laid out on it (*a*).

The present annual stipend of the Rev. Dr. Peddie is 350 *l.*, with 16 *l.* for sacramental expenses (not including sacramental elements, which are paid out of the collections).

The present annual stipend of the Rev. W. Peddie is 200 *l.* After the ordination of the latter, the Rev. Dr. Peddie gave up 50 *l.* of his stipend. The stipends are derived exclusively from seat-rents, and other funds of the congregation, not being collections. They are paid half-yearly in advance.

They are secured only by promise, without bond or other legal obligation. The ministers state they may be altered by the congregation.

There is a manse belonging to the congregation, but the minister has not occupied it these 15 years. On it being given up, the stipend was raised (*a*).

Public worship is celebrated twice every Sabbath, and once more on the first Sabbath of every month, 12 times in the year on week days, and on the last Monday of every month for prayer, besides occasional services.

The junior minister has classes for the religious instruction of young persons on Wednesday evenings; two of the elders teach each a class of young persons after public worship on Sabbath afternoon. One of the same elders teaches a congregational Sabbath school in the evening.

There are 12 or 13 distinct fellowship weekly meetings held in different parts of the town.

A day school is supported by the congregation, in which religious and other instruction is given to from 120 to 150 children of the poorer members, on payment of 2 *d.* a week, and even this is sometimes excused.

There is a library, containing works of religious and moral instruction for the use of the congregation.

The junior minister's class has been supported above six years, the elder's class for nearly 14 years, the day-school above 30 years, the library for 20 years. The benefit of all these (except the school) are afforded gratuitously.

Each of the ministers devotes one day each week to visiting the families of the congregation, and another day each week to visiting the sick. The elders, 21 in number, also visit the sick in their respective districts. The size of the congregation, and its dispersion, prevent the ministers from visiting each family as frequently as they could wish. They are willing to extend their week-day exertions to persons not belonging to the congregation, and sometimes do so, but never unless specially invited (*b*).

III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.

The seat-rents are applied to congregational purposes; the collections have been applied during the last five years as follows:

1831.	£.	s.	d.
To brethren in Ireland	5	12	—½
To the poor	4	3	—
Congregational purposes	70	19	3¼
1832.			
Edinburgh Board of Health	6	17	—¾
Synod Fund	6	15	9½
To the poor	4	3	—
Missionary Society	22	—	—
Congregational purposes	64	2	7
1833.			
Synod Fund	4	2	1½
To the poor	3	9	—
Missionary Society	24	5	11¼
Congregational purposes	63	5	7
1834.			
Edinburgh dispensaries	4	8	5
Synod Fund	3	10	—½
To aid two congregations	15	4	6½
Missionary Society	28	4	8¼
Congregational purposes	61	5	—½
To the poor	3	17	—
1835.			
To the poor	3	12	6
Missionary Society	26	7	11
Congregational purposes	96	3	11

There is a feu-duty of 2 *l.* 15 *s.* The present debt is 550 *l.* It is stated that 100 *l.* of this will probably be paid off in the course of a year (*b*).

III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.

The minister receives 130 *l.* per annum; paid from the fund for congregational purposes. It is not variable in amount. It is according "to the goodwill of the congregation (*b*)."

He has no house or glebe provided for him, or a provision in lieu of them.

III. *Reformed Presbyterian Congregation,* Lady Lawson's Wynd.

Public worship is performed twice every Sabbath; and three times on the first Sabbath of every month, also from 12 to 15 times on week-days in the course of the year. Two classes for religious instruction are held once a week in the session-house, Lady Lawson's Wynd, gratuitously by the Rev. W. Goold. Thirty, at an average, have availed themselves of this instruction yearly, since 1819 inclusive.

The circumstances of the congregation do not prevent the minister from extending his week-day superintendence to the whole of them. He also extends his exertions beyond his congregation, wherever he believes them to be acceptable, and has done so for 31 years.

(*a*) Evidence of the Rev. Dr. Peddie and Rev. W. Peddie.

(*b*) Evidence of the Rev. Wm. Goold.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
4. Episcopal Congregation, St. James's, Broughton Place: Rev. Daniel Bagot, Minister since Oct. 1835.			IV. *Episcopal Congregation*, St. James's, Broughton Place. The congregation was established in the parish about 15 years ago. Average attendance, above - 700 Persons in the habit of attending, about - - - - - 500 The difference arises from occasional hearers. There has been a recent and considerable increase in the attendance, and in the number of seat-holders, about 180 sittings having been taken since November 1835. Communicants, nearly - - 500 Very few persons belonging to the congregation are of the poor and working classes. None are so poor as to require relief from the church funds (*a*).

(*a*) Evidence of Rev. Daniel Bagot, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
4. Episcopal Congregation, St. James's, Broughton Place: Rev. Daniel Bagot, Minister.	IV. *Episcopal Congregation*, St. James's, Broughton Place. Sittings let, February 1836 - - - 557 set apart for letting, but not let - 193 —— 750 Allocated, &c. *see* column 5. Number Let and Unlet at each Rate:	IV. *Episcopal Congregation*, St. James's, Broughton Place. 1. Annual Amount of Seat Rents (*a*). 1831 - - - £. 659 5 8 1832 - - - 637 15 6 1833 - - - 628 1 – 1834 - - - 516 10 – 1835 - - - 531 11 1 There has been a recent and considerable increase. The seat-rents at the last letting for 1836 amount to 646*l.* 1*s.* (*a*).

		1835.	1834.	1833.	1832.	1831.
At more than 7*s.* and not more than 10*s.* -	Let -	40	49	59	61	40
	Unlet	70	61	51	49	70
At more than 10*s.* and not more than 15*s.* -	Let -	33	51	42	62	36
	Unlet	57	48	55	37	34
At more than 20*s.* and not more than 30*s.* -	Let -	232	232	267	276	300
	Unlet	105	105	84	66	73
At more than 30*s.*	Let -	196	186	204	211	208
	Unlet	16	26	8	1	4

The highest amount of seat-rent now demanded is 1*l.* 11*s.* 6*d.* (*a*).

Many of the unlet sittings are generally occupied by strangers or persons not connected with the congregation; very few are usually unoccupied.

2. Annual Amount of Ordinary Collections.

1831 - - -	£. 197 14 10
1832 - - -	202 19 7
1833 - - -	184 3 10
1834 - - -	155 4 11
1835 - - -	173 18 1

No account has been kept of the extraordinary collections, which were always immediately given to the society for which they were made.

There is a debt on the property of about 900*l.*

The funds are managed by a vestry of eight persons, members of the congregation, named by the minister.

(*a*) Evidence of Mr. Smith Ferguson, treasurer.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
IV. *Episcopal Congregation*, St. James's, Broughton Place. The chapel was built about 15 years ago, and cost about 4,000 *l.*, raised by voluntary contributions. It is the property of the congregation, and is not applied to any other purposes. The congregation is scattered throughout Edinburgh, but few at a greater distance than a mile and a half from the chapel.	IV. *Episcopal Congregation*, St. James's, Broughton Place. Total number of sittings - - - - - 850 Set apart for letting, except one pew allocated to the minister. One hundred sittings in two upper galleries, intended for children, are not set apart for letting, and to which poor persons may be admitted gratuitously.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
IV. *Episcopal Congregation*, St. James's, Broughton Place. The seat-rents are applied to the general expenses of the congregation. The ordinary collections are applied partly to the poor, partly to the expenses of the congregation. Debt - - £. 900 Gradually decreasing.	IV. *Episcopal Congregation*, St. James's, Broughton Place. The present stipend of the clergyman is 500 *l.* a year, and occasional fees. The stipend is derived from seat-rents. It is variable. It is secured by deed.	IV. *Episcopal Congregation*, St. James's, Broughton Place. Public worship is performed twice every Sunday, and on the usual fasts and festivals of the Episcopal Church. There is a prayer meeting on the evening of the first Monday of every month, confined to communicants, attended by about 100. Catechetical instruction is given on Saturdays and Sundays. It would take the minister three months, or probably more, to visit his congregation.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - - -

PARISH of ST. CUTHBERT'S —*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established: of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
5. United Secession Congregation, Broughton Place. Rev. John Brown, D. D., Minister, between seven and eight years past.			V. *United Secession Congregation*, Broughton Place The congregation was formed about 50 years ago, and assembled in a place of worship in Rose-street; was established in the present place of worship about 15 years ago. Average attendance about - - - - - - 1,400 Number in the habit of attending considerably greater. Principally of the middle class of society. The number of habitual attenders has rather decreased. Communicants between - - - - 1,200 and 1,300 The number of communicants has increased during the last five years, to the annual average amount of about 90, after deducting the diminution by death and other causes. The great body of the communicants is composed of persons engaged in trade or mechanical employments. Many also are domestic servants (*a*). Few belonging to the congregation are very poor (*b*).

(*a*) Evidence of the Rev. J. Brown, D. D. (*b*) Evidence of Mr. Renton, treasurer, and Mr. Mathison, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - - -

PARISH of ST. CUTHBERT'S —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
5. United Secession Congregation, Broughton Place. Rev. John Brown, D. D., Minister.	V. *United Secession Congregation*, Broughton Place. Sittings let December 1835 - - - 1,336 Set apart for letting, but not let - 217 Allocated, &c. *sec* column 5. ——— 1,553 Number Let and Unlet at each rate:	V. *United Secession Congregation*, Broughton Place. Amount of Seat-rents: 1831 - - - £. 813 9 6 1832 - - - 766 13 – 1833 - - - 769 8 6 1834 - - - 749 19 – 1835 - - - 708 14 6(*a*, *b*)

		1835.	1834.	1833.	1832.	1831.
At more than 3 *s.* and not more than 5 *s.* - -	Let	27	30	22	21	29
	Unlet	5	2	10	11	3
At more than 5 *s.* and not more than 7 *s.* - -	Let	78	71	83	89	87
	Unlet	19	27	15	9	11
At more than 7 *s.* and not more than 10 *s.* - -	Let	615	615	630	648	672
	Unlet	85	85	70	5	28
At more than 10*s.* and not more than 15 *s.* - -	Let	405	421	438	446	473
	Unlet	88	72	55	47	20
At more than 15*s.* and not more than 20 *s.* - -	Let	149	151	151	146	151
	Unlet	13	11	11	16	11
At more than 20*s.* and not more than 30*s.* - -	Let	63	67	71	74	75
	Unlet	14	9	5	2	1

The highest rate of seat-rent demanded is 1 *l.* 1 *s.* per annum. The lowest, 5 *s.* (*a*, *b*).

The managers, who are elected by the congregation, four going out annually, have the fixing of the rate of seat-rents, but subject to the control of the congregation.

Amount of Collections:

	Ordinary.	Extraordinary.
1831	£. 196 12 6	£. 357 16 2
1832	- 218 8 2	- 213 15 6
1833	- 184 10 7	- 230 16 1
1834	- 187 14 –	- 222 11 6
1835	- 190 16 10	- 248 9 6

There is an association connected with the congregation for promoting Christianity at home and abroad, which, by annual subscriptions from members of the congregation, has raised the following sums: in 1831, 199 *l.* 19 *s.* 5 *d.*; in 1832, 202*l.* 3 *s.* 8 *d.*; in 1833, 186 *l.* 19*s.* 7 *d.*; in 1834, 193 *l.* 1 *s.* 9 *d.*; in 1835, 490 *l.* 18 *s.* 4 *d.*

Among the extraordinary collections are included some made occasionally on the Sabbath evenings, which are not strictly congregational (*a*).

The civil affairs of the congregation are conducted by 16 managers chosen by the congregation, and accountable to them. Four go out every year.

(*a*) Evidence of the Rev. J. Brown, D. D. (*b*) Evidence of Mr. Renton, treasurer, and Mr. Mathison, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
V. *United Secession Congregation*, Broughton Place. The chapel was built in 1821. It cost 7,095 *l.* (*a*). It belongs to the congregation. It is often granted gratuitously to religious and charitable institutions, for their annual and occasional meetings. The amount of debt was declined to be stated. Almost all the members of the congregation reside within two miles from the chapel. One family connected with it reside at Gilmerton, about four miles distant; and a very few others come from nearly the same distance (*b*).	V. *United Secession Congregation*, Broughton Place. Total number of sittings - - - - - - - 1,599 Of which, set apart for letting - - - - 1,553 Allocated to minister - - - - - 8 Free - - - - - - - - - 38 1,599 The free sittings are round the pulpit and in the windows, the former occupied chiefly by those who bring children to baptism, the latter by any that choose, but they are seldom occupied. No sittings are peculiarly appropriated for the poor. Applicants pleading poverty have money given them by the managers to pay for sittings (*a*).

(*a*) Evidence of Mr. Renton, treasurer, and Mr. Mathison, session-clerk. (*b*) Evidence of the Rev. J. Brown, D. D.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
V. *United Secession Congregation*, Broughton Place. The seat-rents are applied to payment of minister's stipend, precentor's and beadle's salary, ground-rent, insurance, interest and liquidation of debt. The ordinary collections are applied to the relief of the poor of the congregation, to whom between 60 *l.* and 70 *l.* was given in 1835 (*a*), and to the general congregational fund. The extraordinary collections are applied to the purposes for which they are made, *i. e.* sacramental expenses, assisting weak congregations, and aiding the funds of religious and charitable institutions. The congregation expend annually 40 *l.* as salary to a missionary for instructing the poor in Edinburgh (*b*); 250 *l.* as salary to a missionary to the negro apprentices in Jamaica; they also support a school in the island of Westray, Orkney. They gave last year 15 *l.* to the Moravian Missionary Society, 20 *l.* to the London Missionary Society, 45 *l.* to the Scottish Missionary Society, and 50 *l.* to the Pious Charitable Fund of the United Associate Synod, besides their annual collection of about 20 *l.* (*b*).	V. *United Secession Congregation*, Broughton Place. The minister receives 450 *l.* as stipend from the seat-rents, and 12 *l.* from the ordinary collections for sacramental expenses. The stipend has been raised to the present amount from 400 *l.* It is paid half-yearly in advance. There is no legal bond for the payment of the stipend, and the minister declares that he has no wish for any security (*b*).	V. *United Secession Congregation*, Broughton Place. Public worship is performed twice on Sunday, and once more on the third Sunday of every month. There is a monthly congregational prayer-meeting, on the third Monday of every month, and a sermon on the evening of the Friday previous to the administration of the Lord's Supper, besides the ordinary services observed in connexion with the half-yearly communion, and the occasional services. Six classes for the instruction of the young of the congregation meet weekly, during the winter part of the year, and are instructed gratuitously by the minister and assistants. The average attendance is from 200 to 300. There is a weekly meeting for catechising and exhortation for the adult members of the congregation, conducted by the minister, during greater part of the year. There are about 20 fellowship meetings for prayer and reading the Scriptures, the members of which are occasionally called together and addressed by the minister on the Sunday evening. There is a library connected with the congregation, the use of which is granted to members and hearers on moderate terms. The minister visits all the families connected with the congregation about once a year. Servants and lodgers residing with families not connected with the congregation, can attend meetings for catechising and exhortation. The females are superintended by female visitors appointed by the session. The elders visit in their respective quarters. The minister visits the sick of all denominations when called on, and has always done so (*b*). A missionary (Mr. David Forrest) is employed to visit and afford religious instruction to all who are willing to receive it, meeting chiefly in New-street, and the lands to the east of New-street, that leads from Canongate to the north back of Canongate. He has four weekly meetings, attended by from 10 to 12, to upwards of 30 or 40. A week-day and Sabbath school are held in one of the rooms where these meetings are held. The fee for the week-day school is 1 *d.* per week. About one-third of those attending pay. The missionary is paid 40 *l.* per annum by Dr. Brown's congregation entirely.

(*a*) Evidence of Mr. Renton, treasurer. (*b*) Evidence of Rev. J. Brown, D.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
6. Episcopal Congregation, St. John's, Prince's Street. Rev. E. B. Ramsay, A. M., Minister, since 1830.			VI. *Episcopal Congregation*, St. John's, Prince's Street. The congregation was first established in this parish in 1818. "The total population connected with this congregation belonging to Edinburgh, probably does not exceed 900." (*a*) The number has been increasing during the last five years. 47 sittings, at a reduced rate, are occupied by servants and the working classes. There are fully 500 communicants. They have increased about one-third in the last five years. Of the communicants perhaps a fifth part are of the poor and working classes. The average attendance at public worship is about 700 in the winter months, and a little less in the summer (*a*).
7. Relief Congregation, Bread Street. Rev. James Scott, Minister, since Jan. 1831.			VII. *Relief Congregation*, Bread Street. The congregation was established in the parish on January 23, 1831 (*b*). Average attendance at public worship, about - - - - - - 800 Number in the habit of attending, about - - - - - - 850 Increasing about 40 yearly during the last five years. Communicants - - - - 650 Increasing to the number of 35 yearly during the last five years. The majority of the communicants and attendants at public worship are of the poor and working classes (*b*).
8. United Secession Congregation, Potterrow. Rev. John Ritchie, D. D., Minister, since Oct. 1825.			VIII. *United Secession Congregation*, Potterrow. The congregation was first established in the parish in 1792. The average attendance at each celebration of public worship is stated to be between 600 and 700, and the number of those in the habit of attending, 100 more (*c*). The clergyman states it to be 900. For some years the number has been decreasing, in consequence of the establishment of new places of worship in Edinburgh connected with the same denomination; but it has again been increasing for the last few months. The number of communicants is about 500. There being a number of servants in the congregation, the communicants fluctuate very much, in consequence of their going to and returning from the country. With very few exceptions, the whole congregation are of the poor and working classes. A good many do not earn more than 12 *s.* or 15 *s.* a week, and some so little as 7 *s.* Very few receive relief.

(*a*) Evidence of the Rev. E. B. Ramsay. (*b*) Evidence of the Rev. James Scott.
(*c*) Evidence of Mr. John Brodie, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.*

1. PLACES OF WORSHIP; Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
VI. *Episcopal Congregation*, St. John's, Prince's Street. The chapel was built in 1817. The cost of the building was 14,595*l.* 13*s.* 4*d.*, in addition to which 512*l.* 14*s.* 8*d.* was expended in repairing damage caused by a storm, 808*l.* 11*s.* 6*d.* on an organ, and 96*l.* 14*s.* 6*d.* on communion plate, making a total expense of 16,013*l.* 14*s.* The chapel was built under an arrangement with the magistrates of Edinburgh, and the proprietors of Prince's-street, and, being in a conspicuous situation, was made more ornamental, and consequently more expensive, than would have been deemed requisite under other circumstances. The requisite funds were raised by subscriptions and donations; some of the subscriptions were afterwards converted into donations. It is now held in 257 shares of 20*l.* each, making 5,140*l.*, upon which is paid at present a yearly dividend of 3 per cent. (*b*) As to the debt, *see* col. 7.	VI. *Episcopal Congregation*, St. John's, Prince's Street. Total number of sittings - - - - - - - - 821 All set apart for letting; there being included, however, in this number, some sittings set apart for the family of the bishop and the officiating clergymen, and occupied by the parties to whom they are allocated.
VII. *Relief Congregation*, Bread Street. The place of worship was built in 1831, and cost 2,600*l.* It belongs to the congregation, and is applied to no other purposes than those of the congregation. Very few members of the congregation reside farther than two miles from it (*c*).	VII. *Relief Congregation*, Bread Street. Number of sittings - - - - - 1,050 Of which there are set apart for letting - 1,000 Free - - - - - - - - 25 Set apart for the poor - - - - - 25 —— 1,050 (*c*, *d*) About one-third of those set apart for the poor are usually filled. About 200 sittings are usually unoccupied.
VIII. *United Secession Congregation*, Potterrow. The chapel was built in 1793, and cost 1,290*l.* It was repaired in October 1831, at an expense of 300*l.* In 1827 a new class-room, session-house and library were built at an expense of 250*l.* The chapel is the property of the congregation, and is vested in trustees and a manager appointed by them. It is not applied to any purposes other than those of the congregation, except sometimes gratuitously to the accommodation of religious meetings. Only 11 families connected with the congregation reside farther than two miles from the chapel. For the debt, *see* col. 7.	VIII. *United Secession Congregation*, Potterrow. Total number of sittings - - - - 885 Of which there are set apart for letting - - 866 For the minister - - - - - - 9 Elders - - - - - - - 10 —— 885 No sittings are specially set apart for the poor, but they may sit in any of the unoccupied sittings.

(*a*) Evidence of the Rev. F. B. Ramsay. (*b*) Evidence of Mr. Rollo, treasurer. (*c*) Evidence of the Rev. Jas. Scott. (*d*) Evidence of Mr. D. Dalgleish. (*e*) Evidence of Mr. Jas. Frier. (*f*) Evidence of Mr. J. Bredie, session-clerk.

[No references in text to notes (*a*) (*e*) (*f*).]

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
6. Scottish Episcopal Congregation, St. John's; Rev. E. B. Ramsay, A. M., Minister.	VI. *Scottish Episcopal Congregation,* St. John's. Sittings let, January 1836 - - - - 801 Set apart for letting, but not let - - - 20 —— 821 Allocated, &c. *see* col. 5. Number let and unlet at each rate: 1835. 1834. 1833. 1832. 1831. At more than 5*s.* and not more than 7*s.* - Let 35 25 20 19 31; Unlet 12 22 27 18 16 At more than 10*s.* and not more than 15*s.* Let 1 1 5 4 1; Unlet 6 6 2 3 6 At more than 20*s.* and not more than 30*s.* Let 202 197 197 187 172; Unlet – 5 5 15 30 At more than 30*s.* - Let 519 519 518 515 505; Unlet 2 2 6 6 16 This table does not include 50 sittings added a short time before the inquiry. The highest seat-rent demanded in 1835 was 2 *l.* 2 *s.* (*a*). The unlet sittings are generally occupied by strangers.	VI. *Scottish Episcopal Congregation,* St. John's. Annual Amount of Seat-rents: 1831 - - - - £. 1,198 – – 1832 - - - - 1,226 15 6 1833 - - - - 1,258 10 – 1834 - - - - 1,259 12 9 1835 - - - - 1,273 9 9 The above is for the years ending at Martinmas. Annual amount of Ordinary Collections: 1831 - - - - £. 317 12 11½ 1832 - - - - 376 14 6½ 1833 - - - - 357 19 10½ 1834 - - - - 339 8 8½ 1835 - - - - 329 12 9½ The extraordinary collections are not made periodically. The amount for 1835 was 157 *l.* 15 *s.* 7 *d.* The average amount of fees from funerals during the last five years has been 18 *l.* 11 *s.* 4 *d.* A clear sum of 1,266 *l.* 3 *s.* 4 *d.*, after payment of incumbrances and expenses, has been derived from the sale of a burying ground, purchased from the town of Edinburgh by certain members of the vestry, and in 1829 conveyed to the proprietors of the chapel. This sum has been applied to the reduction of the debt of the chapel, the amount of which debt at Martinmas 1835 was 6,596 *l.* 7 *s.* 11½ *d.* It has been reduced during the last four years to the amount of 1,561 *l.* 13 *s.* 2½ *d.* (*b*).
7. Relief Congregation, Bread Street; Rev. James Scott, Minister.	VII. *Relief Congregation,* Bread Street. Let, January 1836 - - - - - 668 Unlet - - - - - - - 332 —— 1,000 Allocated, &c. *see* col. 5. The seats are let half-yearly. The highest rate of seat-rent now demanded is 15 *s.* per annum. Many persons rent sittings whose earnings are not more than 10 *s.* a week (*d*). The seat-rents are fixed by the managers elected by the congregation, subject to the control of the congregation (*d*).	VII. *Relief Congregation,* Bread Street. Amount of Seat-rents: From 1831 to 1832 - - £. 256 12 1 1832 to 1833 - - 247 5 10 1833 to 1834 - - 258 10 4 1834 to 1835 - - 274 8 11 Amount of Collections: 1831–2 - Ordinary - £. 92 9 2; Extraordinary 24 1 11 1832–3 - Ordinary - 67 18 8¾; Extraordinary - 28 2 5½ 1833–4 - Ordinary - 79 4 5½; Extraordinary 30 3 1 1834–5 - Ordinary - 79 7 4¾; Extraordinary 30 3 9½ There is a debt affecting the property of the congregation, the amount of which the congregation declined to state (*c*). The civil affairs of the congregation are conducted by managers elected by the congregation.
8. United Secession Congregation, Potterrow; Rev. John Ritchie, D. D., Minister.	VIII. *United Secession Congregation,* Potterrow. Sittings let, January 1836 - - - - 444 Ditto set apart for letting, but not let - - 422 —— 866 Allocated, &c. *see* col. 5. Number of sittings let at each rate: 1831–32. 1832–33. 1833–34. 1834–35. More than 3*s.* and not more than 5*s.* 8 3 2 11 More than 5*s.* and not more than 7*s.* 34 33 44 60 More than 7*s.* and not more than 10*s.* 345 333 295 281 More than 10*s.* and not more than 15*s.* 154 143 149 126 The number of unlet sittings at each rate was not returned, but it was stated that there are about 70 sittings from 3*s.* to 5*s.* unlet, about 150 from 5 *s.* to 7 *s.*, and perhaps 100 from 7 *s.* to 10 *s.* There are a very few sittings so high as 6 *s.* 6 *d.* half yearly. The large proportion of the unlet sittings are at low rates. They are not very convenient (*e*). The unlet sittings are occupied partly by strangers, partly by persons who do not pay seat-rents, but attend very regularly. Some persons take more sittings than their families require.	VIII. *United Secession Congregation,* Potterrow. Amount of Seat-rents. Collections. 1831 - £. 273 7 9 £. 165 10 – 1832 - - 263 12 6 - 124 16 2½ 1833 - - 253 5 9 - 123 6 10½ 1834 - - 237 7 3½ - 164 15 3½ 1835 - - 228 5 6 - 150 9 1 There are also quarterly collections for supporting the church, and occasional extraordinary collections for missionary purposes at home and abroad, in aid of Bible, tract and educational societies, and to assist weak congregations. In 1835, 20 *l.* was collected for such purposes. There is a debt of 1,195 *l.*, which has been diminishing of late years (*f*). No part of it is secured by bond (*g*). There was formerly a weekly society for collecting in aid of the funds of the congregation, which has been discontinued.

(*a*) Evidence of the Rev. E. B. Ramsay. (*b*) Evidence of Mr. Rollo, treasurer. (*c*) Evidence of Mr. D. Dalgleish.
(*d*) Evidence of Mr. James Frier. (*e*) Evidence of Mr. Brodie. (*f*) Evidence of Mr. William Dickie, treasurer.
(*g*) Evidence of the Rev. John Ritchie, D. D.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
VI. *Scottish Episcopal Congregation*, St. John's.	VI. *Scottish Episcopal Congregation*, St. John's.	VI. *Scottish Episcopal Congregation*, St. John's.
The seat-rents and ordinary collections form a common fund, and are applied to the payment of the minister's stipend, salaries and the ordinary expenses of the chapel; any surplus that remains is applied to the diminution of the debt. The extraordinary collections are applied immediately to the stated purposes for which they are expressly made. In 1835 there was collected for the parochial institutions, 34 *l.* 11 *s.* 6 *d.*; for the royal infirmary, 62 *l.* 14 *s.*; for the Episcopalian settlers in Canada, 6 *l.* 0 *s.* 1 *d.* Annual expenditure of the chapel during the last five years: 1831 - - - - - - £.1,407 11 2 1832 - - - - - - 1,496 6 3 1833 - - - - - - 1,500 7 10 1834 - - - - - - 1,403 13 6 1835 - - - - - - 1,107 9 7½ This includes the dividend to proprietors and the sums expended in charity, and 410 *l.* 9 *s.* 6 *d.* expended in additions and repairs during the last five years. Expenditure for 1835: Stipend of minister and his curate - - - - £.550 – – Interest of debt - - - - - - - 223 10 – Dividend to proprietors - - - - - - 183 – – Expenses of the choir - - - - - - 143 15 6 Clerks and servants of the chapel - - - - 55 10 – Charities to poor persons on the clergyman's list, some of whom are not Episcopalians - - - - 60 – – Communion elements - - - - - - 6 16 – Insurance and repairs - - - - - - 109 1 6 Incidental outlays - - - - - - 31 12 – Interest on the cash account - - - - 12 11 9 Expenses of management (*b*) - - - - - 31 12 11½	The present annual stipend of the minister is 550 *l.*, out of which he pays his curate or assistant. It arises from seat-rents and collections. It is paid half-yearly. There is no house or glebe provided for the minister, or provision made in lieu of them (*a*) (*b*).	Public worship is performed twice every Sunday, and on the fasts and festivals of the Episcopal church. No religious instruction is afforded to the congregation, except the discourses and catechising of the incumbent and his assistant. The congregation is not too numerous for general week-day superintendence. The minister does not extend his exertions beyond his own congregation, except in the absence of an Episcopalian clergyman, for whom he may be requested to officiate (*a*).
VII. *Relief Congregation*, Bread Street.	VII. *Relief Congregation*, Bread Street.	VII. *Relief Congregation*, Bread Street.
The seat-rents and ordinary collections form a common fund applied to the payment of the minister's stipend, precentor's salary, and that of all office-bearers, and to repairs and other expenses, except sacramental expenses, and occasional relief to the poor of the congregation, which are defrayed from the extraordinary collections (*d*). The congregation pay an annual feuduty of 33 *l.* 10 *s.* for the ground on which the place of worship is situated (*c*).	The minister receives 160 *l.* yearly, namely, 150 *l.* as stipend, and 2 *l.* 10 *s.* quarterly for sacramental expenses. The stipend is not variable. It is not secured by any legal instrument.	Public worship is celebrated in this place of worship twice each Sunday. There are no other means of religious instruction, such as by missions, &c., afforded to the members of the congregation. The minister is not prevented by the circumstances of his congregation from extending his weekly superintendence to the whole of them. He does not extend his pastoral exertions beyond his congregation. He considers all regular attenders at his place of worship to be under his pastoral superintendence, whether they apply to be visited or not (*c*).
VIII. *United Secession Congregation*, Potterrow.	VIII. *United Secession Congregation*, Potterrow.	VIII. *United Secession Congregation*, Potterrow.
The seat-rents are applied to the payment of the minister's stipend, precentor's salary 15 *l.*, beadles about 10 *l.*, interest of debt about 48 *l.* 15 *s.*, feuduty 15 *l.* 15 *s.*, upholding the property and other congregational purposes. The ordinary collections are applied to the same purposes, except about 20 *l.* annually given to the poor. There have been instances of poor persons, not in communion with the congregation, being relieved.	The annual stipend is 280 *l.*, with 20 *l.* for expenses incurred on sacramental occasions, no part of which goes to defray the expense of communion elements. The stipend is paid in advance. There is no bond or other legal security. It may be increased or reduced at the will of the congregation. There is no house or glebe, or provision in lieu of them.	Public worship is performed twice every Lord's-day, three times on the fourth Sabbath of every month. There are 14 services connected with the quarterly sacramental occasions, besides occasional services. The minister is able to extend his week-day superintendence to the whole congregation. He frequently extends his exertions as a minister beyond his congregation, by preaching both in Edinburgh and at a distance. There are two week-day classes kept by the minister for religious instruction, one for those under 14, attended by above 60, and another for those above 14 years of age, attended by from 80 to 100. There is a weekly and a monthly prayer meeting, besides other fellowship meetings in different localities in the congregation. The monthly prayer meeting is attended by "say from 80 to 100." There is a congregational library, consisting of 500 volumes. The minister visits the families "from house to house, as well as in cases of sickness," and the elders visit the members of the congregation in their respective districts. These means of instruction have been afforded since the present minister was inducted.

(*a*) Evidence of the Rev. E. B. Ramsay. (*b*) Evidence of Mr. Rollo, treasurer. (*c*) Evidence of the Rev. James Scott. (*d*) Evidence of Mr. D. Dalgleish.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
9. Relief Congregation, Pleasance: Rev. James Turnbull, Minister, since Feb. 1835.			IX. *Relief Congregation*, Pleasance. The congregation was first established in its present situation in February 1835. The average attendance is from 700 to 750. The number has been increasing since the establishment of the congregation. The majority are of the poor and working classes (*a*, *b*). There are between 720 and 730 communicants, of which the number has been increasing, and of whom the majority are of the poor and working classes.
10. Original Seceders, Richmond Street. Vacant.			X. *Original Seceders*, Richmond Street. The congregation was established first in Potterrow about 1794. It was removed to Richmond-street in 1813. The ministry is now vacant by the death of the late minister, Dr. M'Crie, who was ordained 1796, and died August 5, 1835. Average attendance, from - - - - - - - - 650 to 680 Number in the habit of attending, from - - - - - - 600 to 800 130 sittings in the church are rented by persons not resident in St. Cuthbert's parish. There are 360 communicants, of whom reside in St. Cuthbert's, including the four parishes recently disjoined - - - - - - - - 196 In other parishes - - - - - - - - - - 116 Female servants and lodgers - - - - - - - - - 48 About one-half are of the poor and working classes. It is stated that there had been an increase in the number of communicants, and in attendance during the last five years. Since the death of Dr. M'Crie there has been a decrease in the number of hearers. Not so much as half the persons in the habit of attending are of the poor and working classes.
11. Baptist Congregation, Elder Street: Rev. William Innes, Minister, since 1810.			XI. *Baptist Congregation*, Elder Street. The minister states that he is a Baptist, but that the church with which he is connected assumes no particular denomination; that its form of government is congregational. The communion is open, including Baptists and Pædo-baptists. There are 150 communicants; nearly 400 persons are in the habit of attending; but this number includes a few strangers and casual hearers, who are not considered by the minister as being under his pastoral charge. The average amount of attendance is nearly 400. About 36 of those under the pastoral charge of the minister are of the poor and working classes.
12. Wesleyan Methodists, Nicolson Square: Rev. Joseph Beaumont, Minister, for about two years.			XII. *Wesleyan Methodists*, Nicolson Square. The congregation has been established in this parish 20 years. It has existed for about 40 years in Edinburgh. Number in the habit of attending, above - - - - - - - - 800 Many of these go to other places of worship, and are not considered by the minister as being under his pastoral charge. From the number of occasional hearers, the average attendance is about - 900 Communicants, about - - - - - - - - - - 500 About half the congregation are of the poor and working classes; but few of these are believed to earn so little as 12*s.* a week. In the end of 1835, in consequence of a difference on points of discipline, about 150 of the congregation seceded. Prior to this, the numbers were of course proportionally higher.

(*a*) Evidence of the Rev. James Turnbull. (*c*) Evidence of Mr. Whytock, elder. [No reference in text to note (*c*).]
(*b*) Evidence of Mr. James Drummond, session-clerk, and Mr. Clark, one of the managers.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
IX. *Relief Congregation*, Pleasance. The chapel was purchased in February 1835, together with another building, for 2,100 *l.* It belongs to the congregation, and is applied to no other purposes than those of the congregation, except in being sometimes afforded gratuitously for sermons in behalf of religious societies, or for meetings for religious purposes. There are a few houses inhabited by members of the congregation, distant upwards of four miles from the chapel. It was stated by the minister that his congregation formerly assembled in the chapel in Brighton-street, at present occupied by the Established Church congregation of the Rev. Mr. Bruce; that it was considerably larger than the present chapel; that they did not leave it because it was too large for the congregation, or on account of anything connected with religious affairs, but that embarrassment in the funds of the congregation led to his leaving the Brighton-street chapel; that he left it alone, and formed a new congregation, first in the Freemasons' Hall, and afterwards in the present place of worship; that the present congregation contains many members of the former, who have followed him, and that many more would follow him if they could obtain accommodation, for which they have in vain applied (*a*). The high feu-duty was the cause of leaving the former place of worship; it amounted to 120 *l.* per annum; and in order to diminish it, the managers entered into a building speculation on some property near the chapel, which was unoccupied (*b*). Extensive repairs and additions are making to accommodate the demand for sittings which the chapel does not at present supply.	IX. *Relief Congregation*, Pleasance. Total number of sittings - - - - - 690 Of which there are set apart for letting - 678 Allocated to minister and elders - - - 12 —— 690 Sittings are provided for the poor by the managers giving seats gratis to all members of the congregation who are recommended by the minister and elders, as being unable to pay for them. About six persons, under such circumstances, applied for seats at the last letting at Martinmas (*a*).
X. *Original Seceders*, Richmond Street. The meeting-house was built in 1813, and cost above 2,300 *l.* It belongs to the congregation, and is not applied to any purpose other than those of the congregation. Eleven dwelling-houses, occupied by members of the congregation, are situated farther than two miles from the meeting-house, of which eight are farther than four miles, and one at 6 ½ miles distance. For the debt, *see* col. 7.	X. *Original Seceders*, Richmond Street. Total number of sittings - - - - - 760 Of which there are set apart for letting - 700 Allocated to minister - - - - - 10 — to the poor - - - - 50 —— 760
XI. *Baptist Congregation*, Elder Street. The place of worship, which is connected with a dwelling-house, was built in 1814, and cost about 1,500 *l.* It is the property of the congregation, under the management of trustees. It is applied to other purposes than those of the congregation, a course of lectures on political economy being, at the time of the inquiry, delivered in it once a week. The members of the congregation are dispersed throughout Edinburgh and its suburbs. Those most distant from the place of worship are the inhabitants of four dwelling-houses in Portobello. For the debt, *see* col. 7.	XI. *Baptist Congregation*, Elder Street. There are 480 sittings in this place of worship. No seat-rents are demanded; and all the sittings are open, gratis, to any strangers who choose to attend.
XII. *Wesleyan Methodists*, Nicolson Square. The chapel was built in 1815, and cost about 6,800 *l.* This was, in part, defrayed by 1,900 *l.*, the price of the old chapel, and by voluntary contributions, amounting to about 300 *l.*, according to the treasurer's recollection. The property is vested in trustees for behoof of the society of Wesleyan Methodists, and is not applied to any other purposes than those of the congregation. There is a minister's house and a double dwelling-house, besides the church. For some time the chapel was let for the use of the congregation of the New North Parish, during which the congregation met in a large room below the chapel. For the debt, *see* col. 7.	XII. *Wesleyan Methodists*, Nicolson Square. Total number of sittings - - - - - 1,278 Of which there are set apart for letting - 1,078 Set apart for the poor - - - - 176 Free - - - - - - - 24 —— 1,278

(*a*) Evidence of the Rev. James Turnbull. (*b*) Evidence of Mr. Clark.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES; their Source and Amount; Liabilities and Deductions therefrom.
9. Relief Congregation, Pleasance; Rev. James Turnbull, Minister.	IX. *Relief Congregation,* Pleasance. Sittings let, January 1836 - - - 658 Set apart for letting, but not let - - 20 Allocated, &c. *See* col. 5. —— 678 Number let and unlet, at each rate, 1835: At more than 3 *s.* and not more than 5 *s.* let 20, unlet – At more than 5 *s.* and not more than 7 *s.* let 35, unlet 2 At more than 7 *s.* and not more than 10 *s.* let 603, unlet 18 The highest rate of seat-rent now demanded is 10 *s.* per annum. A considerable number of persons whose weekly earnings do not exceed 12 *s.* take seats, and are regular in paying them. Some of them have families.	IX. *Relief Congregation,* Pleasance. There is a property connected with the chapel, which yields 40 *l.* per annum. The congregation not having been a year established, no information could be given as to the annual sum raised by seat-rents, and the managers were not prepared to state the financial affairs of the chapel. There are collections both ordinary for the general funds of the congregation, and extraordinary for the poor of the congregation. Contributions are made for missionary societies, and for other benevolent purposes, as dispensaries, &c. The former chapel is held by the trustee of the congregation for behoof of a creditor. It yields a rent of 200 *l.*
10. Original Seceders, Richmond Street: Vacant.	X. *Original Seceders,* Richmond Street. Sittings let, January 1836 - - - 460 Set apart for letting, but not let - - 240 Allocated, &c. *See* col. 5. —— 700 Number let and unlet, at each rate: At from 6*s.* to 8*s.* let 75, 83, 74, 84, 83; unlet 33, 25, 34, 24, 25 At 9 *s.* let 80, 76, 70, 65, 60; unlet 130, 134, 140, 145, 150 At 10 *s.* let 160, 140, 160, 145, 130; unlet 50, 70, 50, 65, 80 At 11 *s.* let 36, 37, 35, 35, 39; unlet 28, 27, 29, 29, 25 At 12 *s.* let 39, 42, 43, 39, 39; unlet 7, 4, 3, 7, 7 At 15 *s.* let 42, 44, 46, 44, 46; unlet 20, 18, 16, 18, 16 (1835, 1834, 1833, 1832, 1831) The highest seat rent now demanded is 15 *s.* per annum. In a very few instances a less, and more frequently a greater, sum is paid than the sittings are rated at. It is stated that when a sitting in a pew is rented by the head of a family, the rest of the family are sometimes allowed to occupy the remaining sittings in it gratuitously.	X. *Original Seceders,* Richmond Street. Annual amount of seat-rents: 1831 £.210 4 – 1832 206 12 – 1833 199 4 6 1834 200 9 6 1835 216 5 3 Annual amount of collections: 1831 Ordinary £.118 13 –½ Extraordinary £.112 18 –½ 1832 115 3 4½ 114 8 3 1833 116 – 9 86 8 – 1834 115 16 7 91 18 9½ 1835 123 1 4½ 93 5 10 Among liabilities and deductions from the above revenues, there is a debt affecting the property, of which the present amount is 1,130 *l.* There is also an annual feu-duty of 25*l.* 15*s.* 6*d.*
11. Baptist Congregation, Elder Street; Rev. William Innes, Minister.	XI. *Baptist Congregation,* Elder Street. No seat-rents are demanded. Some members choose to contribute to the funds of the congregation in the form of seat-rent, but it is optional, and the sum given has no reference to the goodness of the sitting (*a*) (*b*).	XI. *Baptist Congregation,* Elder Street. Annual amount of collections: 1831 Ordinary £.277 12 9¾ Extraordinary £.50 9 5 1832 284 9 2½ 101 14 9 1833 291 8 –¾ 24 5 3½ 1834 289 11 11½ 32 8 10½ 1835 286 4 10¼ 68 1 2¼ There is a debt on the property of 720 *l.* Besides the above collections, there is one made monthly, averaging from 25 *s.* to 30 *s.* a month, for missionary purposes (*b*).
12. Wesleyan Methodists, Nicolson Square; Rev. Joseph Beaumont, Minister.	XII. *Wesleyan Methodists,* Nicolson Square. Sittings let, January 1836 - - - 320 Set apart for letting, but not let - - 758 —— 1,078 Allocated, &c. *See* col. 5. Number let and unlet, at each rate: 1835. At more than 5 *s.*, and not more than 7 *s.* let 194, unlet 842 At more than 7 *s.*, and not more than 10 *s.* let 95, unlet 76 At more than 10 *s.*, and not more than 15 *s.* let 31, unlet 40 It was stated that there has been so little variation in the seat-rents during the five years ending December 1835, that it appeared unnecessary to exhibit the number at each rate, for the four years previous to 1835 (*c*); and this statement is supported by the accounts of the annual amount of seat-rents during the last five years. The trustees of the chapel fix the rate of seat letting, and the treasurer thinks that they are not responsible to the congregation for their management of the pecuniary affairs. The highest rate of seat-rent now demanded is 12 *s.* per annum.	XII. *Wesleyan Methodists,* Nicolson Square. Annual amount of seat-rents (*c*): 1831 £.108 10 5 1832 109 2 4 1833 109 11 1 1834 110 4 – 1835 109 6 2 Annual amount of collections (*d*): 1831 Ordinary £.98 11 7 Extraordinary £.18 5 4 1832 89 3 4 22 3 2 1833 80 9 11½ 28 7 6 1834 81 13 6 20 19 – 1835 81 7 9¾ 32 4 – Contributions for the poor of the Methodist society in Edinburgh, collected and paid (*e*): 1831 £.15 – – 1832 10 18 1 1833 11 8 11 1834 10 11 3 1835 17 7 8 There is a debt on the property of about 2,300 *l.*, and a feu-duty is payable for the chapel of 62 *l.* a-year (*c*). The chapel was lately for some time let for the use of the congregation of the New North Parish, which enabled the trustees to effect a considerable liquidation of the debt.

(*a*) Evidence of Rev. Mr. Innes. (*b*) Evidence of Mr. Ogilvie. (*c*) Evidence of Mr. Beaumont and Mr. Henry Gardner, treasurer.
(*d*) Evidence of Mr. Henry Gardner. (*e*) Evidence of Mr. Jones, steward for the poor of the congregation.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
IX. *Relief Congregation,* Pleasance. The seat-rents and ordinary collections are applied to payment of the minister's stipend, to liquidation and payment of interest of debt, and other necessary purposes. The extraordinary collections are applied to the poor of the congregation, and the contributions to the missionary and other purposes for which they are raised.	IX. *Relief Congregation,* Pleasance. The minister at present receives no fixed stipend, and no final arrangements can be made in regard to it till the alterations in the chapel are completed. He received a fixed stipend in the former chapel, which rose as the income of the house increased. He has no manse or glebe, or provision in lieu of them.	IX *Relief Congregation,* Pleasance. Public worship is performed twice every Sabbath, once a month three times. On the evenings on which there is no evening service there is an address given to a numerous class of adults by the minister, who meets with the young of the congregation every Wednesday evening; and occasionally there are congregational prayer meetings. The minister is able to extend his week-day superintendence to the whole congregation. He allots a whole day in each week for family visitation. He has always extended his exertions beyond his congregation to a considerable extent, in preaching and visiting. There is a missionary employed by the congregation, who visits from house to house, especially the sick, and extends his labours beyond the congregation. He also, along with the minister, attends two prayer-meetings on week nights at fixed stations, for the benefit of the congregation and others who choose to be present, at which there are addresses regularly given. The attendance is about 30 at a moderate average. No charge is made. There is a Sabbath school for the children of the members of the congregation, superintended by the elders.
X. *Original Seceders,* Richmond Street. The seat-rents are applied to the payment of minister's stipend, precentor's salary, allowance to doorkeepers, communion elements, interest of debt, insurance, repairs, preachers' travelling expenses, and other incidental charges. Of the collections all is paid into the general fund, except what is given to the poor, or collected for specific purposes, as charitable institutions and Synod fund.	X. *Original Seceders,* Richmond Street. The stipend of the late minister was 250 *l.*, paid from the general funds of the congregation. The amount was not variable. It was fixed by the congregation, but not secured by any legal bond. There was no house or glebe provided for the minister, or provision in lieu of them.	X. *Original Seceders,* Richmond Street. Public worship is performed twice every Sabbath; there are also week-day services at the dispensation of the sacrament. It is the duty of the elders to assist the minister in visiting the congregation. There are periodical visitations and examinations, besides visiting the sick. The minister occasionally extended his exertions beyond his own congregation.
XI. *Baptist Congregation,* Elder Street. The collections are applied to payment of the minister's stipend, expense of maintaining the chapel, the interest of the debt, the support of the poor of the congregation, and other charitable and religious purposes. The monthly collection is applied to missionary purposes (*a*) (*b*).	XI. *Baptist Congregation,* Elder Street. The minister's stipend has been 200 *l.* annually during the last few years. It is not secured by any legal instrument. He possesses no house or glebe or other advantage (*a*).	XI. *Baptist Congregation,* Elder Street. Public worship is performed twice every Sabbath. There is also a week-day meeting of the congregation, and religious instruction is afforded by the minister weekly to between 20 and 30 boys and 60 girls. Two of the members of the congregation are employed as city missionaries. The minister is not prevented from extending his weekly superintendence to the whole of his congregation, but he usually visits such as are shopkeepers on Sabbath evenings. He preaches occasionally in other churches (*a*).
XII. *Wesleyan Methodists,* Nicolson Square. The seat-rents and ordinary collections are applied alike to payment of part of the minister's stipend, feu-duty, interest of the debt, repairs, public charges, and expenses of the chapel. The extraordinary collections are applied chiefly to institutions belonging to the connexion (*c*) (*d*). The contributions for the poor are applied to the support of the poor of the congregation.	XII. *Wesleyan Methodists,* Nicolson Square. The stipend of the minister is rather more than 150 *l.* It is furnished by the contributions of the congregation, aided by a small sum from the public funds of the connexion. It is secured by local and general regulations. A dwelling-house is provided for him, of which the estimated annual rent is 28 *l.* (*c*).	XII. *Wesleyan Methodists,* Nicolson Square. Public service is performed three times on Sundays and once on Wednesday evenings. The minister is not prevented from extending his week-day superintendence to the whole of his congregation. The ministry is itinerant. The minister preaches in rotation to congregations at Portobello, Musselburgh and Prestonpans (*a*).

(*a*) Evidence of the Rev. Mr. Innes. (*b*) Evidence of Mr. Ogilvie. (*c*) Evidence of the Rev. Joseph Beaumont.
(*d*) Evidence of Mr. Henry Gardner.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
13. Roman-catholic Congregations, Broughton-street, and St. Patrick's, Lothian-street: Right Rev. Andw Carruthers, Bishop, the Rev. Messrs. Badenoch, Keenan, Green and Gordon, Ministers. Rev. Mr. Gillis, Clergyman of St. Margaret's Convent.			XIII. *Roman Catholic* Congregations, Broughton Street and St. Patrick's, Lothian Street. The congregation has existed in part, and assembled in other parts of the town, from time immemorial. It is under the charge of the Right Rev. Andrew Carruthers, Roman-catholic bishop for the Eastern Division of Scotland, who entered on his charge here about three years ago. Four other clergymen officiate under his direction; viz. the Rev. Messrs. Badenoch, Keenan, Green and Gordon. The total number of Roman-catholics under the charge of the bishop "in and about Edinburgh" is computed by him at from 12,000 to 14,000. This calculation is founded upon the number of Roman-catholic baptisms, which in 1830 were 400; in 1831, 434; in 1832, 427; in 1833, 543; in 1834, 501; and in 1835, 440. Upon the assumption that baptisms are as 1 to 30 of the total population, the total Roman-catholic population in those years would average from 12,000 to 16,290. But it is admitted that children are sometimes brought to be baptized by Roman-catholic priests whose parents are not of that denomination, and who bring them in consequence of the difficulty in obtaining baptism elsewhere*(*a*). Those probably amount to between 20 and 30 in the year (*b*); and deduction must be made accordingly. Deduction must also be made of about 1,000 for persons not resident in Edinburgh and its immediate suburbs (*a*). A demand for labour in other parts has caused a decrease in the number of Roman-catholics in and near Edinburgh during the last year. During the four preceding years there was a considerable increase. Nine tenths are of the poor and working classes, earning probably not more than 12*s.* a week (*a*). The total number of persons in the habit of attending public worship in the chapels in Broughton-street and Lothian-street is between 2,500 and 3,000 (*b*); and by "habit" is meant "those who come, generally speaking, every Sunday" (*b*). The average attendance is, in Broughton-street chapel, at morning service 9 A.M., between 300 and 400; at 11 A.M., perhaps 700; at 2½ P.M., between 200 and 300. In Lothian-street chapel, at 11 A.M., 650; at 6½ P.M., between 900 and 1,000 (*b*). * But the Rev. Mr. Gillis, the clergyman of St. Margaret's Convent, states that it is a general rule to refuse to baptize, unless the child is to be brought up a Roman-catholic.

(*a*) Evidence of Bishop Carruthers and Rev. Mr. Keenan, pp. 7 and 10.
(*b*) Evidences of Rev. Messrs. Keenan, Green and Gordon.

PRESBYTERY OF EDINBURGH—*continued.*

1.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

XIII. *Roman Catholic Congregations,* Broughton Street and St. Patrick's, Lothian Street.

Broughton-street chapel was opened in August 1814.

St. Patrick's chapel, Lothian-street, was opened in January 1835, to supersede the old and inconvenient chapel in Blackfriars' Wynd. These chapels belong to trustees. They are not employed for any purposes other than those of the congregation.

There are many families depending for religious instruction and assistance on these establishments who reside in the country at considerable distance, and the clergy officiating therein are liable to be called to various places from Fife to Berwick. But the great mass of the congregation lies within two miles from one or other of these chapels.

Besides these two public chapels there is a chapel at St. Margaret's Convent, which is not intended to be a public chapel, but was erected principally for the accommodation of the inmates of the institution. Part of it is railed off for them, and the rest of it is open to any individuals to whom permission may have been granted to attend divine service there.

It is stated that it is not a chapel that could, in ordinary circumstances, afford additional church accommodation to the Roman-catholics of Edinburgh.

The original contract for this chapel was 1,500 *l.*; but there were other expenses, the accounts of which have not been given in. There is also another private chapel for the Sisters of Charity at Milton House, and for any private persons that may come to it (*a*).

5.

ACCOMMODATION IN PLACES OF WORSHIP.

XIII. *Roman Catholic Congregations,* Broughton Street and St. Patrick's, Lothian Street.

In Broughton-street chapel there are 393 let sittings; in St. Patrick's chapel, about 450; in the two chapels, about 600 unlet.

No sittings are expressly appropriated to the poor, but tickets of free admission are afforded to those who are unable to pay.

At the first morning service, and at the evening instructions, entrance is free to all.

In the private chapels at St. Margaret's and Milton House no sittings are let.

(*a*) Evidence of the Rev. J. Gillis, clergyman of St. Margaret's Convent.

PRESBYTERY OF EDINBURGH—*continued*

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. Amount and Source of Revenues.
13. Roman Catholic Congregations, Broughton-street, and St. Patrick's, Lothian-street: Right Rev. Andrew Carruthers, Bishop; and the Rev. Messrs. Badenoch, Keenan, Green, and Gordon, Ministers. Rev. Mr. Gillis, Clergyman of St. Margaret's Convent.	XIII. *Roman Catholic Congregations*, Broughton Street, and St. Patrick's, Lothian Street. Number of sittings in Broughton-street chapel let in 1835: At 3 *s.* for the half-year, 25 4 *s.* - - - 20 5 *s.* - - - 25 6 *s.* - - - 10 7 *s.* - - - 18 8 *s.* - - - 13 10 *s.* - - - 5 10 *s.* 6 *d.* - - 43 11 *s.* - - - 7 12 *s.* - - - 14 13 *s.* - - - 15 14 *s.* - - - 15 15 *s.* - - - 6 17 *s.* 6 *d.* - - 7 21 *s.* - - - 40 It is stated by Bishop Carruthers that there are 393 let sittings in Broughton-street chapel. The foregoing lists furnished by him exhibits only 263. Number of sittings in St. Patrick's chapel let in 1835: At 2 *s.* for the half-year, about 200 4 *s.* - - - - 100 6 *s.* - - - - 70 8 *s.* - - - - 40 10 *s.* - - - - 40 (*a*) The highest rate of seat-rent demanded is, in Broughton-street, 1*l.* 1*s.*, and in St. Patrick 10*s.*, for the half-year.	XIII. *Roman Catholic Congregations*, Broughton Street, and St. Patrick's Chapel, Lothian Street. The seat-rents amount to between 400 *l.* and 500 *l.* annually. Collections have been annually made for the infirmary and dispensaries, and occasionally for other public cases of distress, but no account of them has been kept, as the sums collected are immediately paid away. A collection is also made quarterly for the visiting clergymen, averaging for each less than 40 *l.* per annum. There is also a voluntary offering on Sundays for the support of the house provided for the bishop and his clergy, which amounts on an average to about 4 *l.* each Sunday. It is stated that there is a considerable debt on the property, occasioned wholly by the great influx of strangers in destitute circumstances, for whom it was necessary to provide, which influx is said to have been to the amount of some thousands of persons during the four years previous to 1835, and was occasioned in a great degree by the want of demand for labour in other places and the better wages which were to be obtained in Edinburgh, where public works and extensive operations were being carried on (*a*).

(*a*) Evidence of Rev. A. Carruthers, Roman Catholic bishop.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
XIII. *Roman Catholic Congregations*, Broughton Street, and St. Patrick's, Lothian Street. The seat-rents are applied to the liquidation of and payment of interest on the debt, to the support of the buildings, to the current expenses of the chapels, to insurance and taxes, and to the travelling expenses of the clergy on calls of duty. The collections are applied, as before mentioned, to the purposes for which they are made (*a*).	XIII. *Roman Catholic Congregations*, Broughton Street, and St. Patrick's, Lothian Street. The annual income of the bishop is drawn from a fund belonging to the three Roman Catholic bishops in Scotland. He receives nothing from the congregation under his superintendence. Each of the priests under his direction in Edinburgh receives about 32 *l.* yearly, derived from a collection. They also derive 9 *l.* annually from a private fund belonging to the Roman Catholic clergy in Scotland. There is a house connected with the Broughton-street chapel, and belonging to the establishment, in which the bishop and the clergymen before mentioned under his direction (except the clergyman of St. Margaret's convent) live together in community (*a*) (*b*).	XIII. *Roman Catholic Congregations*, Broughton Street, and St. Patrick's, Lothian Street. There is divine service every morning at half-past eight A. M. On Sundays and festivals there is service at nine and 11 A. M., half-past two and six P. M. There are catechetical instructions separately for young persons of both sexes, and also for adults whose religious education has been previously neglected. To those of the congregation residing in Edinburgh, superintendence can be and is extended. To those at a distance only occasional visitations can be made. A certain portion of the people, particularly the sick, are visited daily. Two evenings every week, and in some weeks three or four evenings, are set apart from six to ten o'clock for private individual advice and instruction, on which occasion the attendance of all the clergy under the superintendence of the bishop in Edinburgh is required (*a*). There is a convent at Whitehouse, now St. Margaret's, in the neighbourhood of Edinburgh, founded about a year ago, the number of the religious belonging to which is at present 18. Of these, seven have taken the obligations, and had done so before coming to Edinburgh. Their object is the education of their own sex, both in the higher ranks of society and among the poor, and the relief of the destitute and of the sick. Thirteen of the members of the institution reside at St. Margaret's, where a boarding-school has been lately opened for the education of young ladies. The first object is the education of Catholic children, but Protestants are not excluded, provided they agree to comply with the rules of the house, being present at all religious instructions, and assisting at all religious exercises, this being fully explained beforehand to their parents. Instruction is given in all the branches of education proper to the higher classes of society. One half-hour is devoted every day to religious instruction, and once a week the children are catechised by the clergyman who superintends the establishment. There are at present 10 pupils, of whom one is a Protestant, being the only one hitherto admitted. Divine service is performed in the chapel twice on Sundays, and once every day in the week, except one (*c*). Five members of the institution reside at Milton House, in the Canongate, where they devote themselves to the duties of Sisters of Charity. This establishment was opened in March 1835, and has been supported hitherto by the voluntary contributions of the Roman Catholics of the three kingdoms. The Sisters of Charity have the charge of three schools for the poorer female Roman Catholic children, at which there attend 319 children, of whom nearly 100 are under immediate preparation for communion, their age being in general from 11 to 13; 253 of these children are too poor to pay anything; the rest pay one penny per week. At these schools the common branches of education only are taught. Religious instruction is given every day, and they are catechised by the clergyman of St. Margaret's once every week, besides receiving religious instruction at Sunday schools. There is a Roman Catholic boys' poor school in Edinburgh, attended by 264, making in all of Roman Catholic children of both sexes educated at Catholic poor schools in Edinburgh, 583 (*c*). It was one of the original objects of the institution at Milton House to afford relief to the destitute by donations of food, clothes and money; and from the middle of March till the 1st of December 1835 partial relief was given in this way in 1,207 cases. These donations have been in the meantime put an end to from the difficulties experienced in endeavouring to ascertain the real necessities of so many applicants, and the exertions of the Sisters of Charity are now confined to taking charge of the schools and visiting the sick. From March to December 1835 medical advice was given gratis, and in most cases medicines were distributed to 207 different individuals, who were afterwards visited and assisted at their own homes by the Sisters of Charity, and provided with clean bed-linen, of which a small store is kept for the use of the poor, and lent out to them in time of sickness. Medical advice is given gratis three times a week (*c*). The Sisters of Charity will visit any poor Protestant family, but only when called for. No Protestant child will ever be received into any of the schools without a distinct statement being made to the parents as to the terms on which they are admitted (*c*).

(*a*) Evidence of the Rev. A. Carruthers, Roman Catholic Bishop.

(*b*) Evidences of the Rev. Messrs. Keenan, Green, and Gordon.

(*c*) Evidence of the Rev. J. Gillis, clergyman of St. Margaret's.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
14. Unitarian Congregation, Castle Terrace: Rev. B. T. Stannus, Minister, since August 1831.			XIV. *Unitarian Congregation,* Castle Terrace. Established in the parish in 1835, met previously in a chapel in Young-street. The attendance since the opening of the chapel, in October 1835, has been about 160 in the morning and 600 in the afternoon. The distance at which many reside from the place of worship is the alleged cause of the greater attendance at the latter period (*a*), (*b*). Number in the habit of attending, above - - - - - - 600 About one-fifth of the persons in the habit of attending are of the poor and working classes, earning not more than 30 *s.* a week. Forty-four members have joined since the opening of the chapel. No roll of communicants is kept. The congregation object in principle to the exercise of a right of exclusion from the Lord's Table by any functionaries of their body (*b*).
15. Society of Friends, Pleasance: No Minister.			XV. *Society of Friends,* Pleasance. The Society of Friends have had a meeting-house in Edinburgh for about 150 years. The present one was built about 45 years ago. About 80 members are joined to the society in Edinburgh, and from 20 to 30 others who are not joined members also attend the meetings of the society. These members include children. They have been nearly stationary during the last five years. From 15 to 20 are of the poor and working classes. Nearly 70 out of the 80 members reside within the parish of St. Cuthbert's, *quoad civilia.*
16. United Secession Congation, Nicolson Street: Rev. George Johnston, Minister, since June 1831.			XVI. *United Secession Congregation,* Nicolson Street. The congregation in Nicolson-street was first established in 1747. Average attendance at public worship, about - - - - - - 1,150 Number in the habit of attending, about - - - - - - 1,200 The communicants rather exceed 1,100. The number has increased to the amount of about 600 since June 16th, 1831, as ascertained by reference to the communion rolls of that and the present time (*c*). There are about 704 members in St. Cuthbert's parish. At least three-fifths of the congregation are of the poor and working classes. A considerable number of the seat-holders, paying more than 6 *s.* of seat-rent, earn less than 10 *s.* a week (*d*).
17. United Secession Congregation, Lothian Road: Rev. Alex. Davidson, Minister.			XVII. *United Secession Congregation,* Lothian Road. The congregation was established within the parish in Gardner's Crescent Chapel, February 19th, 1827, and removed from thence to the present chapel May 1831. Average attendance at each celebration of public worship, about - - - 1,000 Number in the habit of attending, about - - - - - - - 1,200 They are principally of the poor and working classes; the number has increased during the last five years. The number of communicants is about 700. It is stated that the number has much increased, and that there were only about 400 communicants five years ago. They are mostly of the poor and working classes (*e*).

(*a*) Evidence of the Rev. B. T. Stannus. (*b*) Evidence of Mr. John Dunn, member of committtee of management.
(*c*) Evidence of the Rev. Geo. Johnston. (*d*) Evidence of Robert Paterson, session-clerk.
(*e*) Evidence of Mr. William Forrest, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
XIV. *Unitarian Congregation*, Castle Terrace. St. Mark's chapel was opened on the 18th of October 1835. It cost about 2,000 *l.* Seven families connected with the congregation reside in other counties; two reside in Leith; the rest within two miles of the place of worship (*a*) (*b*). For the debt, *see* col. 7.	XIV. *Unitarian Congregation*, Castle Terrace. There are about 700 sittings in the chapel. Sittings are given gratuitously to the poor by the committee of management when specially applied for, and even in some instances when no special application has been made (*b*). No particular portion of the chapel is set apart for the poor. The minister does not know that any application has been made for free sittings by poor persons since the opening of the present chapel (*a*).
XV. *Society of Friends*, Pleasance. The meeting-house was built about 45 years ago, at a cost of about 1,000 *l.*, on ground which was given to the society by a member. It belongs to and is held by trustees for behoof of the society, and is used only for their meetings.	XV. *Society of Friends*, Pleasance. There are about 400 sittings in the meeting-house, all of which are free.
XVI. *United Secession Congregation*, Nicolson Street. The place of worship in Nicolson-street was built in 1819, is of an ornamental description, and cost 6,000 *l.* It is the property of the congregation, and is applied exclusively to their own purposes, except that it is sometimes lent gratis for meetings for religious purposes. Nineteen families belonging to the congregation reside farther than two miles from it, of which families six reside farther than four miles. As to the debt, *see* col. 7.	XVI. *United Secession Congregation*, Nicolson Street. Total number of sittings - - - - - - 1,170 Of which there are set apart for letting - - 1,140 For baptismal purposes - - - - - 20 Minister - - - - - - - - 10 1,170 Sittings are provided for the poor by public intimation being made in the church previous to the day of seat-letting, that individuals not in circumstances to pay for seats will be provided with the means, upon application to the elder of the district in which they reside. The average number of persons so applying is 40.
XVII. *United Secession Congregation*, Lothian Road. The place of worship was built in 1831. It belongs to the congregation, and is not applied to any other purposes than those of the congregation (*c*).	XVII. *United Secession Congregation*, Lothian Road. Total number of sittings - - - - - - 1,284 Of which set apart for letting - - - - 1,254 To elders, &c., and at times occupied by aged persons - - - - - - - - 30 1,284 Persons unable to pay for seats are accommodated, on application to the elder of the district, who gives them seats gratis, or the means to rent them (*c*).

(*a*) Evidence of the Rev. B. T. Stannus.
(*b*) Evidence of Mr. John Dunn, member of the committee of management.
(*c*) Evidence of Mr William Forrest, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
14. Unitarian Congregation, Castle Terrace: Rev. B. T. Stannus, Minister.	XIV. *Unitarian Congregation,* Castle Terrace. The number of let sittings cannot be correctly stated, as many persons occupy and nominally rent more sittings than they pay for. The average amount of seat-rents is 12 *s.* The sittings are let by the committee of management, who have the power to lower the rate to any extent, on ascertaining that the person applying for it was unable to pay so much (*a*). Two of the managers go out of office annually.	XIV. *Unitarian Congregation,* Castle Terrace. Annual Amount of Seat Rents: 1831 - - - - £. 29 15 6 1832 - - - - 31 6 – 1833 - - - - 32 – – 1834 - - - - 47 14 – 1835 - - - - 54 4 – Annual Amount of Collections: Ordinary. Extraordinary. 1831 - - £. 104 11 2 — 1832 - - 100 6 3½ £. 10 3 8½ 1833 - - 101 6 9½ — 1834 - - 122 – – — 1835 - - 110 11 8 12 5 –(*a*) There is also a subscription from individual members (*b*). After the available funds towards defraying the expenses of the chapel shall have been realized, a debt of 400 *l.* is expected (*a*).
15. Society of Friends, Pleasance. No Minister.	XV. *Society of Friends,* Pleasance. No sittings are let (*c*).	XV. *Society of Friends,* Pleasance. There are no seat-rents. There are no collections made at the doors of the meeting-house for behoof of the society. All collections for the purposes of the society are made among the members privately. There are some funds bequeathed by members available for the support of the poor, and other purposes of the society in addition to collections made among the members at stated times (*c*).
16. United Secession Congregation, Nicolson Street: Rev. George Johnston, Minister.	XVI.—*United Secession Congregation,* Nicolson Street. Sittings let January 1836 - - - - - - 1,140 None unlet. Allocated, &c. *see* column 5. Number let and unlet at each rate: 1835. 1834. 1833. 1832. 1831. At more than 5 *s.* and not more than 7 *s.* - Let - 26 18 17 8 13; Unlet - – 8 9 18 13 At more than 7 *s.* and not more than 10 *s.* - Let - 400 360 316 246 176; Unlet - – 40 84 154 224 At more than 10 *s.* and not more that 15 *s.* - Let - 546 464 443 375 317; Unlet - – 82 103 171 229 At more than 15 *s.* and not more than 20 *s.* - Let - 176 150 147 140 143; Unlet - – 26 29 36 33 The highest rate of seat rent demanded is 16 *s.* per annum. The managers fix the rate of seat-rents. A slight reduction was made prior to the years to which the above Table refers. They are paid half yearly in advance. Of the sittings, 4 to 6 are rented by persons not resident in the parish. Many of the poor and working classes earning 30 *s.* a week, and under, are stated to be able and willing to pay above 10 *s.* for a sitting (*d*).	XVI. *United Secession Congregation,* Nicolson Street. Annual Amount of Seat Rents. 1831 - - - - £. 365 10 3 1832 - - - - 410 16 – 1833 - - - - 451 9 8 1834 - - - - 529 16 6 1835 - - - - 604 1 3 The yearly accounts end in October. Annual Amount of Collections: Ordinary & Extraordinary. Extraordinary distinguished from Ordinary. 1831 - £. 221 7 4 £. 110 4 7 1832 - 269 19 4 158 14 7 1833 - 245 – 9 107 7 11 1834 - 302 11 10 177 10 3 1835 - 278 3 10 100 1 3 The congregation also possesses a house, of which the original cost was about 700 *l.*, occupied partly as a school-room and partly by the Presbytery at their meetings. 15 *l.* a year is derived from heritable property belonging to the congregation, and 20 *l.* from the interest of 500 *l.* bequeathed by a member of the congregation, for the establishment of a school for the education of the poor members of the congregation (*e*). There is a debt on the property which was declined to be stated (*f*). The civil affairs are under managers elected by the congregation. The managers fix the rate of seat-rents.
17. United Secession Congregation, Lothian Road: Rev. Alex. Davidson, Minister.	XVII. *United Secession Congregation,* Lothian Road. Sittings let February 1836 - - - - - 866 Set apart for letting, but not let - - - - - 388 1,254 Allocated, &c. *see* column 5. Sittings let and unlet at each rate: 1835. 1834. 1833. 1832. 1831. At more than 3 *s.* and not more than 5 *s.* - Let - 46 37 38 29 32; Unlet - 22 24 14 41 38 At more than 5 *s.* and not more than 7 *s.* - Let - 183 171 167 142 122; Unlet - 145 157 151 177 170 At more than 7 *s.* and not more than 10 *s.* - Let - 377 325 368 324 351; Unlet - 226 336 292 343 366 At more than 10 *s.* and not more than 15 *s.* - Let - 162 149 159 115 141; Unlet - 96 98 90 108 88 The highest rate of seat-rent now demanded is 14 *s.* per annum (*a*).	XVII. *United Secession Congregation,* Lothian Road. Annual Amount of Seat Rents. 1832 - - - - £. 274 8 – 1833 - - - - 262 17 3 1834 - - - - 304 13 9 1835 - - - - 280 5 9 Annual Amount of Collections. 1832 - - - - £. 236 10 2 1833 - - - - 142 18 9½ 1834 - - - - 133 19 10¾ 1835 - - - - 124 2 –¼(*g*) There is a debt, which is stated not to amount to two-thirds of the value of the property, but further information was refused.

(*a*) Evidence of the Rev. B. T. Stannus. (*b*) Evidence of Mr. John Dunn, member of the committee of management.
(*c*) Evidence of Mr. W. Miller, clerk of the society. (*d*) Evidence of Mr. Robert Patterson. (*e*) Evidence of the Rev. George Johnston.
(*f*) Evidence of Mr. James Burgess, treasurer. (*g*) Evidence of Mr. David Kinniburgh, treasurer.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
XIV. *Unitarian Congregation,* Castle Terrace. The seat-rents and ordinary collections form a common fund, applied to the payment of the minister's stipend, and the ordinary expenses of public worship. The extraordinary collections in 1832 and 1835, were applied in aid of the funds of the British and Foreign Unitarian Association. The subscriptions from individual members are applied to the general purposes of the congregation (*b*).	XIV. *Unitarian Congregation,* Castle Terrace. The minister has received a stipulated stipend of 200 *l.* per annum, since August 1831. For the first three years, 50 *l.* of the above sum was contributed by the British and Foreign Unitarian Association, and 150 *l.* from the funds of the congregation; since the close of that period the whole has been derived from those funds which are raised by seat-rents, collections and subscriptions by individual members.	XIV. *Unitarian Congregation,* Castle Terrace. Public worship is performed twice each week. There are no other means of religious instruction, except the regular catechising of children belonging to the congregation. The minister is not prevented from extending his week-day superintendence to the whole of his congregation. He does not extend his exertions as a minister beyond his own congregation (*a*).
XV. *Society of Friends,* Pleasance. Sums are applied to the relief of the poor, and to defray the expenses of ministering friends travelling on religious services. About ten or twelve members receive occasionally assistance from the funds of the society, but there are at present no paupers among them (*c*).	XV. *Society of Friends,* Pleasance. No stipendiary allowances are granted to the minister of the society (*c*).	XV. *Society of Friends,* Pleasance. A meeting for worship is held twice on the 1st day of the week (Sunday), and once on the 5th day of the week, (Thursday). Ministers of the society occasionally visit the members at their own houses on religious service (*c*).
XVI. *United Secession Congregation,* Nicolson Street. The seat-rents are applied to the payment of the minister's stipend, interest of the debt, allowance to the late minister, and other expenses. The ordinary collections to the relief of the poor; the extraordinary collections in support of the Synod fund, day-school library, and in support of weak congregations. 84 *l.* was also paid last year to a missionary society, for the support of the Gospel at home and abroad. The congregation also support a home missionary, to whom they pay 40 *l.* per annum, also the following annual salaries: To the teacher of the congregational day-school, 30 *l.* To the teacher in a school in Richmond Street, for poor children, not connected with the congregation, including school-rent, &c., 36 *l.* To the teacher of a similar school in Bristo Street, 34 *l.* 10 *s.* The stationery, coals, &c. of the day-school, averages 35 *l.*	XVI. *United Secession Congregation,* Nicolson Street. The annual emolument enjoyed by the minister is 250 *l.* It is variable, and not secured by any legal instrument. 150 *l.* a year is paid from the seat-rents to the late minister, the Rev. Dr. Jamieson (*d*).	XVI. *United Secession Congregation,* Nicolson Street. Public worship is performed three times every third Sabbath of every month, 24 times at four sacramental occasions in the course of the year, twice every remaining Sabbath. A congregational prayer meeting is held the third Tuesday of every month. One day in each week is set apart for pastoral visitation. On Thursday and Friday evenings each week religious instruction is given to the young. A district is assigned to each of the eighteen elders, who visit the members therein. There is a Sabbath night-school for the religious instruction of the young. There are nine fellowship meetings for religious conversation and prayer. Visitation of the sick is regularly attended to. These means of instruction have been in operation several years. Average number of females attending the Thursday evening class, 150; ditto of males on Friday, 60; ditto of children attending the Sabbath school, 60. The circumstances of the congregation do not prevent the minister from extending his weekly superintendence to the whole of them. He extends his week-day exertions beyond his own congregation occasionally when required. There is a library belonging to the congregation, containing above 600 volumes.
XVII. *United Secession Congregation,* Lothian Road. The seat-rents and collections are applied alike to payment of the minister's stipend, interest on debt, precentor's and beadles' salaries (29 *l.*), feu-duty (about 30 *l.*), communion elements, and other purposes of the congregation, including some small sums for assisting poorer churches (*e*).	XVII. *United Secession Congregation,* Lothian Road. The minister's stipend is 225 *l.* per annum, and is paid from the seat-rents. It is considered permanent, but is not secured by any legal obligation. The minister has no house or glebe, or provision in lieu of them (*e*).	XVII. *United Secession Congregation,* Lothian Road. Public worship is performed twice every Sabbath, on the evening of the last Sabbath of each month, and of sacramental Sabbaths, and on the usual week days on each occasion of the dispensation of the Lord's Supper. A weekly fellowship meeting is also held. There are no other public means of religious instruction at present. The recent loss of the former minister, and the illness of the present minister, are assigned as causes. The minister (when in health) visits the families of the congregation, and the elders do so likewise in their respective districts (*e*).

(*a*) Evidence of the Rev. B. T. Stannus. (*b*) Evidence of Mr. John Dunn, member of the committee of management.
(*c*) Evidence of Mr. Wm. Miller, clerk. (*d*) Evidence of the Rev. George Johnston, and Mr. Burgess.
(*e*) Evidence of Mr. William Forrest, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - - -

PARISH of ST. CUTHBERT'S—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
18. United Secession Congregation, Vennel: Rev. James Robertson, Minister.			XVIII. *United Secession Congregation,* Vennel. The congregation was first established in 1792. Average attendance in the forenoon, about - - - - - - 650 Ditto in the afternoon, above - - 700 More than 760 persons are in the habit of attending public worship, of whom at least 600 are of the poor and working classes. The total number has increased from about 600 five years ago. There are 579 communicants, the majority of whom are of the poor and working classes. Increased within the last five years by 50. Of persons in the habit of attending, 573 reside within the parish of St. Cuthbert's; of communicants, 418. The number of persons connected with the congregation in the parish of St. Cuthbert's, is about - - - - - - 721 Being communicants - - 418 Above 12, not communicants 155 Under 12 - - - - 148 —— 721
19. Relief Congregation, St. James's Place: Rev. James Kirkwood, Minister.			XIX. *Relief Congregation,* St. James's Place. The congregation has been established in the parish since 1796. Average attendance in winter, when it is greatest - - - - - - 1,400 In July, August and September, when least, about - - - - - 1,300 The number of persons of an examinable age under the charge of the minister is stated to be more than 1,200. Of these not less than 800 are in the parish of St. Cuthbert's, and the four parishes recently disjoined. A great majority are of the poor and working classes. Communicants - - - - 1,200
20. Relief Congregation, South College Street: Rev. John French, Minister.			XX. *Relief Congregation,* South College Street. The congregation was formed in 1765. Five hundred families have given in their names to the minister as desiring his pastoral superintendence, which, at 4½ to each family, makes a total of 2,250 persons connected with the congregation. It was also stated, that if deductions are to be made from this proportion of individuals to families, yet, on the other hand, the total number is probably greater than 2,250, there being about 400 unmarried persons to be included not belonging to the 500 families, and connected with the congregation (*b*). The average attendance is variously stated at between 1,600 and 1,700 (*a*), and at 1,500 (*c*). About 1,700 persons (including a few children under seven) are in the habit of attending public worship, of whom about 1,000 are parishioners of St. Cuthbert's, and the four parishes recently disjoined. There are about 1,400 communicants. The number has increased by about 100 during the last five years (*b*). The greatest proportion of the congregation are of the poor and working classes (*a*).

(*a*) Evidence of the Rev. J. French. (*b*) Evidence of Mr. Fletcher. (*c*) Evidence of Mr. Brown, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
XVIII. *United Secession Congregation,* Vennel. The church was originally built in 1792, rebuilt in 1828, at a cost of 1,745 *l.* 19*s.* The ground on which it was built, and feu-duty, cost 202 *l.*, making a total of 1,947 *l.* 19*s.* The church belongs to the congregation, and is held by trustees appointed by them. It is applied to no other purposes than those of the congregation. Fourteen dwelling-houses, inhabited by members of the congregation, are farther than two miles from the place of worship. As to the debt, *see* Col. 7.	XVIII. *United Secession Congregation,* Vennel. Total number of sittings - - - - - 832 All set apart for letting. The session allows money for the rent of sittings to such as are unable to pay for them; but the minister has no knowledge of more than one instance in which this has been done.
XIX. *Relief Congregation,* St. James's Place. The place of worship was built in 1800 at a cost of 3,600 *l.*; altered and repaired in 1828 at a further cost of 650 *l.* It belongs to trustees for behoof of the congregation. It is occasionally lent gratis for religious meetings, and for civil meetings not of a political character. None of the congregation reside more than five miles from the place of worship, but within that distance they are much dispersed. Above 60 live in South Leith, four in North Leith, six in Liberton, eight in Colinton, and four in Cramond (*a*). For the debt, *see* Col. 7.	XIX. *Relief Congregation,* St. James's Place. Total number of sittings - - - - - 1,540 Set apart for letting - - - - 1,470 Sittings in passages, free - - - - 54 Allocated to minister and elders - - - 16 1,540
XX. *Relief Congregation,* South College Street. The chapel was built in 1766, upon a piece of ground, part of which was subsequently sub-feud by the congregation. The chapel was rebuilt in 1797, and cost about 2,000 *l.* About 18 families live at a greater distance from the chapel than two, and not more than four miles. Only two families are known to live farther off than six miles. As to the debt, *see* Col. 7.	XX. *Relief Congregation,* South College Street. Total number of sittings - - - - - 1,667 Of which there are set apart for letting - 1,569 Free - - - - - - - - - 80 Allocated to minister and elders - - - 18 1,667 Sittings are provided for the poor by the session giving money to such individuals as they think entitled to it, to enable them to pay for seats.

(*a*) Evidence of Rev. James Kirkwood.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - - -

PARISH of ST. CUTHBERT'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
18. United Secession Congregation, Vennel: Rev. James Robertson, Minister.	XVIII. *United Secession Congregation,* Vennel. Let, January 1836 - - - - - 670 Unlet - - - - - - - 162 832 Number of Sittings Let and Unlet at each rate. 1835. 1834. 1833. 1832. 1831. At more than 5*s.* and not more than 7*s.* - - Let 65 63 62 45 57; Unlet 55 67 68 80 68 At more than 7*s.* and not more than 10*s.* - - Let 494 470 455 449 471; Unlet 94 78 93 99 77 At more than 10*s.* and not more than 15*s.* - - Let 95 100 110 109 118; Unlet 13 18 8 9 – At more than 15*s.* and not more than 20*s.* - - Let 16 16 16 16 16; Unlet – – – – – The highest rate of seat-rents now demanded is 16*s.* per annum. The trustees and managers combined, who are elected by the congregation, fix the rate of seat-letting. The unlet sittings are nearly all occupied by strangers, or the poor who have no sittings.	XVIII. *United Secession Congregation,* Vennel. Amount of Seat-rents. 1831 - - - - £.247 14 9 1832 - - - - 308 13 1 1833 - - - - 292 3 6 1834 - - - - 299 6 3 1835 - - - - 297 4 – Amount of Collections. Ordinary. Extraordinary. 1831 - - £.145 13 6 £.11 4 8 1832 - - 178 16 9 29 7 6 1833 - - 157 1 – 20 9 6 1834 - - 185 6 – 11 2 – 1835 - - 185 1 – 20 6 – There is a debt on the property, but the managers declined to state the amount.
19. Relief Congregation, St. James's-place: Rev. James Kirkwood, Minister.	XIX. *Relief Congregation,* St. James's-place. Sittings let, January 1836 - - - - 1,333 Set apart for letting, but not let - - - 137 1,470 Allocated, &c. *see* Col. 5. Number Let and Unlet at each rate. 1835. 1834. 1833. 1832. 1831. At more than 1*s.* and not more than 2*s.* - - Let 6 7 12 18 20; Unlet 22 21 16 10 8 At more than 2*s.* and not more than 3*s.* - - Let 154 150 158 154 155; Unlet 25 29 21 25 24 At more than 3*s.* and not more than 5*s.* - - Let 456 504 504 517 628; Unlet 62 34 34 21 10 At more than 5*s.* and not more than 7*s.* - - Let 433 450 453 460 460; Unlet 56 39 36 29 29 At more than 7*s.* and not more than 10*s.* - - Let 241 242 238 247 246; Unlet 27 26 32 23 24 At more than 10*s.* and not more than 15*s.* - - Let 22 24 29 34 34; Unlet 14 12 7 2 4 The highest rate of seat-rent now demanded is 16*s.* per annum (*a*). The managers have power to alter the rate of seat-rents (*b*). The unlet sittings are usually all occupied.	XIX. *Relief Congregation,* St. James's-place. Annual Amount of Seat-rents. 1831 - - - - £.545 8 – 1832 - - - - 542 9 – 1833 - - - - 526 16 8 1834 - - - - 521 11 11 1835 - - - - 505 2 3 Annual Amount of Collections. Ordinary. Extraordinary. 1831 - - £.153 13 –½ £.23 13 – 1832 - - 155 17 10 44 18 1 1833 - - 143 – 8½ 11 18 2 1834 - - 139 14 10½ 25 4 2½ 1835 - - 129 2 7 35 5 7 There is a debt upon the property which at present amounts to 1,610 *l.*, to which it has been reduced from 2,050 *l.* since 1828 (*a*). The civil affairs of the congregation are under the direction of managers elected by the congregation.
20. Relief Congregation, South College-street: Rev. John French, Minister.	XX. *Relief Congregation,* South College-street. Let, January 1836 - - - - - 1,569 None set apart for letting and not let. Allocated, &c. *see* Col. 5. Number Let and Unlet, at each rate. 1835. 1834. 1833. 1832. 1831. At more than 1*s.* and not more than 2*s.* - - Let 60 60 60 49 59; Unlet – – – 11 1 At more than 2*s.* and not more than 3*s.* - - Let 72 72 72 72 72; Unlet – – – – – At more than 3*s.* and not more than 5*s.* - - Let 274 274 274 271 363; Unlet – – – 3 5 At more than 5*s.* and not more than 7*s.* - - Let 630 630 630 626 626; Unlet – – – 4 3 At more than 7*s.* and not more than 10*s.* - - Let 459 459 459 459 330; Unlet – – – – – At more than 10*s.* and not more than 15*s.* - - Let 74 74 74 74 74; Unlet – – – – – The above statement is for the years ending at Martinmas. The sittings are let half-yearly, and the rents paid in advance. They are let by the managers at rates fixed by a meeting of the congregation, which rates the managers have no power to alter. The managers are chosen by the congregation, and go out of office in rotation, three every year. The highest rate of seat-rent demanded is 13*s.* per annum (*c, d, e*).	XX. *Relief Congregation,* South College-street. Annual Amount of Seat-rents. 1831 - - - - £.540 19 4½ 1832 - - - - 502 6 10½ 1833 - - - - 509 17 6 1834 - - - - 521 7 – 1835 - - - - 521 7 – Annual Amount of Collections. Ordinary. Extraordinary. 1831 - - £.157 5 9½ £.41 5 6 1832 - - 154 15 5½ 36 – 7½ 1833 - - 141 7 – 44 13 1 1834 - - 156 19 3 26 12 – 1835 - - 163 15 7¾ 57 8 2½ There is an annual income of 50 *l.* of sub-feu-duties, subject to a deduction of 9 *l.* 8 *s.* 6 *d.* of yearly feu-duty, payable by the congregation to the paramount superior. It is estimated that these sub-feu-duties, if sold, would raise a sum much more than sufficient to liquidate the whole debt affecting the property and superiorities, which amounts to 700 *l.* (*d*). The civil affairs of the congregation are under the direction of the managers.

(*a*) Evidence of Rev. J. Kirkwood. (*b*) Evidence of Mr. Keay. (*c*) Evidence of Rev. Mr. French.
(*d*) Evidence of Mr. Fletcher, manager. (*e*) Evidence of Mr. Brown, session-clerk.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
XVIII. *United Secession Congregation*, Vennel. The seat-rents are applied alike to the payment of the minister's stipend, reduction of debt, repair of the place of worship and other congregational purposes. The ordinary collections are applied in the same way. The extraordinary collections are applied to the support of the poor, missionary purposes and donations to missionary societies.	XVIII. *United Secession Congregation*, Vennel. The minister's annual stipend is 210 *l.* It is derived from seat-rents. It is not secured by any legal bond, but subject to the will of the congregation. The minister has no house or glebe provided for him, or provision in lieu of them.	XVIII. *United Secession Congregation*, Vennel. On 36 Sabbaths in the year, service is performed twice each day; on the remaining 16 Sabbaths three times each day. There are also, in the course of the year, 25 services on week days. The minister visits all the families belonging to the congregation, and devotes one day each week to that purpose, besides what is equal to another day each week, in visiting the sick. The circumstances of his congregation do not permit his extending his week-day superintendence to the whole of them. He extends his exertions, when it is practicable, beyond his congregation, to all who may require them. The elders, 13 in number, occasionally visit the families within their several districts, besides visiting the sick. There is a class for young persons every Thursday evening. A congregational library is attached to the church, consisting of 500 volumes. The congregation meet for prayer on the last Monday of every month. There are fellowship meetings in different parts of the town. There is a missionary society in the congregation.
XIX. *Relief Congregation*, St. James's-place. The seat-rents are applied to payment of the minister's stipend, feu-duty, insurance, precentor's salary, interest and liquidation of debt, annuity to the widow of the late minister, and incidental expenses. The ordinary collections are applied to sacramental expenses and the relief of the poor. Those of 1835 have been paid as follows;—Sacramental expenses, 18 *l.* 13 *s.* 5½ *d.*; to the poor, 67 *l.* 16 *s.*; general fund, 42 *l.* 13 *s.* 1½ *d.* The extraordinary collections during the last five years have been applied to the Relief Synod, Church Library, Sabbath Evening School, Board of Health, Hawick and Brighton-street Congregations, Evangelical Society, and the London, Glasgow and Highland Missionary Societies.	XIX. *Relief Congregation*, St. James's-place. The present stipend of the minister is 350 *l.* It is not variable. It is derived from the seat-rents. The minister has no house or glebe, or provision in lieu of them (*a*).	XIX. *Relief Congregation*, St. James's-place. Public service is performed twice every Sabbath. There are Sabbath classes, which have been established long. A missionary, whose occupation commenced during the last year, is employed by this and other congregations, and holds prayer-meetings twice weekly at different stations. Those prayer-meetings are habitually attended by some persons not connected with those congregations (*a*). The minister is not prevented by the circumstances of the congregation from extending his weekly superintendence to the whole of them. He has occasionally extended his exertions as a minister beyond his own congregation in visiting sick persons or others, when requested to do so (*a*). There is a library belonging to the congregation.
XX. *Relief Congregation*, South Colle ge-street. The seat-rents and part of the collections are applied as follows: For the year ending 8 July 1835. Minister's stipend — £. 350 — — Allowance to widows of two former ministers — 51 5 — Precentor — 25 — — Premium on a life insurance — 15 9 7 Insurance of church and library — 4 14 6 Interest on the debt — 28 — — Feu-duty — 9 8 6 Doorkeepers, lighting, music, cleaning, repairs, &c. — 82 1 2 Total — £. 565 18 9 The above was the ordinary expenditure of the year. To this may be added extraordinary expenditure to the amount of 68 *l.* 13 *s.* 6 *d.* The ordinary collections are also applied to the relief of the poor, the education of poor children, and sacramental and other ecclesiastical expenses. The average sum given to the poor of the congregation, and education of poor children in the years 1831–2–3–4–5, was 109 *l.* yearly. Of this, in 1833, 82 *l.* was given to persons on the poor's roll, and 14 *l.* to persons whose circumstances were better; 6 *l.* was applied to the education of poor children. Similar payments were made in the other five years (*b*, *c*).	XX. *Relief Congregation*, South College-street. The minister's stipend is 350 *l.*, paid in equal portions half-yearly, out of the seat-rents and feu-duties. Of this, 300 *l.* is the promised stipend secured by a resolution in the minute-books of the congregation, and 50 *l.* a gratuity. There is no security by legal bond. The 300 *l.* is liable to be reduced to 150 *l.* in the event of the minister becoming incapable of officiating from old age. There is no house or glebe, or provision in lieu of them (*b*).	XX. *Relief Congregation*, South College-street. Public worship is performed in the chapel twice every Sunday. Classes, at which religious instruction is afforded gratuitously, are held on Sunday and Thursday evenings, by the minister, elders and members of the congregation. The numbers on Sunday evenings are, on an average, 200, and are principally children; on Thursday evenings about 80, and are principally adults. These means of instruction have existed five years (*b*). Since Whitsunday 1835, a missionary, who is a student of theology, and who also acts as missionary for two other congregations, has been employed by this congregation, at a salary of 10 *l.* a-year, to visit the sick and infirm of the congregation. The missionary has an assigned district. He collects and exhorts the members of the congregations employing him periodically at eight different stations, when the usual attendance varies from 20 to 50, and is composed chiefly of the poor and working classes. Some persons, not members of these congregations, also attend, and he extends his visits beyond the congregation when requested (*b*, *c*). Is is stated by the minister that the great numbers of the congregation present the only obstacle to minute weekly superintendence. He visits the sick of other denominations, if requested (*c*). There is a library connected with the congregation, for the use of which separate contributions are paid.

(*a*) Evidence of the Rev. Mr. Kirkwood. (*b*) Evidence of Rev. Mr. French. (*c*) Evidence of Mr. Thomson, Missionary

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of BUCCLEUCH.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish church; Reverend Patrick Clason, D.D., Minister.	This parish was disjoined from St. Cuthbert's, & erected into a separate parish, *quoad sacra*, in pursuance of the Act of the General Assembly (1834) regarding chapels of ease. In extent it is one and a half mile long, by half a mile broad. It is a town parish (*a*).	Two surveys of the population were given in evidence. (*See* General Report.) 1. According to a survey taken by the elders, the population is - - - - 2,834 Of which there belong to the Established Church - - 1,715 To other denominations - 1,071 Not known to belong to any denomination - - 48 — 2,834 Of the poor and working classes there are - - - 1,998 Of which there belong to the Establishment - - 1,240 To other denominations - 710 To no denomination - 48 — 1,998 Dr. Clason, after a second survey, is of opinion, that the number of those who belong to no religious denomination, instead of being as here stated, might be quadrupled. In one instance, a number of persons had represented themselves as belonging to the Church, who, there was too much reason to suspect, attended nowhere.	*Established Church—Parish Church.* A congregation in connection with the Established Church has assembled in this place of worship since 1755. Average attendance at each celebration of public worship, during April, May and June, from - - - - - 1,000 to 1,100 During July, August and September, from - - - - - - 800 to 900 Persons in the habit of attending, about - - - - - - - 1,200 Of whom there are, Parishioners, about - - 400 Non-parishioners, about - 800 — 1,200 The great bulk, nearly the whole, of the non-parishioners belong to the parish of St. Cuthbert's. Of late, the number of all these classes is stated to have been considerably increasing. Rate of increase not stated. The great majority of the congregation is of the poor and working classes. Number of communicants, upwards of - 600 Of whom there are, Parishioners, about - - 150 Non parishioners, about - 450 — 600 Majority of both classes of the poor and working classes. Increase or decrease could not be stated, owing to the kirk-session having been formed only about three months previously to the return (January 1836). Of the seat-holders, there are, Parishioners - - - 155 Non-parishioners - - 408 Total - - - — 563 (*a*) (*b*).

2. According to a survey made by a committee of Dissenters, the total population is - - - 2,965
Of whom there are belonging to the Established Church - - - - 1,574
To other denominations - - - 1,329
Unknown, or not known to belong to any - - - - - - - 62
Total - - - — 2,965

And by the same survey,

324 Families belong to the Established Church,
105 Of whom are of the poor and working classes.
254 Belong to other denominations,
136 Of whom are of the poor and working classes.
9 Are unknown, or refused information,
7 Of whom are of the poor and working classes.
5 Belong to no denomination,
4 Of whom are of the poor and working classes.

There being therefore,
592 Families in the parish,
252 Of whom are of the poor and working classes.

(*a*) Return of the Rev. Dr. Clason. (*b*) Evidence of the Rev. Dr. Clason and Mr. William Johnston.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

Established Church—Parish Church.

The church was built in 1755, by subscription, for 650 *l.*, since which it has been repaired, and, in 1808-9, was re-seated at an expense of 1,300 *l.*

By a deed of constitution in 1758, agreed to by all having interest, the property of this church is vested in the minister and kirk-session of St. Cuthbert's, with a right of control on the part of the heritors, in trust, under the directions and limitations therein expressed.

The inhabited dwelling-houses are all situated within one mile of the parish church.

The church stands upon the eastern boundary, distant from the farthest extremity of the parish about a mile (*a*) (*b*) (*c*).

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by the Parishioners in all Places of Worship.*

1. Dr. Clason believes, that many families within this parish have no right to accommodation in any church whatever, although the precise number cannot be ascertained, "in consequence of the painful feelings which this question seemed in many cases to awaken in the minds of the poor." The sittings held by parishioners in the parish church, are - - - - - - - - - - - 155

2. According to the Dissenters' survey, the number of sittings held by parishioners connected with the Established Church, is - - - - - - - 1,004
Other denominations - - - - - - 837
1,841

The number of parishioners who profess to attend public worship, is:

Belonging to the Established Church - - - 1,315
Other denominations - - - - - - 1,114
2,429

The number of Communicants is:

Belonging to the Established Church - - - 806
Other denominations - - - - - - 657
1,463

The number of families, of which no member professes, or is known to hold a sitting, is:

36 Belonging to Established Church.
10 Belonging to other denominations.
5 Belonging to no denomination.
9 Unknown, or who refused information.

60

The number of families, no member of which professes, or is known to be a Communicant, is:

23 Belonging to the Established Church.
10 Belonging to other denominations.
5 Belonging to no denomination.
9 Unknown, or who refused information.

47

The number of families, no member of which professes, or is known to attend public worship, is:

3 Belonging to the Established Church.
1 Belonging to other denominations.
5 Belonging to no denomination.
9 Unknown, or who refused information.

18

II. *Accommodation provided in the Parish.*

Established Church—Parish Church.

Total number of sittings - - - - - - 1,374
All set apart for letting, none free, or allocated to heritors or others, or set apart for the poor.
But persons, to the number of from 400 to 500, chiefly of the poorer classes, and usually the same individuals, attend Divine service regularly, and occupy sittings without paying for them.
Sittings inconveniently placed, about (*a*) (*b*) (*d*) (*e*) - -

(*a*) Return of the Rev. Dr. Clason. (*b*) Evidence of ditto. (*c*) Evidence of Mr. Wm. Laurie.
(*d*) Evidence of Mr. W. Johnston. (*e*) Evidence of Mr. Gordon Brown.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of BUCCLEUCH—*continued.*	6. Number and Rate of Sittings Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. Patrick Clason D. D., Minister.	*Established Church—Parish Church.*	*Established Church—Parish Church.*

Sittings set apart for letting - - - 1,374
Let 22d January 1836 - - - 563
Set apart for letting, but not let - 811
1,374

Number of Sittings Let and Unlet, at each rate.

		1835.	1834.	1833.	1832.	1831.
More than 1*s.* and not more than 2*s.*	Let	–	–	–	–	–
	Unlet	10	10	10	10	10
More than 2*s.* and not more than 3*s.*	Let	23	23	26	17	14
	Unlet	23	23	20	29	32
More than 3*s.* and not more than 5*s.*	Let	54	45	51	68	59
	Unlet	157	166	160	143	152
More than 5*s.* and not more than 7*s.*	Let	88	77½	88	100	144
	Unlet	100	110½	100	88	44
More than 7*s.* and not more than 10*s.*	Let	353	349	346	360	372
	Unlet	454	458	461	447	435
More than 10*s.* and not more than 15*s.*	Let	21½	25	23½	24½	23
	Unlet	36½	33	34½	33½	34
More than 15*s.* and not more than 20 s.	Let	–	–	–	–	–
	Unlet	–	–	–	–	–
More than 20*s.* and not more than 30*s.*	Let	23⅓	31	29	27	44
	Unlet	30⅔	23	25	27	10

This year the front gallery sittings have been lowered from 21*s.* to 18*s.*, which is now the highest rate demanded; the lowest is 2*s.*, but at this rate there are no seats let, partly, it is believed, because they are inconveniently placed.

The number of let seats in 1831 was 656; in 1835 only 563; but notwithstanding this falling off in the number of seats rented, the congregation has greatly increased; more persons than formerly occupying seats without payment.

The minister states, that in the letting of the seats, in the event of a competition, a preference would be given to parishioners (*a*, *b*, *c*, *d*, *e*).

1. *Seat Rents.*

The amount of seat rents was, in

1831	£.289	13	–
1832	267	5	–
1833	256	5	6
1834	254	9	6
1835	248	8	6

2. *Ordinary Collections.*

The amount of ordinary collections was, in

1831	£. 85	12	2
1832	77	–	3½
1833	69	2	9
1834	60	16	3¾
1835	63	18	9¼

3. *Extraordinary Collections.*

The amount of extraordinary collection was, in

1831	£.31	18	–
1832	43	14	–
1833	30	10	6
1834	24	4	3
1835	23	17	1

4. *Mortified Fund.*

The interest of a sum of 800 *l.* mortified for payment of stipend to the minister

The Kirk-Session of the West Church have intimated a claim against the Kirk-Session of Buccleuch Parish for 1,300 *l.* odds, which, it appears, that the former have laid out for re-seating the church, &c., but this claim does not seem to be admitted(*a*, *b*, *c*).

(*a*) Return of Rev. Dr. Clason. (*b*) Evidence of ditto. (*c*) Evidence of Mr. William Laurie. (*d.*) Evidence of Mr. W. Johnston. (*e*) Evidence of Mr. Gordon Brown.

- - - - - - - PRESBYTERY OF SCOTLAND—*continued*.

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. By the deed of constitution the whole seat-rents, and 12 *l.* 10 *s.* out of the ordinary collections, were appropriated for payment of the minister and other salaries, and incidental expenses. A sum of 5 *l.* is also provided, "to be annually appropriated and set aside out of the collections, to form a fund for making such repairs or improvements as may be required; and although the trust-fund may not be called for for one or more years, the West Kirk Session will be obliged to employ the whole fund so made up, whenever it may be demanded by as many of the possessors of seats in the chapel as pay above a half of the seat-rents at the date of the demand." But since the opening of the chapel, the whole of the ordinary collections have been paid into the West Church Charity workhouse, to an amount within the last 25 years of 4,000 *l.* The annual proceeds of the mortified fund of 800 *l.* are applied to payment of the minister's stipend (*a*, *c*). The extraordinary collections during the last five years, have been applied, in the following sums, in behalf of the Indian missions; the board of health, during the time of the cholera, and the schools in the Highlands and Islands (*a*, *b*, *c*). *Indian Mission.* 1831 - - £. 23 3 – 1832 the cholera year 17 7 – 1833 - - 24 4 – 1834 - - 18 1 – 1835 - - 18 7 1 *Schools in the Highlands and Islands.* 1831 - - £. 8 15 – 1832 - - 10 14 – 1833 - - 6 6 6 1834 - - 6 3 3 1835 - - 5 10 – *Board of Health.* 1832 - - £. 15 13 –	*Established Church—Parish Church.* The minister receives a fixed annual sum of 300 *l.*, secured by bond. There is no manse or glebe, nor are there any provisions in lieu of them (*a*, *b*).	*Established Church—Parish Church.* Dr. Clason represents that his labours are confined entirely to his congregation, in consequence of his church being unendowed, because he has found, from experience, that his congregation expect from him a greater share of attention than he could properly give them if he were to visit the parish; that if the parish were endowed, it would have the effect of bringing all classes to bear more closely on one another, and that the want of an endowment operates more or less to the disadvantage of all classes of his parishioners, especially the poor, who cannot pay for seat-rents, or are unable to procure proper clothing to appear in church. He thinks, however, that pastoral superintendence is just as necessary for the wealthier as for the poorer classes. The treasurer of the congregation did not consider the seat-rents as too high. There are no means of religious instruction by parochial missions, preaching stations, or otherwise, for persons connected with the establishment (*a*, *b*).

(*a*) Return of Rev. Dr. Clason. (*b*) Evidence of ditto. (*c*) Evidence of Mr. William Laurie.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NEWINGTON.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATION: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
Parish Church: Rev. David Runciman, Minister.	The greatest length of the parish is about three-quarters of a mile, the greatest breadth about one-quarter. It was divided from St. Cuthbert's, *quoad sacra*, by authority of the Presbytery, in April 1835. It is single and suburban, but covered with buildings (*a*).	Two surveys of the population of this parish were given in evidence. (*See* General Report.) 1. According to the first of them, made by the minister himself, there are, Belonging to the Establ[d] Church 1,345 Belonging to other religious denominations - - 952 Not known to belong to any religious denomination, and having no seats in any place of worship 653 Total population——2,950 As to the 653, the minister states that he never found any person who did not profess to belong to some denomination; but of nearly 600 of the 653, he was prepared to say that they not only had no sittings, but did not attend church anywhere. The poor and working classes, composed of those belonging to the Established Church, about one fourth, say about - 336 Of them, belonging to other denominations, about three-fourths, say about - - 714 Not known to belong to any religious denomination, nearly the whole - - 653 Poor and working classes, about - -——— 1,783 2. According to the survey made in the spring of 1836, under the direction of the committee of Dissenters, there are, Belonging to the Established Church - 1,878 Belonging to other denominations - 1,375 Belonging to no denomination - - 25 Unknown, or refused information - - 155 Total Population - -——— 3,433 411 Families belong to the Established Church, 216 Of whom are of the poor and working classes. 287 Families belong to other denominations, 182 Of whom are of the poor and working classes. 47 Families were unknown or refused information, 41 Of whom are of the poor and working classes. 5 Families belonged to no denomination, 3 Of whom were of the poor and working classes. There being therefore in the parish, 750 Families, 442 Of whom are of the poor and working classes.	*Established Church—Parish Church.* The present parish church, since the date of its erection in 1823, has been used as a place of worship in connexion with the Established Church. Average attendance at each celebration of public worship, in November, December and January, when the attendance is greatest, from - - - - 1,400 to 1,500 Ditto in July, August, September and October, when it is least - - 1,000 Increasing. (Rate of increase not stated.) Number of persons in the habit of attending. (Not stated, but not much greater than the average attendance.) About one-third of the congregation are parishioners. They have been increasing for the last five years, principally among the middle classes. (Rate of increase not stated.) Communicants - - - - 1,000 Parishioners - - - 300 Non-parishioners - - 700 —— 1,000 Both classes increasing for the last five years. (Rate of increase not stated.) Proportion of the poor and working classes in the congregation not stated

(*a*) Evidence of the Rev. Mr. Runciman, Mr. John Waugh, treasurer to the congregation, and Mr. John Adams, session-clerk of the parish of St. Cuthbert's.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

Established Church—Parish Church.

The parish church was erected in 1823. It is situated at the northern extremity of the parish, and is distant from its farthest boundary about three quarters of a mile.

It was built by means of donations and loans.

Cost - - - - - -	£.	6,372	– –
Amount of donations at the time of building - -		954	7 –
Present debt - - -		3,100	– –

The church is the property of the Kirk-Session of St. Cuthbert's, held in their own names, and not as a trust for any other parties (*a*).

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by the Parishioners in all Places of Worship.*

1. According to the return by the session-clerk of St. Cuthbert's, the sittings rented by the parishioners in the parish church were, on 5th February 1836 - 439

And, by the survey of the minister, the sittings professed to be held by parishioners, in all other places of worship, are - - - - - - - - - 812

Total number of sittings held - - —— 1,251

2. According to the survey made under the direction of the committee of Dissenters, in the spring of 1836, the number of sittings professed to be held by parishioners, in all places of worship, is,

Belonging to the Established Church - - - - -	870	
Belonging to other denominations - - - - -	731	
	——	1,601

The number of communicants,

Belonging to the Established Church - - - -	764	
Belonging to other denominations - - - -	605	
	——	1,369

The number of persons professing to attend public worship,

Belonging to the Established Church - - - -	1,316	
Belonging to other denominations - - - -	1,022	
	——	2,338

The number of families of which no member professes, or is known to hold a sitting,

109 Belonging to the Established Church.
42 Belonging to other denominations.
5 Belonging to no denomination.
47 Unknown, or refused information.

203

The number of families of which no member professes, or is known to be a communicant, are,

74 Belonging to the Established Church.
47 Belonging to other denominations.
5 Belonging to no denomination.
47 Unknown, or refused information.

173

The number of families of which no member professes, or is known to attend public worship, is,

9 Belonging to the Established Church.
2 Belonging to other denominations.
5 Belonging to no denomination.
47 Unknown, or refused information.

63

II. *Accommodation provided in the Parish.*

Established Church—Parish Church.

Sittings in the parish church - - - - - - -		1,623
Of which there are,		
Set apart for letting - - - - -	1,513	
Allocated to minister and elders - - -	136	
Free, set apart for the poor - - -	74	
	——	1,623

The 74 sittings for the poor were set apart by the managers, and are enjoyed only during their pleasure; but the session-clerk of St. Cuthbert's thinks, that although the church were fully let, they would still be disposed to continue them.

The free sittings are occupied by persons known to the minister and elders as accustomed and entitled to do so, but they have not each a particular sitting set apart for them.

They are always filled, with the exception of a portion reserved for persons who come to receive the ordinance of baptism for their children.

There are many applications for free sittings, which it is necessary to refuse.

The minister complains of a great want of sittings for the use of the poor.

(*a*) Evidence of the Rev. Mr. Runciman, Mr. John Waugh, treasurer, and Mr. John Adams.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NEWINGTON—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
Parish Church: Rev. Mr. Runciman, Minister.	*Established Church—Parish Church.*	*Established Church—Parish Church.*

Sittings set apart for letting - - - 1,513
Let at 5th February 1836 - - 1,281
Unlet - - - - - - 232
Allocated, &c., *see* col. 5. - - - 1,513

Let and unlet, at each rate:	1835.	1834.	1833.	1832.	1831.
More than 2*s.* and not more than 3*s.* Let	157	157	157	157	157
Unlet	–	–	–	–	–
More than 3*s.* and not more than 5*s.* Let	112	112	112	99	112
Unlet	–	–	–	13	–
More than 5*s.* and not more than 7*s.* Let	121	118	105	106	106
Unlet	1	4	1	–	–
More than 7*s.* and not more than 10*s.* Let	171	141	73	65	75
Unlet	27	67	39	63	53
More than 10*s.* and not more than 15*s.* Let	673	653	659	623	673
Unlet	259	279	386	441	421
More than 20*s.* and not more than 30*s.* Let	47	57	65	66	66
Unlet	55	45	37	36	36
Total - - -	1,623	1,633	1,634	1,669	1,699

The sittings allocated to the minister and elders, and the free sittings set apart for the poor, seem to be included among the unlet sittings in the above Table.

The gradual diminution in the number of sittings is accounted for from the circumstance that various pews have been let for a smaller number of sittings, from time to time, in order to increase the space allowed for sittings in such pews.

The highest rate of seat-rent now demanded is 18*s.* a sitting; it was formerly 1 *l.* 11*s.* 6*d.*

The seat-rents are fixed by the managers, who, before the erection of the parish, consisted of a part of the general kirk session of St. Cuthbert's. Since that period, there has been a joint management, composed of so many members of the kirk session of St. Cuthbert's, and a corresponding number of the kirk session of Newington parish, who report to the kirk session of St. Cuthbert's, which has the sole control over the proceedings of these two joint bodies.

The large number of the seats unlet, is ascribed to the high rents. There was a reduction made at last seat-letting in the rate of the front gallery seats, because it was found that the high rate of these prevented their being let. They had been repeatedly reduced before, and for the same reason. The favourite seats are those below the gallery, at 14*s.* There was some years ago a general reduction over the whole church. This was made in consequence of a feeling being expressed that the rate was too high, in reference to the value of house property, and the rate of seats in other churches, and also with a view to encourage the letting. The minister thinks that the whole of the seats would be taken if the managers could afford to make the rents sufficiently low. In a particular corner of the church, which used to be always empty, the sittings were reduced to 3*s.* and 4*s.*, the consequence of which has been that the whole of them were taken, and still continue to be let. The treasurer states that he was at great pains in the letting of the lowest-priced seats, to ascertain if those applying for them were people in the lower classes, who could not pay more, and that this was found to be the case.

A considerable number of the unlet sittings are occupied by people who come and occupy seats without paying for them.

It frequently occurs that a pew is taken by an individual in his own name, who makes over the right of particular sittings to others, whom he may displace at the end of each term at pleasure; in some instances, it is known that these sitters pay for their seats, in others, it is not known what is the arrangement (*a*).

1. *Seat Rents.*

These amounted in the years ending respectively at Martinmas,

1831, to - - -	£.	596	17 5
1832 - - -		551	16 –
1833 - - -		578	17 –
1834 - - -		599	12 –
1835 - - -		615	12 6

2. *Ordinary Collections at the Church Doors.*

These amounted for the years ending respectively at Martinmas,

1831, to - - -	£.	126	11 10¼
1832 - - -		121	3 2¼
1833 - - -		111	3 4½
1834 - - -		120	1 –
1835 - - -		125	16 7½

The property is at present burthened with debt to the amount of 3,100 *l.* It was originally greater, and has been reduced partly by receiving 433 *l.* 12*s.* 4*d.* as the drawback of the duty upon the materials used in building the church, and partly by the application of any surplus of the revenues. The church is a very expensive one to keep in repair. It was painted lately at a cost of 200 *l.*, raised by voluntary contribution, and there have been other extensive repairs (*a*).

(*a*) Evidence of Rev. Mr. Runciman, Mr. John Waugh, treasurer, and Mr. John Adams.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes and Congregations.	10. Religious Instruction and Pastoral Superintendence.
Established Church—Parish Church. The seat-rents are applied to the payment of the minister's stipend, of the precentor's salary, the beadles, communion elements, feu-duty, interest of debt, repairs, &c., and finally to the extinction of the debt. Of the collections two-thirds are applied to the same purposes as the seat-rents, and one-third goes to the poor of the original parish of St. Cuthbert's, aye and until the debt upon the church be paid off, after which the entire sums collected (with the exception of 20 *l.* annually for communion elements), are to go to the support of the poor of the original parish of St. Cuthbert's. The affairs of the church are in the hands of a body of managers. (*See* col. 6.) There is no provision for the proper poor of the parish, but through the intervention of the parish of St. Cuthbert's. The elders of Newington Church have no management whatever of the collections, and they have no funds for the poor of the parish (*a*).	*Established Church—Parish Church.* The present stipend is 350 *l.*, and is derived exclusively from the seat-rents. £. 250 of that sum is secured by bond; the remainder only by a letter from the kirk session of St. Cuthbert's, in which it is also stipulated, that as the debt diminishes the stipend shall increase. There is no glebe, but a piece of ground has been given by the superiors free of feu-duty, as the site of a manse and garden. The manse has not yet been erected (*a*).	*Established Church—Parish Church.* The public and week-day ministrations of the clergyman are, with the exception of Sunday-schools, the only means of religious instruction provided for persons in connexion with the Establishment. There is one large parochial Sunday-school, attended by about 160 children, of whom about one-third are Dissenters. The instruction there is afforded gratis; and the teachers, who are members of the congregation of the parish church, receive no salary. In his week-day ministrations the clergyman thinks himself bound to attend to his congregation in the first instance. He is in a manner compelled to do so, otherwise they would leave him, of which the consequence would be to put an end to his stipend, which is derived from the seat-rents. This, says he, renders it impossible for him to extend his superintendence effectually to the whole of his parish. If there were an endowment, he thinks the congregation would be less extra-parochial; one reason of which is, that the rents of the unlet seats would be lowered. It would be the duty of the clergyman, if he had an endowment, to attend in the first place to his parish; now it is the reverse (*a*).

(*a*) Evidence of Rev. Mr. Runciman, Mr. John Waugh, and Mr. John Adams.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. BERNARD'S.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. James M'Farlane, Minister.	It was divided, *quoad sacra*, from the parish of St. Cuthbert's, 29 Oct. 1834, by authority of the Presbytery of Edinburgh. Single parish. It is nearly a mile and a half long, and about three quarters of a mile broad. It is a suburban parish.	According to a census made by the Elders, The total population is - - - 4,043 Of whom there are, Belonging to the Established Church, 2,372 Belonging to other denominations - - 1,601 Not known to belong to any 70 ——4,043 At least half of the population is of the poor and working classes, earning not more than 30 *s.*; the average probably being not more than 14 *s.* They are generally wrights, masons and gardeners (*a*). The population is principally assembled in Stockbridge, a suburb of Edinburgh (*a*).	I. *Established Church—Parish Church.* Average attendance from December to February, when it is greatest, about 1,200 Average attendance from July to September, when it is least, about - - 1,000 Number in the habit of attending, about 1,400 Of whom, Parishioners, about 600. Non-parishioners, about 800. About one-half of the total number are of the poor and working classes. Both classes have been increasing during the last five years. The increase has been greater among the poor and working classes, as it has been the object of the managers of the church to make it more open to the poor, by reducing the seat-rents. Communicants, upwards of - - 900 Of whom, Parishioners, about - - 340 Non-parishioners, about - 560 Both classes have increased during the last five years, to the extent of about 100.

(*a*) Return by the Rev. Mr. M'Farlane, and his Evidence.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. BERNARD'S —*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. James M'Farlane, Minister.	I. *Established Church—Parish Church.* Sittings let January 1836 - - - - - 1,276 Unlet - - - - - - - - 15 Allocated, &c. *see* col. 5. 1,291	I. *Established Church—Parish Church.* Annual amount of seat-rents for the last five years, is as follows, viz.:

Number Let and Unlet, at each Rate.

		1835.	1834.	1833.	1832.	1831.
At 1 *s.* - -	Let	24	24	24	32	32
	Unlet	—	—	—	2	2
More than 1 *s.* - Not more than 2 *s.*	Let	30	30	29	28	24
	Unlet	—	—	—	5	5
More than 2 *s.* - Not more than 3 *s.*	Let	146	136	139	136	135
	Unlet	—	—	—	12	5
More than 3 *s.* - Not more than 5 *s.*	Let	97	97	97	92	91
	Unlet	—	—	—	—	1
More than 5 *s.* - Not more than 7 *s.*	Let	—	—	—	—	—
	Unlet	—	—	—	—	—
More than 7 *s.* - Not more than 10 *s.*	Let	299	283	314	287	210
	Unlet	13	18	4	17	4
More than 10 *s.* - Not more than 15 *s.*	Let	315	318	302	270	425
	Unlet	3	53	54	94	29
More than 15 *s.* - Not more than 20 *s.*	Let	366	378	292	283	326
	Unlet	8	43	37	46	3
More than 20 *s.* - Not more than 30 *s.*	Let	—	—	61	73	73
	Unlet	—	—	29	18	18

1831 - - -	£. 753 2 6
1832 - - -	652 7 —
1833 - - -	668 8 7
1834 - - -	679 14 6
1835 - - -	680 11 3

The reduction in the rate of seat-rents and number of sittings accounts for the diminution in the annual amount of seat-rents.

Annual amount of collections during these years—

	Ordinary.	*Extraordinary.*
1831 -	£. 158 5 6½	£. 131 2 3
1832 -	154 5 10½	59 — —
1833 -	148 12 4½	34 — —
1834 -	137 17 6	34 3 —
1835 -	142 15 11¼	40 10 —

The debt at present affecting the church is 550 *l.* which has been diminishing for several years. The feu-duty is 22 *l.* (*a*).

Eighteen shillings is now the highest rate of seat-rent. The seat-rents were originally fixed so as to make them not exceed the average of the seat-rents in other churches of the same description. ——The church was considered as over-let, and a reduction was made in the total number of sittings, as appears on analysing the above Table (*a*).——803 sittings are rented by non-parishioners; 473 sittings are rented by parishioners.——The low-rented sittings are chiefly taken by parishioners. In the letting of seats a preference is given to them. When St. Stephen's Church was built in the neighbourhood, it took away a considerable portion of the wealthy members of the congregation, and the managers were desirous to reduce the seat-rents to meet the wants of the population of Stockbridge. They found it difficult to do this, as it was an object to reduce the debt, but a reduction to a certain amount did take place. The great demand is for 3 *s.*, 5 *s.* and 8 *s.* sittings. People earning from 10 *s.* to 15 *s.* a week, generally take 3 *s.* and 5 *s.* sittings, and occasionally those at 8 *s.* Families earning not more than 15 *s.* a week, have taken two or three 8 *s.* sittings. There are more sittings thrown vacant at each period of seat-letting in this than in the other parishes of the town, in consequence of parents resorting there for the education of their children at the Edinburgh Academy, in the neighbourhood, and remaining only for a short time.——The lower classes, from the change of service, fluctuate considerably also.

(*a*) Evidence of the Rev Mr M'Farlane and Mr. Paul.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* The church was built in 1822 by means of donations and loans, at a cost of about 4,200 *l.*, including all furnishings, &c. There was a drawback upon duties of 348 *l.* 14 *s.* 9 *d.* returned (*a*). It is vested in the kirk-session of the parish of St. Cuthbert's (*b*). It is within 100 yards of the southern boundary of the parish, and nearly a mile and a half from the furthest boundary. For the debt, *see* column 7. There is a preaching station in the parish. (*see* column 9.)	I. *Accommodation held by Parishioners, in all Places of Worship.* According to the return of the minister, the sittings held by parishioners, in all places of worship, are - - - - - - 1,894 ½ There are communicants who have no sittings. There are 224 families, comprising a population of 763 persons, of which no member possesses a right of sitting. By far the greater proportion of these, probably not less than 8-10ths or 9-10ths, consist of the poor and working classes. In seven poorer districts of the parish, there is a population of 2,067 Sittings held by them - - - - - - - - 608 ½ In these districts there are 194 families, with a population of 649, without a right to accommodation in any church (*c*). II. *Accommodation provided in the Parish.* I. *Established Church—Parish Church.* Total number of sittings - - - - - - 1,309 Set apart for letting - - - - - 1,291 Allocated to minister and session - - - 18 —— 1,309 There is stated to be a want of sittings for the poor, to a very considerable extent, and that there have been a great many applications for sittings by poor persons, for several years back, which cannot be supplied at such rates as they can pay.

(*a*) Evidence of Mr. Paul, treasurer. (*b*) Evidence of Mr. Adams, session-clerk of St. Cuthbert's.
(*c*) Memorandum by Rev. Mr. M'Farlane.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents are applied in payment of the minister's stipend, precentor's and beadle's salaries, feu-duty, insurance, communion elements, interest on loans and repayment of loans, repairs, lighting, heating and other incidental expenses. Two-thirds of the ordinary collections are appropriated to the funds of the church, for the above purposes, and the remaining third is paid into the funds of the charity workhouse of the parish of St. Cuthbert's, until the whole debt on the church shall be discharged; after which the whole collections (with the exception of 10 *l.*, to be allowed to the minister for communion elements, at each time, twice a year, that the Sacrament of the Lord's Supper is dispensed in the church) are to be paid to the charity workhouse, according to the constitution of the church. The sums given over to the charity workhouse since the erection of the church, amount to 750 *l.* The extraordinary collections have been applied to the General Assembly's Education Fund, Stockbridge Mission, General Assembly's India Mission, and the Cholera Fund (*a*.)	I. *Established Church—Parish Church.* The minister's stipend is 450 *l.*, derived exclusively from the seat-rents. Of this sum 250 *l.* is secured by bond. No manse or glebe.	I. *Established Church—Parish Church.* In addition to the ordinary celebrations of public worship in the parish church, the parish school-house has recently been fitted up and opened as a preaching station, at which the Rev. Mr. Dun, preacher of the Gospel, the parish missionary, preaches on the Sabbath evenings to a congregation of about 350 people, almost exclusively parishioners, and many of whom have not sittings in the church. This is done under the superintendence of the session; and it is their object to have afternoon service celebrated here, which is not the case at present. A proposal was made in autumn 1835 to raise a subscription for the purchase of the United Secession Chapel, Dean-street, with the view of converting it into a church in connexion with the Establishment, but the negociation proved abortive. (*See* below.) A subscription was afterwards recommended, for the purpose of building a chapel. For many years previous to the erection of the parish, a mission had existed, under the superintendence of the minister of the church. Two missionaries were then employed, at salaries of 60 *l.* and 50 *l.*, raised by private contribution. The sphere of operation being now more limited, one missionary only is employed, who is nominated by the session, at an annual salary of 60 *l.*, raised by private contribution. There are also district Sabbath schools in the parish, established and superintended by the session, and attended by about 300 children. The minister states, that in his week-day superintendence he is necessarily distracted between the congregation and parish; and refers to the want of endowment and the size of his parish as the cause of this.

(*a*) Evidence of Rev. Mr. M'Farlane and Mr. Paul.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. BERNARD'S—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. United Secession Congregation, Dean-street, Stockbridge.			II. *United Secession Congregation,* Dean-street. Established in 1829. Met for some months in the chapel before they purchased it. A minister was settled in the chapel for six years, but left it in September 1835, and has been since removed by the United Associate Presbytery, and the congregation was, at the time of the investigation, without a minister. Average attendance, from June to August, about - - - 650 March to May, about - - - 800 Number in the habit of attending, at least - - - - - 800 The attendance is said to have been nearly stationary during the last five years. The communicants are 320, having decreased since the minister left the chapel. Before that, they were between 300 and 400. Upon the whole, there has been an increase within the last five years, but from the want of access to the communion roll of the late minister, the amount of increase is not ascertained. It is not known how many of the congregation reside in the parish, but 285 of the communicants reside within the original parish of St. Cuthbert's. The members of the congregation generally belong to the working classes; many earning from 12*s.* to 15*s.* a week, and very few 30*s.*(*a*).

(*a*) Evidence of Messrs. Luke and Trotter, managers.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. BERNARD'S—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
2. United Secession Congregation, Dean-street.	II. *United Secession Congregation,* Dean-street. Number of sittings in the chapel: Sittings let, January 1836 - - - 350 Set apart for letting, but not let - - 650 ——1,000 Free. *See* column 5. Number let and unlet, at each rate: 1835. 1834. 1833. 1832. 1831. At 2*s.* - - Let, 3 4 3½ 2 — Unlet, 97 96 96½ 98 — More than 3*s.* Let, 101½ 93½ 92½ 68 59 Not more than 5*s.* Unlet, 168½ 176½ 178 202 211 —— 5*s.* Let, 163 114 112 101½ 104 —— 7*s.* Unlet, 107 156 158 168½ 165½ —— 7*s.* Let, 148 186 202 206 196 —— 10*s.* Unlet, 102 64 47½ 44½ 55 —— 10*s.* Let, 36½ 45 44½ 72½ 73 —— 12*s.* Unlet, 73½ 65 65½ 37½ 36 The sittings are let half-yearly, and in making this return, the average of the two terms for letting in each year was taken, which accounts for the half sittings. The total number of sittings which are here returned as let in 1835, is 452; while the sittings at present let are stated above, from another return by the same parties, to be only 350. This discrepancy arises from the above return being made as to Whitsunday, and that in the last column, as in October, when the members fell off, in consequence of the circumstances in which the congregation was placed by their minister leaving them. The highest rate of seat-rent demanded is 12*s.* (*a*). Above 450 of the unlet sittings are said to be usually occupied.	II. *United Secession Congregation,* Dean-street. Annual amount of Seat Rents: 1831 - - - - £.174 1 6 1832 - - - - 181 18 — 1833 - - - - 164 6 — 1834 - - - - 159 1 4 1835 - - - - 151 15 8 Annual amount of Collections: 1831 - - - - £.115 5 6 1832 - - - - 120 13 8 1833 - - - - 112 14 11 1834 - - - - 110 1 10 1835 - - - - 106 16 3 There have been no extraordinary collections. There have been subscriptions in the last five years to the amount of 246 *l.* 5*s.* 2*d.* (*b*). And it is also stated, that there have been additional subscriptions that were not marked down, and the amount of which is not known (*c*). There is a debt of 1,800 *l.*, of which 1,700 *l.* is heritably secured. The interest is at 5 per cent., except upon 100 *l.*, on which no interest is paid. The debt is said to have been decreasing, and was never before so low as at present. This is accounted for by the late minister's stipend for the last year not having been paid, partly in consequence of unwillingness in many of the congregation to exert themselves, owing to disaffection towards him; and it does not seem to be admitted that it is due (*d*).

(*a*) Evidence of Messrs. Luke and Trotter. (*b*) Return by Messrs. Luke and Trotter. (*c*) Evidence of Mr. Thyne, the treasurer.
(*d*) Return and evidence of Mr. Trotter.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *United Secession Congregation*, Dean-street. The chapel belongs to the congregation, and is held by trustees for their behoof. It is applied to no purposes except the public worship of the congregation. It was built in 1828, for a congregation of the relief church, and purchased for them in 1829, unfinished. It ultimately cost 2,100*l.* (*a*). None of the members of the congregation reside more than two miles from the chapel. It is not ascertained how many members reside without the parish, but 37 sittings are let to persons not resident in the parish. In the course of the summer 1835, some of the trustees in whom the chapel is vested, and who were under obligations on account of it, entertained an intention of disposing of it, and after the late minister had left the congregation, when it was feared that it might fall off in consequence of the circumstances in which it was placed in regard to him, they entered into a communication with the clergyman of the parish and other persons desirous of purchasing it for the use of the Established Church. They ultimately offered to sell it for 1,700*l.*, and relief of the feu-duty and interest on bonds for 1,700*l.*, due at the following Martinmas, the trustees reserving the option of submitting to a congregational meeting their situation in regard to their obligations for the congregation; and in the event of their being relieved of those obligations, the offer was to be imperative. This offer was declined, and they have since given up the intention of bringing it to a sale. Their proposal to sell it was not communicated to the managers and congregation; and when it became afterwards known, it caused dissatisfaction. By the disposition of the chapel vesting it in the trustees, they have no power to sell without the consent of three-fourths of the male members of the congregation, obtained after a preliminary meeting, resolving to entertain the proposal, unless the congregation shall, on being required, fail to relieve them of their obligations (*c*). For the debt, *see* column 7.	II. *United Secession Congregation*, Dean-street. Total number of sittings - - - - - 1,200 Of which are, Set apart for letting - - - - 1,000 for the poor - - - - 200 1,200 Only one individual is said to have taken advantage of the poor sittings. No persons are excluded from the unlet sittings, and many members of the congregation take only one or a small number of sittings for a family of several persons, and this practice is said to have increased (*b*).

(*a*) Disposition of the Chapel; evidence of Mr. Trotter and Mr. Luke. (*b*) Evidence of Mr. Trotter.
(*c*) Evidence of Messrs. Luke, Trotter, Crauford, Thyne, Rev. James Macfarlane, Parker, Monteith, &c. Copy, offer to sell, 14th October 1835. Disposition of the chapel. *See* Parish Church, column 4th.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *United Secession Congregation*, Dean-street. The whole revenues are applied to congregational purposes There is a feu-duty of 32*l.* 16*s.* 1*d.* Formerly, the precentor was paid 15*l.*, and the door-keepers about 3*l.*, but it was found necessary to reduce the establishment, and the services of the precentor are now gratuitous, and the door-keeper receives gratuities from the seatholders, &c. A woman who cleans the chapel receives about 5*l.* per annum. Gas lights are 4*l.* 10*s.* Fire insurance, 4*l.* 10*s.* Insurance for 500*l.* on life of one manager, 14*l.* 10*s.*	II. *United Secession Congregation*, Dean-street. Minister's stipend was 200*l.* per annum, paid at Whitsunday and Martinmas, with 12*l.* additional for sacramental expenses. This was not otherwise secured than by the promise of the congregation entered in the presbytery's books (*a*). At the time of the investigation, when there was no minister, service was regularly supplied by the presbytery, and the person sent to officiate received 1*l.* 1*s.* or 1*l.* 11*s.* 6*d.* each Sunday (*b*). No manse or glebe.	II. *United Secession Congregation*, Dean-street. There is public worship regularly twice every Sunday, and thrice on one Sunday in every month. There has been evening sermon occasionally for a course of Sabbaths, and there are twelve sermons during the year on sacramental occasions. At the time of the inquiry, there was no minister, but service was regularly supplied by the United Associate Presbytery, and the supply was stated to be satisfactory. The minister, while there was one, was expected regularly to visit the congregation, and particularly the sick; and the elders are expected to visit in their respective districts. The minister could accomplish the week-day superintendence of the whole of his congregation (*a*). It was stated that steps were being taken to procure another minister for the chapel (*b*).

(*a*) Evidence of Messrs. Luke and M'Leod. (*b*) Evidence of Messrs. Luke and Trotter.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ROXBURGH.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. James C. Fowler, Minister, since August 1834.	This is not an original parish. It was formerly a part of that of St. Cuthbert's, from which it was disjoined, *quoad sacra*, by an enactment of the General Assembly in 1834. Single and town parish. Not above one-fourth of a mile square.	According to the return of the minister, there are— Belonging to the Established Church - 1,171 Belonging to other denominations - 1,702 Not known to belong to any denomination - - 419 Total - - 3,292(*a*) Under the head, 'not known to belong to any denomination,' were included persons not in the habit of attending church. The larger proportion are of the lower classes.	I. *Established Church—Parish Church.* The average attendance at each celebration of worship is, From October to July: Forenoon - - 550 to 600 Afternoon - - 700 to 750 From July to October: Forenoon - - 400 to 500 Afternoon - - 500 to 600 Numbers in the habit of attending, above 1,000. The greater number of whom are non-parishioners. About 192 are parishioners. Of late the congregation has been increasing very considerably (*a*). The number of communicants in the parish church is, 450. Of these there belong to the parish - 70 Non-parishioners - - - - 380 Frequently communicants are not seat-holders (*b*). A large proportion of the congregation come from the New Town of Edinburgh (*a*).

(*a*) Evidence of Rev. J. C. Fowler. (*b*) Evidence of Mr. G. Tod, jun., elder of the parish.
(*c*) Evidence of Mr. Brown. (*d*) Returns of a personal survey by the elders of the parish.
[No references in text to notes (*c*) and (*d*).]

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ROXBURGH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. James C. Fowler, minister.	I. *Established Church—Parish Church.* Sittings let, January 1836 - - 540 Set apart for letting, but not let - 290 — 830 Number let and unlet at each rate: More than 3 *s.* and not more than 5 *s.* - - Let - - 12 Unlet - - 7 More than 5 *s.* and not more than 7 *s.* - - Let - - 27 Unlet - - 26 More than 7 *s.* and not more than 10 *s.* - - Let - - 452 Unlet - - 246 More than 10 *s.* and not more than 15 *s.* - - Let - - 49 Unlet - - 21 The lowest rate is 5 *s.* per annum: the highest 12 *s.* The church having been erected into a parish church only in 1834, no account of the sittings for the previous years could be given. But the rate has not been obtained for the last three years (*b*). No preference, in the letting of seats, is given to parishioners.	I. *Established Church—Parish Church.* The following is the annual amount of seat-rents stated to have been drawn during the last five years, from May to May of each year: 1831 - - - £. 260 10 6 1832 - - - 263 2 — 1833 - - - 258 6 6 1834 - - - 221 6 6 1835 - - - 216 1 — When the vacancy was filled up in 1834, the income from seat-rents was at the rate of 196 *l.* per annum. When the books were balanced in November 1835, the income was at the rate of 271 *l.* At the induction of the present minister the half-year's seat-rents amounted to 92 *l.* The last half-year's income was 135 *l.* *Collections.* Ordinary. Extraordinary. 1831-2 - £. 114 19 6 1832-3 - 114 12 10½ 1833-4 - 130 6 2 1834-5 - 80 4 4 - 1835 £. 9 5 1 (*a*) The debt amounts to 3,733 *l.*

(*a*, *b*) Evid. of the Rev. J. C. Fowler and Mr. Brown. (*b*) Evidence of Mr. Millidge and Mr. Brown.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* The present parish church was built in 1809, in connexion with the relief body of Dissenters, and was altered in 1814. The original cost was 2,960 *l.* Before the church was finished, 402 *l.* 13 *s.* 8 *d.* of the above sum was liquidated by subscription, and when it was opened the debt was 2,557 *l.* 6 *s.* 4 *d.* During the 23 years previous to the time at which it was admitted into the Establishment by an Act of Assembly as a chapel of ease, the debt had increased to 3,836 *l.* 4 *s.* 2 *d.* At present it amounts to 3,733 *l.* (*a*). The present value of the church is stated to be about 1,400 *l.* or 1,500 *l.* (*c*). All the dwelling houses in the parish are situated within a quarter of a mile of the church.	I. *Established Church—Parish Church.* 1. *Accommodation held by Parishioners in all places of worship.* Sittings held in churches belonging to the Establishment, about 457 Of which 80 are in the parish church. In other denominations, about - - - - - - - 687 Total (*a*) - - 1,144 It appears that there are several Baptists, Methodists, Quakers, &c. who do not pay for seat-rents, not included, as well as some students who have a free right in Lady Yester's. Perhaps these altogether may amount to about 100, which will give about 1,237 as having right to seats, by payment or otherwise. 189 families of various denominations have no right to sittings; principally of the poor and working classes. Communicants in the parish, Belonging to the Established Church - - - 578 Belonging to other denominations - - - 638 Total - - - 1,216 The number of parishioners in the habit of attending in the parish church, is about 192 (*b*). 2. *Accommodation provided in the Parish Church.* Number of sittings, 830. All set apart for letting.

(*a*) Evidence of Rev. J. C. Fowler. (*b*) Evidence of Mr. G. Tod, jun. (*c*) Evidence of Mr. Brown.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The whole revenues of the church, seat rents and ordinary collections, are applied in paying the minister's stipend, in liquidating the debt, and to meet incidental expenses (*a*). No part is given to the poor (*b*) The extraordinary collection of 9 *l.* 5 *s.* 1 *d.* in 1835, was for the Edinburgh Young Men's Society, the General Assembly's Schools, and the India Missions.	I. *Established Church—Parish Church.* The minister's stipend is 200 *l.* per annum, which is paid out of the seat-rents and collections. This amount is permanent, and is secured by a bond granted by members of the congregation. The subscribers to the bond have the seat-rents, as a protection against personal sacrifice (*a*). There are no other sources of revenue. There is no glebe nor manse, nor any provision in lieu thereof.	I. *Established Church—Parish Church.* The clergyman performs Divine service in the church twice every Sabbath. There are weekly classes for the religious instruction of the young connected with the congregation, superintended by the minister, and attended by from 60 to 90. There is also a Sabbath school for the young of the parish, superintended by the session, and attended by from 50 to 60 young persons. At these schools, all are taught gratis; the expense of the Sunday school is defrayed by special collections at the church doors. The clergyman also preaches every Sabbath evening to the poor of the parish, or such as cannot attend during the day. The Sabbath school was opened in June 1835, and the evening sermons commenced in November 1835. The clergyman complains that the seat-rents are too high for the poor of the parish (*a*).

(*a*) Evid. of Rev. J. C. Fowler. (*b*) Evid. of Mr. Millidge.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ROXBURGH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. Relief Congregation, Roxburgh Terrace: Rev. Richard Logan, Minister since 1836.			II. *Relief Congregation*, Roxburgh Terrace. There is no evidence when this congregation was established. Average attendance, - from 300 to 400 Number in the habit of attending, about 240 The difference is caused by strangers, who are not regular attenders. About 180 of the habitual attenders come from St. Cuthbert's, *quoad civilia*; about 67 from the other city parishes and Leith. The number has been increasing. (Rate of increase not stated.) The number of parishioners attending has also been on the increase. Communicants - - 149. Increased during the last five years to the extent of 50. About one-third of the congregation are of the poor and working classes. Few earn 40 *s.* a week, many about 14 *s.*; and of the latter a good number pay for sittings (*a*).

(*a*) Evidence and Return of the Rev. R. Logan.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ROXBURGH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
2. Relief Congregation, Roxburgh Terrace: Rev. Richard Logan, Minister.	II. *Relief Congregation*, Roxburgh Terrace. Sittings let, January 1836 - - 199 Set apart for letting, but not let - 154 Free, *see* column 5. 353 Number and rate of sittings let in Roxburgh Terrace Chapel, from 21st January 1835 to 5th January 1836: 49 at 6 *s.* per annum. 134 at 8 *s.* ditto. 16 at 12 *s.* ditto. No return has been made for the preceding years. No documents 6 *s.* is the lowest, and 12 *s.* the highest rate of seat-rent. The unlet sittings are generally occupied by strangers, persons in respectable circumstances (*a*).	II. *Relief Congregation*, Roxburgh Terrace. Amount of seat-rents from 21st January 1835 to 5th January 1836 - - £. 77 18 – Collections during the year 57 5 6½ £. 136 5 6½ (*a*) No return has been given in for the previous years. No documents. There is no debt. Rent of the chapel - £. 26 – – Precentor - - - 4 – – Beadle - - - 3 3 – Gas - - - - 15 10 £. 33 18 10 (*b*) There are no other sources of revenue than seat-rents and collections.

(*a*) Evidence of the Rev. Mr. Logan. (*b*) Return of the Rev. Mr. Logan.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	6. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Relief Congregation*, Roxburgh Terrace. This place of worship was formerly a dwelling-house. It is now altered into the form of a church. It is not applied to any other purposes. It is rented from private parties. All the congregation live within two miles of the chapel. One family of six persons come from Leith; this is the farthest point from which members of the congregation come to this chapel (*a*).	II. *Relief Congregation*, Roxburgh Terrace. The total number of sittings is - - - - - 369 Of which, there are set apart for letting - - 353 Free - - - - - - - - - 16 —— 369 Rent would be taken for the free seats, if they were applied for. The poor have never applied for them, and they are occasionally occupied by strangers (*a*).

(*a*) Evidence of the Rev. R. Logan.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Relief Congregation*, Roxburgh Terrace. The collections and the seat-rents were applied in paying the rent of the house, &c. &c., and the remainder towards making up the minister's stipend. No part of the revenue is applied beyond the bounds of the congregation (*a*).	II. *Relief Congregation*, Roxburgh Terrace. The stipend of the minister is 105 *l* per annum. It is permanent during the time of the minister's connexion with the church. It depends on the will of the congregation during his continuance, and his continuance depends on the free will of the people. There is neither house nor glebe, nor any provision in lieu thereof (*a*).	II. *Relief Congregation*, Roxburgh Terrace. Divine service is performed twice every Lord's Day, on Fast days, and frequently on Sabbath evenings. There is a meeting every Sabbath evening, in the church, for instruction in the Shorter Catechism. The minister officiates. No money is required; from 30 to 40 persons have attended during the last 12 months. The minister extends his exertions to a few families beyond his congregation, but only when sent for. There is no missionary attached to the congregation. There is nothing to prevent the minister from extending his week-day superintendence to the whole of his congregation (*a*).

(*a*) Evidence of the Rev. R. Logan.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ROXBURGH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
3. Independent Congregation, Richmond Court: Mr. Henry Wight, Minister since 1833.			III. *Independent Congregation,* North Richmond Court. Established in 1833. The average attendance at each celebration is greater in September, October and November, when it is stated to be 300; and least in February, March and April, when it is 250. Mr. Wight thinks that the total number in the habit of attending his chapel may be 444; all of whom, with a few exceptions, are of the poor and working classes. The number of communicants or "members" is 79, all of whom are of the poor and working classes. The average wages per week would be about 12 *s.* or 13 *s.* About 14 communicants are parishioners; about 65 non-parishioners. The average and habitual attenders may be divided in about the same proportions (*a*).

(*a*) Evidence of Mr. H. Wight.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of ROXBURGH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
3. Independent Congregation, Richmond Court: Mr. Henry Wight.	III. *Independent Congregation,* North Richmond Court. Sittings let, January 1836 - - 73 Unlet - - - - - 252 325 No further account has been given, as the system of letting seats has only just commenced The seats are let at various rates, from 5 *s.* to 7 *s.* each sitting (*a*).	III. *Independent Congregation,* North Richmond Court. There is no sum stated as the produce of seat-rents, for the reason given in column 6. Before any seats were let the annual amount of collections was about 30 *l.* Something is raised by voluntary contributions (which have nothing to do with the congregation) from private individuals, but how much has been collected in this manner has not been stated (*a*).

(*b*) Evidence of Mr. H. Wight.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
III. *Independent Congregation*, North Richmond Court. The place of worship was built about 1795, by a congregation of Baptists. Its present value is supposed to be about 400 *l.* It belongs to a private individual, and is rented by the congregation at the annual rent of 25 *l.* It is applied to no other purposes than those of the congregation, with the exception of occasional religious and temperance meetings. No other congregation has any right to occupy it. It is said, five of the congregation come from a distance of five miles. The remainder come from various places in the city. A list of members, and their places of residence, has been given in (*a*). For the proportion of parishioners and non-parishioners attending, *see* column 3.	III. *Independent Congregation*, North Richmond Court. Sittings - - - - 325. All set apart for letting. No part of the church is set apart for the poor; but to those who cannot pay, a fixed seat is given, when it is desired, without any payment. These names are put down in the book, and they have thus the same right as if they paid a rent. The church is generally wholly occupied (*a*).

(*a*) Evidence of Mr. H. Wight.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
III. *Independent Congregation*, North Richmond Court. The seat-rents and collections are applied to pay rent, cleaning, &c., and other expenses of the chapel. The voluntary contributions are applied to missionary purposes, and for distributing Bibles. Sometimes a trifling sum is given to the poor, but this very seldom happens (*a*).	III. *Independent Congregation*, North Richmond Court. The minister has neither stipend, manse, nor glebe, nor any emolument whatever (*a*).	III. *Independent Congregation*, North Richmond Court. Public worship is celebrated three times on Sabbaths, and twice during the week. A missionary has been employed since March 1835, at the rate of 10 *s.* per week, which is paid out of contributions from private individuals. This missionary is employed in going from house to house, visiting the sick, distributing tracts, and in holding meetings in the evening. He visits various families, both members of the congregation and others, in and out of the parish, and has four stations, only one of which is in the parish, where once a week at each station he holds prayer-meetings, and speaks with the people. He does not preach. The average attendance at each meeting is from 14 to 15. The missionary's name is Francis Erskine. There is no particular district assigned to him. Several members of the congregation are in the habit of holding prayer-meetings in the church, and also in other places. The minister extends his exertions beyond his own congregation, by preaching out of doors, especially in summer, in Edinburgh or elsewhere, every night in the week except Saturdays. The clergyman is not prevented by any circumstances from extending his week-day superintendence to the whole of his congregation (*a*).

(*a*) Evidence of Mr. H. Wight.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ROXBURGH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
4. Hebrew Congregation, Roxburgh Street: Mr. Moses Joel, Reader or Minister for 18 years.			IV. *Hebrew Congregation*, Roxburgh Street; Established in 1817. All the members of the Hebrew religion in Edinburgh are under his charge. The number of families is 20, who, including children, the aged, and the infirm, amount to about 106 or 110 individuals (*a*). The average attendance during the three months of September, October and November, is about 90. During the months of December, January and February, it is about 50. The increase during the last five years, is stated to be of about five families; ten families are of the poor and working classes, earning under 40 *s.* per week, the rest of the congregation earn more (*b*). These ten families only contribute as much as they can to the congregation. Their contributions are all voluntary (*a*).

(*a*) Evidence of Mr. Moses Joel. (*b*) Evidence of Mr. J. Lyon.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ROXBURGH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
4. Hebrew Congregation, Roxburgh Street: Mr. Moses Joel.	IV. *Hebrew Congregation*, Roxburgh Street. Sittings set apart for letting - - - 40 All let. Number of Sittings let and unlet in, 1835. 1834. 1833. At more than 3 *s.* and not more than 5 *s.* - - { Let - 10 10 10 / Unlet – – – } At more than 7 *s.* and not more than 10 *s.* - - { Let - 10 10 10 / Unlet – – – } At more than 10 *s.* and not more than 15 *s.* - { Let - 6 6 6 / Unlet – – – } At more than 15 *s.* and not more than 20 *s.* - { Let - 3 3 3 / Unlet – – – } At more than 20 *s.* and not more than 30 *s.* - { Let - 5 5 5 / Unlet – – – } At more than 30 *s.* - - { Let - 6 6 6 / Unlet – – – } The highest rate of seat-rents is 1 *l.* 11 *s.* 6 *d.* (*a*).	IV. *Hebrew Congregation*, Roxburgh Street. The average amount of seat-rents for the last five years is stated to be about - - - - - £. 27 By collections or voluntary offerings, about - - - - 80 £. 107 There are no other sources of revenue. The debt is 20 *l.* (*a*).

(*a*) Evidence of Mr. Moses Joel.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP; Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
IV. *Hebrew Congregation*, Roxburgh Street. The place of worship is the property of the congregation, and is applied to no other purpose. It was formerly a dwelling-house purchased in 1824 for the sum of 350 *l.*, and then converted into a synagogue, at an additional cost of 80 *l.* There is a debt of 20 *l.* incurred for law charges in securing the purchase. The farthest distance from the synagogue of any dwelling-house inhabited by any member of the congregation does not exceed one mile (*a*). Most of the congregation it is believed reside within the bounds of the parish of St. Cuthbert's (*a*).	IV. *Hebrew Congregation*, Roxburgh Street. There are 70 sittings, of which 40 are let, and 30 are set apart for the poor, being free sittings (*a*). It is usual among Jews to become one of the congregation only when they marry. Till then they occupy a seat free (*b*).

(*a*) Evidence of Mr. Moses Joel.

(*b*) Evidence of Mr. J. Lyon.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
IV. *Hebrew Congregation*, Roxburgh Street. The revenues are applied to the payment of the reader, and expenses of the chapel. The surplus is applied to the poor. Several institutions apply, and get something from the congregation. The congregation supports its own poor, and contributes occasionally to some charitable institutions, such as the Infirmary and the Dispensary (*a*).	IV. *Hebrew Congregation*, Roxburgh Street. The amount received by the minister or reader from the seat-rents and voluntary offerings or collections, is - - £. 48 Add, voluntary donations and marriage fees 7 £. 55 The above sum of 48 *l.* is not secured by any bond or obligation, nor is the congregation bound to pay it during the life of the reader. He is only engaged by the twelve months. The 7 *l.* is variable (*a*). There is no glebe nor house provided, nor any provision in lieu thereof.	IV. *Hebrew Congregation*, Roxburgh Street. Public worship is performed three times a week. There are no other means of religious instruction afforded to the congregation. There is no missionary, nor does the reader or minister extend his exertions beyond his congregation. It is stated that the circumstances of the congregation prevent the extension of week-day superintendence to the whole of them, the smallness of the stipend obliging the reader or minister to look to other means for his support (*a*).

(*a*) Evidence of Mr. Moses Joel.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ROXBURGH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
5. Episcopalian Congregation, St. Peter's, Roxburgh Place: Rev. John W. Ferguson, A.M., Minister since Nov. 1835.			V. *Episcopalian Congregation, St. Peter's,* Roxburgh place; established in 1791. The average attendance is, during the months of November, December and January - - - - - - - 200 During July, August and September 180 Decreasing during the last five years. The number of persons in the habit of attending is about - - - - 220 These numbers have been decreasing during the last five years. 1831–32, the seats let were 200. At present the number is 167 (*a*). A few of the congregation are of the working classes. The number of communicants last year was - - 140 Decreasing during the last five years; the extent is not given. The communicants are chiefly of the richer class, with a few of the working classes. About 71 persons in the parish, including children, are connected with Mr. Ferguson's denomination. Of these, 48, also including children, are under his charge. The non-parishioners who attend his ministrations, come chiefly from the parishes of Newington and Buccleugh (*b*).

(*a*) Evidence of Mr. J. R. Skinner. (*b*) Evidence of the Rev. W. Ferguson.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ROXBURGH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
5. Episcopalian Congregation, St. Peter's, Roxburgh Place: Rev. J. W. Ferguson, A.M., Minister.	V. *Episcopalian Congregation, St. Peter's,* Roxburgh-place. Number of Sittings Let. Sittings let, January 1836 - - - - 185 Set apart for letting, but not let - - - 223 Free, *see* column 5. (The unlet sittings at each rate cannot be given.)	V. *Episcopalian Congregation,* Roxburgh-place.

	From 5*s.* to 7*s.*	7*s.* to 10*s.*	10*s.* to 15*s.*	15*s.* to 20*s.*	20*s.* to 30*s.*
1831–2,	1	3	16	20	250
1832–3,	1	1	6	35	230
1833–4,	1	5	5	29	195
1834–5,	2	4	4	17	165
1835–6,	2	4	4	13	144(*a*)

The seats are let half-yearly, and the rates for that time are 10*s.* 6*d.*, 9*s.*, 7*s.* 6*d.*, and 5*s.* 6*d.* (*a*).

The highest rate per annum is 1*l.* 1*s.*; the lowest, 11*s.* (*a*).

Many of the unlet sittings are generally occupied by strangers, and many persons attend regularly who do not pay for sittings.

Seat Rents.

				Offertories.		
1830–31	£. 283	13	–	£. 43	–	10
1831–32	277	3	–	40	1	5
1832–33	262	8	–	32	1	4½
1833–34	214	17	6	35	17	1
1834–35	181	8	6		—	

	Collections.			Arrears received.		
1830–31	£. 47	1	–½	£. 4	14	6
1831–32	47	10	8	2	–	6
1832–33	37	1	–½	7	1	–
1833–34	35	10	8½	3	13	6
1834–35		—		1	1	–

	Room, Rent, &c.			Subscriptions.		
1830–31	£. 2	10	–	£. 10	3	6
1831–32	2	10	–	1	11	6
1832–33	2	10	–		—	
1833–34	2	10	–		—	
1834–35	2	10	–		—	

The collections and offertories for 1834–35, were drawn by the clergyman, and not accounted for to the treasurer (*a*).

The debt on the chapel consists of arrears of disbursements, 246*l.* 3*s.* 2½*d.*, which sum is due to the treasurer (*a*).

The above seat-rents, &c. &c. are burdened with the interest of this sum; and farther, with the rent of the chapel, 68*l.* 5*s.* per annum (*a*).

The arrears of disbursements due the treasurer have been increasing gradually from 1831, at which time they were 59*l.* 7*s.* 6½*d.* (*a*).

(*a*) Evidence of Mr. J. R. Skinner.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
V. *Episcopalian Congregation, St. Peter's,* Roxburgh-place. The place of worship consists of the first two flats of a five-story tenement. It was originally built at the sole expense of a clergyman, who soon after let it at a rent of 105*l.* In 1806, it was sold by him to a private individual, who, after many additions, divided the price, 1,575*l.* into 15 shares of 105*l.* each, only six of which were sold; the other nine still remain with the proprietor. There is no lease of the chapel guaranteed by the proprietors to the congregation, nor has it any permanent right to occupy it. By deed, it is set apart for the Episcopal Church in Scotland; and by this deed it is provided that the said congregation must be in communion with that church, and under the jurisdiction of the bishop of the diocese. The chapel is not applied to any other purpose. The most distant house inhabited by persons attending this chapel is not farther off than one mile (*a*). The present debt on the chapel, in addition to the price, is 246*l.* 3*s.* 2½*d.*, being the amount of arrears due to the treasurer.	V. *Episcopalian Congregation, St. Peter's,* Roxburgh-place. Number of Sittings - - - - - 420 Set apart for letting - - - 408 Set apart for the poor - - - 12 Total - - —— 420 Very few poor attend the chapel. If more than the twelve were anxious to attend, they would be invited to come, and would be accommodated with seats at such rates as they could afford, however trifling (*a*). Servants pay what they are able to afford (*b*).

(*a*) Evidence of the Rev. W. Ferguson. (*b*) Evidence of Mr. J. R. Skinner.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
V. *Episcopalian Congregation,* Roxburgh-place. The revenues are applied to defray minister's stipend, communion elements and other expenses, and towards meeting the interest on the debt of the chapel, and on the 15 shares into which the price is divided. Part of the revenue is applied to public charities beyond the bounds of the congregation (*a*).	V. *Episcopalian Congregation.* The present engagement of Mr. Ferguson is merely temporary, for six months; but there will be a new arrangement immediately, which will change the whole natureof the present agreement (*a*). It appears, from Mr. Skinner's return, that in the year 1834–5, the minister had received, under the head of stipend, 78*l.* 15*s.*, and had, in addition, drawn the whole amount of the collections and offertories for the same year. There is no manse nor glebe, nor any provision in lieu thereof (*b*).	V. *Episcopalian Congregation, St. Peter's,* Roxburgh-place. The clergyman performs service twice on Sunday, and on the festivals and other days held sacred by the Church of England He instructs the younger part of his congregation between services on Sunday. He does not at present extend his exertions beyond his congregation, except to a very trifling extent; but he means to do so to persons of his own denomination. The circumstances of the congregation do not prevent the minister from extending his week-day superintendence to the whole of them (*b*).

(*a*) Evidence of the Rev. Mr. Ferguson. (*b*) Evidence of Mr. J. R. Skinner.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of SOUTH LEITH.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Number; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. James Grant and Rev. D. Thorburn, Ministers.	An original parish; but the parish of St. John's was lately erected out of it, and a small portion of it is also included in the new parish of Portobello. It embraces about 1,200 acrs. Its greatest length is 2½ miles, its greatest breadth 1½ miles. It is partly composed of the parliamentary burgh of Edinburgh, and of the burgh of Leith, and partly of a landward district (*a*). It is a collegiate charge.	Population of the parish in 1831 - - 18,439 This number includes the population, at the same year, of St. John's parish, not then disjoined from South Leith. Present population, according to the returns of the ministers of the parish, 15,792 Of whom belong to the Established Church - 7,423 Of whom there are of the poor and working classes - 4,200 Belong to other denominations - - 7,360 Of whom there are of the poor and working classes - 5,550 Not known to belong to any denomination - - - 1,009 Of whom there are of the poor and working classes - 1,009 10,759 - - 15,792 About 400 persons have to be deducted from the above as part of the population of a portion of Windsor-street, Elm-row and Leopold-place, lately found not to belong to the parish of South Leith. Mr. M'Arthur, who surveyed fully the half of the parish, classed a single man, earning less than 30*s.* a week, and a man having a family, and earning less than 40*s.* a week, among the poor and working classes (*f*). The ministers presented the result of this survey in two or three different forms, differing from each other; what is given above is the last corrected return given in by them. The following Table had previously been given in as showing the relative proportion belonging to the Established Church and other denominations, according to the rental of the houses; but on the above statement being given, its accuracy was admitted to be to a certain extent affected by it.	I. *Established Church—Parish Church.* The average attendance at each celebration during February, March and April is about - - - - - - 1,500 During July, August and September, 1,200 to 1,300 Total number of persons in the habit of attending, upwards of - - - 2,200 Of these there are parishioners - 1,250 — — non-parishioners 1,000 Total, about - - ——— 2,250 Of the parishioners attending, there are of the poor and working classes, about - - - - - - 770 Of the non-parishioners, about - 600 Total, about - - ——— 1,370 The habitual attendants increasing to a considerable extent within last five years. Communicants - - - - - 1,265 Of whom parishioners - - 703 — non-parishioners - 562 ——— 1,265 Of the communicants, there are of the poor and working classes - - - 794 Of whom parishioners - - 493 — non-parishioners - 301 ——— 794 The number of communicants has increased within the last five years by - 67 The non-parishioners generally come from St. John's parish, or a district of that of St. Cuthbert's, adjoining.

RENTAL.	Belonging to Established Church.		Belonging to other Denominations.		No Denomination.	
	Families.	*Indvdls.*	*Families.*	*Indvdls.*	*Families.*	*Indvdls.*
Below 3 *l.* - - -	815	2,884	642	2,209	273	829
From 3 *l.* to 5 *l.* - -	291	1,338	364	1,575	23	77
From 5 *l.* to 10 *l.* - -	217	974	305	1,438	8	26
From 10 *l.* to 20 *l.* - -	153	736	193	1,268	9	47
Above 20 *l.* - - -	248	1,276	156	1,085	6	30

The survey was taken by the three parochial missionaries, Messrs. M'Arthur, Murray and Bonar.

Only two of them made a list of those belonging to no denomination, meaning by that, persons who at the time of the survey admitted they did not go to church; the third, in such a case, made inquiry as to the church they said they formerly belonged to, and classed them accordingly. But they all stated their belief that many are classed as belonging to the Establishment, or other denominations, who did not go to any church.

The population of the parish within the parliamentary boundaries of the city of Edinburgh, as given by Mr. M'Arthur, is - - - - - - - - - - - - - - - - - 3,886

Of whom there are belonging to the Established Church - - - - - -		1,790	
Of whom there are of the poor and working classes - - -	911		
Belonging to other denominations - - - - - - - - - -		1,742	
Of whom of the poor, &c. - - - - - - - - -	1,020		
Not known to belong to any denomination - - - - - - - -		354	
Of whom of the poor, &c. - - - - - - - -	310		3,886
Poor and Working Classes - -	2,241		

The ministers stated that this population comprehends the wealthiest part of the parish, there being 338 families, containing 2,033 individuals, renting houses upwards of 10 *l.*; while, in the remainder of the parish, there are only 420 families, containing 2,150 individuals, in the same circumstances (*c*).

(*a*) Return of the Rev. James Grant and Rev. David Thorburn. (*b*) First examination of ditto.
(*c*) Supplementary return of ditto. (*d*) Second examination of ditto. (*e*) Third examination of ditto.
(*f*) Evidence of Messrs. M'Arthur, Murray and Bonar. [No references in Text for Notes (*b*) (*d*) or (*e*).]

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

I. *Established Church—Parish Church.*

The period when the present parish church was built is not known, but it is supposed by Maitland, in his History of Edinburgh, to have been prior to 1492. In property it belongs to the kirk session; and although the incorporations and various heritors are proprietors of the greater part of the sittings, to which they derived right from the kirk session, the superiority of the building and right of management is still in the latter.

The only alteration which has taken place upon it within the memory of man was in 1791, by the removal of a gallery which stood across a window; and as this was done in consequence of its obstructing the light, the accommodation which it afforded cannot be re-obtained without material changes on the building.

The seat of the parish was, in 1609, removed from Restalrig to Leith, partly from its being more convenient for the great body of the parishioners; but there are still large masses of the population residing at Jock's Lodge, Restalrig, Abbey Hill, and North Back of Canongate, who are placed at an inconvenient distance from the parish church.

From the nearest boundary of the parish the church is only a few hundred yards, from the farthest boundary about two miles. There are inhabited dwelling-houses belonging to parishioners two miles distant, though not farther, but the ministers consider this a great distance for people residing in town, who are not in use to go so far to places of worship.

There is no other place of worship in connexion with the Established Church in the course of erection; but it has been proposed to erect one or more new churches within the parish, for which, the ministers state, that a sum of about 600*l.* has been already subscribed, through the exertions of a Church Accommodation Association, auxiliary to the General Assembly's Committee (*a*) (*b*) (*c*).

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by Parishioners in all Places of Worship.*

According to the final return of the ministers, The number of sittings held by parishioners are:

In the Established Church - - - -	2,471
In churches of other denominations - -	2,846
	5,317

The following Table was given in to show the sittings held by all the families in the parish, contrasted with the rents of the houses occupied by them; but its accuracy was admitted to be, to a certain extent, affected by the subsequent alteration of the total number of sittings held by parishioners of all denominations, and the number held in the Established Church, and in churches of other denominations. The families of no denomination are not included in the Table (*c*):

RENTAL.	Belonging to Established Church.			Belonging to other Religious Denominations.		
	Families.	*Individls*	*Sittings.*	*Families.*	*Individls.*	*Sittings.*
Below 3 *l.* - - -	815	2,884	262	642	2,209	502
From 3 *l.* to 5 *l.* - -	291	1,338	239	364	1,575	508
From 5 *l.* to 10 *l.* -	217	974	437	305	1,438	614
From 10 *l.* to 20 *l.* -	153	736	403	193	1,268	509
Above 20 *l.* - -	248	1,276	1,255	156	1,985	613
Total - -	1,724	7,208	2,596	1,660	7,575	2,746

Families, containing 2,904 individuals, professedly connected with the Established Church, attend places of worship out of the bounds of the parish (*e*).

1,619 of these persons reside within the parliamentary boundaries of the city of Edinburgh (*f*).

Number of persons of other denominations who attend worship out of the bounds of the parish, not ascertained.

II. *Accommodation provided in the Parish.*

1. *Established Church—Parish Church.*

Set apart for letting - - - -	1,522	
Set apart for the poor - - - -	150	
Allocated to heritors - - - -	45	
		1,717
Sittings inconveniently placed - - - -		370
Total - - -		1,347

Of the allocated seats, there are appropriated to the ministers two pews, containing eight sittings each; one for the kirk session, containing 14 sittings; one for the magistrates, containing five sittings; and two for the choir, containing 10 sittings; and all these are occupied by the persons entitled to them (*a*).

The heritors holding a right to seats are the Earl of Moray, Mr. Miller, of Craigentinny, Mr. Richardson, of Restalrig, and others, and their seats are all let (*b*).

The 150 sittings set apart by the Session for the poor, are chiefly occupied by the Charity and Sessional Schools; and they are so placed, that the clergyman is only partially seen, and very imperfectly heard, by those who avail themselves of them (*d*).

The Rev. Mr. Thorburn stated, that the church only affords comfortable accommodation for 1,300 (*d*).

There are preaching stations in the parish. (*See* col. 10.)

(*a*) Returns of Rev. Messrs. Grant and Thorburn. (*b*) First examination of ditto.
(*c*) Supplementary return of ditto. (*d*) Second examination of ditto. (*e*) Third examination of ditto.
(*f*) Evidence of Messrs. M'Arthur, Murray and Bonar.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. James Grant and Rev. D. Thorburn, Ministers.	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*

Set apart for letting - - - - - 1,522
Let, in February 1836 - - - 1,279
Set apart for letting, but not let - 243
Total - - —— 1,522

Allocated, &c., *see* Col. 5.

Number let and unlet, at each rate:

		1835.	1834.	1833.	1832.	1831.
More than 1 *s.*	Let	6	3	4	4	–
	Unlet	2	5	4	4	8
More than 1 *s.* and not more than 2 *s.*	Let	20	–	–	–	–
	Unlet	5	25	25	25	25
More than 2 *s.* and not more than 3 *s.*	Let	100	70	99	94	96
	Unlet	64	85	61	62	68
More than 3 *s.* and not more than 5 *s.*	Let	205	196	183	183	210
	Unlet	69	60	59	66	117
More than 5 *s.* and not more than 7 *s.*	Let	192	217	197	178	199
	Unlet	49	42	48	51	78
More than 7 *s.* and not more than 10 *s.*	Let	469	468	461	407	457
	Unlet	46	38	71	49	72
More than 10 *s.* and not more than 15 *s.*	Let	236	227	217	216	146
	Unlet	6	6	4	26	14
More than 15 *s.* and not more than 20 *s.*	Let	51	53	69	169	69
	Unlet	2	–	–	1	–

About 1,300 sittings belong to certain incorporations, viz.: the Merchants' Company, the Ship-masters', the Maltmen and the Trades'; and it is from returns furnished by these incorporations that the ministers are enabled to give particulars respecting seat-letting. One or two of the incorporations made no return. About 150 to 160 sittings belong to the kirk session.

The discrepancy between the total number of sittings let and unlet, in the years given in the preceding Table, probably arises from the incorporations letting a greater number of sittings than are at their disposal.

The highest rate of seat-rent is 20 *s.*, and the higher priced seats let best, because those lowest in price are very inconvenient. In consequence of this, poor persons often pay 7 *s.* or 8 *s.* for a sitting.

The unlet seats are generally unoccupied, in consequence of many of them being very inconveniently placed, at a great distance from, or behind the pulpit or stone pillars, and of the door-keepers appointed by the incorporation not admitting any but those who have taken sittings. They have been frequently complained of for not allowing the poor to occupy the unlet sittings; and in 1834 all the incorporations were formally applied to by the kirk session to allow their unlet sittings to be occupied by those whose circumstances, certified by a member of the session, rendered them unable to pay for sittings; but this request was unanimously refused. Afterwards, it was proposed by the session to take sittings for the poor, but from the general inconvenience of the unlet seats it was thought that it would be of little or no use.

In the letting of seats, the kirk session give a preference to the families of their own members, and it is believed that the same is done by the incorporations in regard to theirs. The Incorporation of Carters, it is believed, give these sittings 1 *s.* cheaper to members than to others, and they were formerly in the habit of allowing their members to sit rent-free, but that is not done now (*a*, *b*).

1. *Seat-rents.*

They amounted in

1831 to -	£.	463	12 4
1832 - - -		493	10 10
1833 - - -		490	8 11
1834 - - -		505	10 1
1835 - - -		505	15 9

2. *Collections.*

	Ordinary.			Extraordinary.		
In 1831	£. 124	8	8½	£. 90	10	6½
1832	143	18	5	150	1	5½
1833	134	5	2½	77	2	6
1834	194	6	10½	59	18	1
1835	175	–	8	50	6	–(*a*)

See Col. 9.

(*a*) Return of Messrs. Grant and Thorburn. (*b*) Supplementary return of ditto.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The rental derived from the seats belonging to the kirk session, is appropriated partly for the support of the poor, and partly for the repair of the church. The rental of the rest of the church, which belongs to the various incorporations and private heritors, is appropriated to private or incorporation purposes. The incorporations are, however, burdened with a small sum for communion elements, and with the payment of the larger proportion of the stipend of the minister of the second charge, and with upholding and repairing their proportion of the church. The ordinary day-collections are applied, one half to the poor, the other for payment of kirk officers, and similar incidental expenses; the ordinary evening collections to the parochial mission. The extraordinary collections are applied for the behoof of religious and charitable institutions (*a*).	I. *Established Church—Parish Church.* The stipend of the minister in the first charge, consists of 250 cwts. of meal, and 145 qrs. 5 bshls. 1 quart of barley, and 33 *l.* 18 *s.* 4 *d.* Of the money, 13 *l.* 18 *s.* 4 *d*, is payable from the duties on ale and beer, leviable by the city of Edinburgh, under an Act which expires in 1837. The remainder of the money and the whole of the victual is payable from the teinds of the parish. The present amount of the annual emoluments of the minister of the second charge is - - £.247 1 2 Of which the Merchant Company pay - - - £. 77 7 – Incorporated Trades - 77 7 1 Trinity House - - 57 7 1 Incorporation of Maltmen 35 – – In addition to the above stipend payable to the minister of the second charge, he is entitled to 30 *l.* 11 *s.* 8 *d.* from the ale and beer duty, leviable by the city of Edinburgh, which, however, has not been paid since 1833. The Incorporation of Maltmen, in addition to the proportion of stipend above stated, paid his predecessor 15 *l.* per annum, but this payment has been discontinued to the present incumbent. The stipend of the first charge being almost totally payable at the Fiars prices of the county, is very variable in amount. In other respects, it (as well as the stipend of the second charge), is permanent, and secured by law. A glebe is attached to the first charge, the annual value of which may be stated at 80 *l.*, but it is variable; and, about six or seven years ago, a claim to a manse was preferred by the incumbent, and admitted by the heritors. No house has yet been provided, but an allowance for one has been made, and paid from Martinmas 1829 to Martinmas 1832, at the rate of 80 *l.* per annum. There is no manse or glebe attached to the second charge (*a*).	I. *Established Church—Parish Church.* The ministers are not called upon to officiate in any other place than the parish church, and they are not in the regular habit of doing so; but they occasionally perform Divine service at the preaching stations, along with the parish missionaries. There are five of these preaching stations, and the attendance is for the most part a separate attendance from that of the parish church, especially on Sundays. It is composed or Dissenters, as well as of those who profess to belong to the Established Church. These individuals are almost exclusively of the poorest classes, with some few of the working classes, and consist partly of such as, from want of proper clothing, are disinclined to appear in church. The attendance at the station at Restalrig is about 90; in Burns-street, 25; at the back of the vaults (now exchanged for the Charity School-house), there are generally 200; in Lawrie's Close, 40; and at the Broad Wynd (formerly a Roman catholic chapel), there are from 60 to 200. The service at these stations is conducted by three missionaries, licentiates of the Established Church, the rest of whose time is fully occupied in the business of visiting throughout their different districts. One of them describes the regularity and the extent of his attendance as depending greatly upon the frequency of his visitation (*f*). This mission has been in operation under the name of the "United Parochial Mission," for about three years. The funds are stated to be on the increase. The missionaries are allowed 50 *l.* per annum each, which, with the other expenses, are defrayed by subscriptions extending over North and South Leith, and St. John's, and the collections at an evening sermon, preached alternately by the four ministers of the new parishes. The missionaries act under the superintendence of the different clergymen, assisted by a committee of the kirk session of the several districts (*d*) (*e*). There are no other means of religious instruction of this description within the parish, except the Leith "Town Mission," established some years previous to the formation of their own parish mission; but from which the Leith clergy of the Established Church withdrew, less, as they state, from any unwillingness on their part to act along with Dissenters, of whom the other is almost entirely composed, than from an apprehension, in consequence of the constitution of that association, that they would thereby compromise the principles of the Establishment, and run the risk of fostering dissent; and partly in consequence of the circumstance that the town mission permitted religious instruction to be communicated through the medium of lay agents. Mr. Macalpin, the present agent of the town mission, has a district in which he labours. The families visited by him, as stated by the treasurer of the town mission, are 281, consisting of 985 persons, 318 of whom profess to go to church, and 667 go to no church; 178 are Roman-catholics. He endeavours to get some minister in Leith, or licentiate, either of the Establishment or connected with the Dissenters, to preach or address every Sabbath evening in his district; failing his getting any one, he addresses them himself. There is sometimes a congregation of above 100, but usually averaging from 50 to 80. Mr. Hamilton was formerly an agent of the mission, but is now the minister of an Independent congregation. It was stated, however, that he still continues to labour in his former district, which is stated to be a little larger than Mr. Macalpin's (*g*). There are a number of Sabbath schools, under the superintendence of the kirk session, usually attended by above 700 children (*a*). The parochial clergymen conceive that the visitation which their own congregation requires, with the variety of secular duty attached to their official situations prevents them from exercising anything like an efficient superintendence of the widely-extended population under their charge. It was stated, on the other hand, by several of the dissenting clergymen of Leith, that the Dissenters of Leith are amply provided with church accommodation; and that if Dissenters, and those living within the parliamentary bounds of Edinburgh, be deducted from the population of the parish, the residue is not more than sufficient for the pastoral superintendence of the two ministers of the parish. It was also said by some of the Leith Town Mission, that the uniform excuse made by the poorer classes for not going to church was want of proper clothing, not want of seats. This is denied by the parochial clergymen, who allege that the complaint of want of sittings is often made to them; that want of clothing is rather the pretext than the excuse; and that the real cause for not attending church is their moral apathy or immoral habits; in proof of which they mention, that a clothing society, for supplying the poorer classes with proper clothes, was established some years ago, but they have reason to believe that the majority remained as careless as ever, many of them pawning the articles given to them (*g*) (*e*).

(*a*) Return of Rev. Messrs. Grant and Thorburn. (*b*) First examination of ditto. (*c*) Supplementary return of ditto.
(*d*) Second examination of ditto. (*e*) Third examination of ditto. (*f*) Evidence of Messrs. M'Arthur, Murray and Bonar.
(*g*) Evidence of Mr. Marshall and Mr. Macalpin. [No references in text for Notes (*b*) (*c*).]

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: When Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. Episcopalian Congregation: Rev. M. Russell, LL.D., Minister for about 26 years.			II. *Episcopalian Congregation*, Leith. The congregation of St. James's episcopal chapel, Leith, has been established about 109 years; but a non-juring congregation of an earlier date merged into it about 35 years ago. Average attendance throughout the whole year, about - - - - - 280 Persons in the habit of attending about the same. This enumeration is exclusive of children. The congregation has decreased during the last five years by 29. Communicants - - - - - 130 Stationary. Of these eight belong to the poor and working classes. The whole of those who attend are resident in nearly equal numbers in the parishes of North and South Leith, and about three of the families in the West Kirk parish. They consist of the mercantile classes, including a few shop keepers, with the exception of 12 individuals of the poorer sort, whose earnings may amount to 10 *s.* or 12 *s.* per week, and less. Eight of the communicants belong to poor and working classes (*a*).

(*a*) Evidence of the Rev. Michael Russell, LL.D.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
2. Episcopalian Congregation: Rev. M. Russell, LL.D., Minister.	II. *Episcopal Congregation*, Leith. Sittings set apart for letting - - - - 380 Let December 1835 - - - - 300 Unlet - - - - - - 80 380 Number let and unlet at each rate: 1835. 1834. 1833. 1832. 1831. More than 3 *s.* and not more than 5 *s.* Let 20 20 24 24 26 Unlet 20 20 16 16 14 More than 15 *s.* and not more than 20 *s.* Let 280 280 285 290 290 Unlet 60 60 55 50 50 17 *s.* 6 *d.* per annum is the highest rate at which seats are let; 5 *s.* per annum the lowest. 20 of the let sittings are generally unoccupied: one reason for which is, that the detachment of artillery, stationed at Leith Fort, for whom full accommodation is taken by the Board of Ordnance, is at present reduced. The unlet sittings are usually unoccupied (*a*).	II. *Episcopal Congregation*, Leith. 1 *Seat Rents.* Amount of seat-rents in 1831 - - - - £. 220 1832 - - - - 220 1833 - - - - 215 1834 - - - - 215 1835 - - - - 210 (*a*) 2. *Collections.* Amount of the ordinary collections in 1831 - - - - £. 76 1832 - - - - 71 1833 - - - - 68 1834 - - - - 64 1835 - - - - 64 (*b*) The above sums include offertories or sums collected at the dispensation of the sacrament, as well as the ordinary collections. 3. The extraordinary collections are not paid into the funds of the church, and no state of the amount has been furnished (*b*). From the period of the erection of the chapel, the debt was about 400 *l.* till 1830; since which time, by voluntary contributions, it has been reduced to 200 *l.*, its present amount (*a*).

(*a*) Evidence of the Rev. Michael Russell. (*b*) Evidence of Mr. Gunn.

PRESBYTERY OF EDINBURGH—*continued.*

1. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Episcopalian Congregation*, Leith. The chapel was built in 1805, at the expense of about 1,600 *l.* It belongs to the congregation, who are represented by 12 of their number called managers. It is not applied to any other purpose. There are no members of the congregation who dwell at a greater distance from the chapel than two miles. There is a debt of 200 *l.* (*a*).	II. *Episcopalian Congregation*, Leith. The total number of sittings is 380 (*a*). All set apart for letting. There are no sittings specially provided for the poor, but such persons are not asked, or at least pressed to pay. Of the 12 of the poor and working classes who attend this chapel, there are only two or three who pay; the rest are admitted free, and no person is excluded from his being unable to pay (*a*, *b*).

(*a*) Evidence of the Rev. Michael Russell.

(*a*, *b*) Evid. of ditto, and of Mr. Gunn, the treasurer.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Episcopalian Congregation*, Leith. The seat-rents and proceeds of the ordinary collections are applied to the general purposes of the chapel, including the minister's salary, the organist's, feu-duty, and the expense of repairs; and occasionally to the relief of the poor. There is an annual charity collection made for the Destitute Sick Society.	II. *Episcopalian Congregation*, Leith. The total amount of annual emolument enjoyed by the clergyman is 200 *l.* It was 126 *l.* when he came to Leith in 1809, and rose gradually to that sum. It is not permanent, or secured by legal bonds of any kind.	II. *Episcopalian Congregation*, Leith. There are no other means of religious instruction afforded to the members of this congregation, and there is nothing to prevent the clergyman from extending his week-day superintendence to the whole of them; but from their class in society, little of that superintendence is said to be necessary. Besides his duties in connexion with this chapel, Dr. Russell has been employed for 21 years in performing Divine service every Sunday morning at Piershill barracks, and in visiting the sick in the hospital there twice a week. He has been engaged also in performing the same weekly duty at Leith Fort.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
3. The Wesleyan Methodists: Rev. Robert Bond, Minister.			III. *The Wesleyan Methodists.* This congregation of "Wesleyan Methodists" was established some years previous to 1818, and for some time its numbers were very considerable; but in consequence of the great increase of other places of worship, they fell off, and the chapel was reduced in size; since which The average attendance has been about 150 Number in habit of attending - - 200 Including children - - - - 250 Of the poor and working classes, about 150 Communicants - - - - - 120 The habitual attendance and communicants increasing a little of late. There are about 110 of the parishioners of North and South Leith members of the church, and these are all communicants; but there are several communicants who are not members of the church. The attendance among the parishioners has of late been increasing a little, and of these about 70 are of the poor and working classes. All the congregation reside in the parishes of North and South Leith (*a*).

(*a*) Return and Evidence of the Rev. Robert Bond.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
3. The Wesleyan Methodists: Rev. Robert Bond, Minister.	III. *The Wesleyan Methodists.* The only information which has been given under this head is, that in 1831 there were 70 seats let for 3 *s.*, and less than 5 *s.*, half-yearly, and 330 unlet or allocated. In 1835 about 80 let at this rate, and 320 unlet. The highest rate demanded is 4 *s.* half-yearly, and 3 *s.* the lowest. 250 sittings are usually unoccupied (*a*).	III. *The Wesleyan Methodists.* 1. There is about 20 *l.* per annum raised from the seat-rents. 2. About 80 *l.* per annum is usually derived from collections, ordinary and extraordinary, but of these no separate statement can be given. The trustees decline answering any questions as to the debt. *See* column 9.

(*a*) Evidence of the Rev. Robert Bond.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
III. *The Wesleyan Methodists.* Their place of worship was built in 1818, out of public collections, private subscriptions, and a general chapel fund connected with the Wesleyan Conference, at an expense (together with the buildings attached) of 5,000 *l.* It is vested in trustees for the use of the connexion, under the directions of the Conference, who have the power of managing and disposing of the property. These trustees are nominated by the superintending minister of the circuit, subject to the approval of the elders of the church. There are three or four houses connected with the chapel, including three or four shops; the lower part of the chapel has been converted into warehouses, and the school in connexion with the chapel has been let, and is intended for letting during the week; it is not at present let (*a*).	III. *The Wesleyan Methodists.* The number of sittings is - - - - - - 400 Set apart for letting - - - - - - 300 Set apart for the poor - - - - - - 100 400 From 20 to 60 persons usually sit in the seats set apart for the poor (*a*).

(*a*) Evidence of the Rev. Robert Bond.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
III. *The Wesleyan Methodists.* The seat-rents go to the credit of the trust-funds, also about 30 *l.* per annum from the collections; and about 50 *l.* of the collections are applied to provide for missionaries connected with the Methodist church school and other benevolent purposes, including the infirmary and other charitable institutions of general utility (*a*).	III. *The Wesleyan Methodists.* The whole amount of the annual emoluments of the clergyman, including 15 *l.* for house-rent, is about 120 *l.* There is no engagement for a period of years. The minister is appointed annually by the Conference, and his salary is not fixed, but depends upon certain usages. It is paid out of the funds of the circuit of the Wesleyan ministers, which arise from the contributions of the church and congregation, and any deficiency in these funds is made up by the Conference. Whilst the minister remains in his present charge, he has an assurance that the principal part of his salary will be continued, whether his congregation increase or the reverse (*a*).	III. *The Wesleyan Methodists.* Public worship is performed three times on Sabbath, and twice during the week. There are no circumstances connected with the congregation which prevent the clergyman from extending his week-day superintendence over the whole of them; and beyond the congregation the Wesleyan ministers have always been in the practice of labouring within a particular circuit. That of Edinburgh includes Edinburgh, Leith, Dalkeith, Portobello, Musselburgh, Prestonpans, Westpans, &c. There are three ministers belonging to it, and the Conference appoints the superintendent minister. There are no other means of religious instruction connected with this body, except by the distribution of religious tracts, which are not confined to the members of the congregation (*a*).

(*a*) Evidence of the Rev. Robert Bond.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
4. United Secession Congregation, Kirkgate: Rev. Ebenezer Halley, Minister since 1828.			IV. *United Secession Congregation*, Kirkgate. This congregation belongs to the United Secession Church. It was established in 1775. Average attendance, about - - - 900 Number in the habit of attending, about - - - - - 1,100 Increasing during the last five years; rate of increase not stated. Communicants, about - - - 760 Increasing considerably during the last five years; an accession of 70 or 80 every year; this however is not making allowance for the deaths and removals. The communicants are generally of the poor and working classes. The minister cannot state the number of the congregation belonging to the parish of South Leith. They come from all the parishes of Leith, and from Edinburgh. The congregation is composed of the mercantile and operative classes (*a*).

(*a*) Return of the Rev. Ebenezer Halley, and Evidence of ditto.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
4. United Secession Congregation, Kirkgate: Rev. Ebenezer Halley, Minister.	IV. *United Secession Congregation*, Kirkgate. Sittings set apart for letting - - - - 946 Let December 1835 - - - 667 Unlet - - - - - - 279 946 Allocated, &c. *see* col. 5. Number let and unlet at each rate in 1835: More than 5*s.*, and not more than 7*s.* { Let - - - 250; Unlet - - 103 More than 7*s.*, and not more than 10*s.* { Let - - - 279; Unlet - - 130 More than 10*s.*, and not more than 15*s.* { Let - - - 138; Unlet - - 46 12*s.* per annum is the highest rate of seat-rent demanded. The clergyman states that the managers who furnished the above statement for the year 1835 had not filled up the answer to this part of the inquiry, in so far as regards the previous four years; and that the treasurer requested him to state to the Commission that one or two of the seat books were lost (*a*).	IV. *United Secession Congregation*, Kirkgate. No answers were given to any of the questions under this head, including the matter of the debt attaching to the chapel; and the clergyman, on his examination, stated that the managers requested him to intimate to the Commission that it was not their intention to answer any of these questions. The Rev. Mr. Halley also appended to his return a statement, in which he desires that his signature shall be regarded simply as vouching for the accuracy of the answers, but by no means as acquiescing in the authority of the Commission (*a*).

(*a*) Return of the Rev. Mr. Halley.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
IV. *United Secession Congregation*, Kirkgate. The chapel is the property of the congregation. It was built, and is exclusively appropriated for religious purposes; and when other parties are accommodated with the use of it for any of these purposes, this is done as a favour, and no rent is ever taken. There are not above 10 individuals situated above two miles from the place of worship (*a*).	IV. *United Secession Congregation*, Kirkgate. Sittings in the church - - - - - 1,025 Of which there are set apart for letting 946 Set apart for the poor - - - 79 —— 1,025 The sittings set apart for the poor are pretty well occupied, but a number occupy the unlet sittings.

(*a*) Return of the Rev. Mr. Halley, and Evidence of ditto.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
IV. *United Secession Congregation*, Kirkgate. This congregation, it is said, support their own poor; and it is stated that there are individuals at present receiving support from the parishes of South and North Leith, and, at the same time, such assistance as the congregation can afford. For the reasons assigned in the preceding column no answers were returned as to the application of the revenue. It appears, however, that the minister derives his stipend from seat-rents, house-rents and collections; and it is mentioned that the congregation are in the custom of devoting part of their income to the support of local benevolent institutions, such as the Royal Infirmary, Destitute Sick Society and general religious purposes (*a*).	IV. *United Secession Congregation.* The total amount of the clergyman's emolument is 260*l.* sterling per annum, secured on the esteem and affection of the congregation. He has no manse nor glebe, nor provision in lieu of them.	IV. *United Secession Congregation*, Kirkgate. Religious service is performed twice each Sunday, and three times once a month. There is a town missionary, supported by five dissenting congregations in Leith, of which this is one. That missionary is Mr. M'Alpin. (*See* col. 10, *Parish Church.*) The pastoral superintendence of the minister does not extend beyond the members of his own congregation.

(*a*) Evidence of Rev. Mr. Halley.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra,*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
5. Independent Congregation: Rev. G. D. Cullen, Minister for 13 years.			V. *Independent Congregation.* This congregation of Independent or Congregational Dissenters was formed in 1805. The average attendance during the three consecutive months when it is greatest - - - - - - 200 During three consecutive months when it is least - - - - 150 Persons in the habit of attending (stationary) - - - - - 220 About two-thirds are of the poor and working classes. Parishioners of South Leith belonging to the congregation, about - 140 Stationary during the last five years; two-thirds of whom are of the poor and working classes. Residing without the parish, about one-half in North Leith, the remainder in St. Cuthbert's and Edinburgh, about - - - - - - - 75 Communicants - - - - 105 These had previously increased from a smaller number, but they have been slightly decreasing during the last three years. In 1822 the number was 60; it has never exceeded 130. The communicants are principally of the working classes (*a*).

(*a*) Evidence of the Rev. G. D. Cullen.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
5. Independent Congregation: Rev. G. D. Cullen, Minister.	V. *Independent Congregation.* This congregation makes no charge for seat-rents. The rate of payment is quite optional. All the sittings are considered of equal value. Some contribute at the rate of 7 *s.*, others at the rate of 5 *s.*, and there are numbers who have seats without payment, but who subscribe in other ways, such as by contributions at the door, "and not to say they are poor," we find these the most ready to support the Gospel (*a*). Let, January 1836 - - - 170 Set apart for letting, but not let - 200 —— 370 Free, *see* col. 5.	V. *Independent Congregation.* 1. *Seat-rents.* Seat-rents in 1831 - - - - £. 55 9 6 1832 - - - - 50 9 6 1833 - - - - 48 18 – 1834 - - - - 50 18 6 1835 - - - - 51 9 – 2. *Ordinary Collections in* 1831 - - - - £. 82 19 9 1832 - - - - 93 10 10½ 1833 - - - - 75 7 9½ 1834 - - - - 81 5 7½ 1835 - - - - 90 18 4 3. Besides the above there were specially collected from the congregation, for the support of their poor, the following sums: 1831 - - - - £. 26 10 – 1832 - - - - 29 3 –½ 1833 - - - - 23 16 –½ 1834 - - - - 16 – 7½ 1835 - - - - 24 8 2 4. Extraordinary collections are also made for foreign missions, home missions and benevolent societies connected with the town. 5. It was stated that there are sunk cellars, forming a valuable part of the property of the chapel, for which the congregation draws rent, but a statement of its amount was declined (*a*).

(*a*) Evidence of the Rev. G. D. Cullen.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
V. *Independent Congregation.*	**V. *Independent Congregation.***
Their chapel was built in 1826 at a cost of 2,000 *l.* It is vested in trustees for behoof of the communicants by a deed which narrates the principles of the church, and the manner in which worship is to be there conducted. These trustees have no power of sale as to the church, but they may dispose of a portion of the building connected with it, consisting of cellars, from which they draw rent. The trustees are members of the church. The deacons are chosen by the members of the church. The clergyman, with the approbation of the deacons and treasurer, to whom the temporal management of the affairs of the church belongs, and the charge of the collections and seat-rents, declines to give any farther information regarding it, and, in conformity with the example of the other dissenting clergymen in this district, refused to answer the question as to the existence of debt. There are not more than three of the congregation who live at a greater distance than two miles from the place of worship (*a*).	The total number of sittings is - - - - 520 Of which are set apart for letting - 370 — — the poor - 150 520 Rent would not be taken for the 150 sittings set apart for the poor, though all the rest were let. They are not occupied (*b*).

(*a*) Evidence of the Rev. Mr. Cullen. (*b*) Evidence of Mr. Sturrock, the Treasurer of the Congregation.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
V. *Independent Congregation.*	**V. *Independent Congregation.***	**V. *Independent Congregation.***
The proceeds of the seat-rents and of the collections are applied in payment of the minister's stipend, salaries of precentor, door-keepers, &c., feu-duty and other expenses. This congregation supports its poor, and will not permit them to apply for parochial aid. In some cases they pay their rent, as well as give them a weekly allowance. Although an answer to the question as to debt was refused as touching upon private affairs, it was stated incidentally that the rent of the cellars is applied in payment of the interest of the debt (*a*) (*b*).	The minister's yearly emolument amounts to 100 *l.* sterling. It has hitherto been paid with regularity, and he has full confidence that it will be continued (*a*).	Divine worship is celebrated twice every Sunday, and thrice every alternate Sunday; also every Friday evening, and twice a month on Monday and Tuesday evenings. The minister has always held classes of religious instruction, where the teaching is gratuitous. One, a Bible class, is held in the vestry every week, and attended by about 30 young men and women. There is also a school for the religious instruction of children on Sunday morning, taught by members of the church, and attended by 40 children. He experiences no difficulty in affording the due superintendence to his congregation, and has always been ready to visit the sick and the ignorant, without restricting himself to his immediate charge, and frequently preaches in stations of the town mission and elsewhere (*a*).

(*a*) Evidence of the Rev. Mr Cullen. (*b*) Evidence of Mr. Sturrock.

PRESBYTERY OF EDINBURGH—*continued.* - - - - - - - - -

PARISH of SOUTH LEITH—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
6. Relief Congregation: Rev. Francis Muir, Minister since 1823.			VI. *Relief Congregation.* Average attendance, about - 1,000 Persons in the habit of attending not ascertained, but considerably greater, it being common for two, three or four persons in a family to occupy sittings, though only one or two have been taken, and there being a good many servants who attend, and are not out every Sunday. Attendance increasing for the last five years; rate of increase not stated. About three-fourths of the congregation are of the poor and working classes. There are a few master bakers, grocers and shopkeepers in the congregation, but they are mostly dependent on their labour, and working for weekly wages, many of them less than 8*s.* or 10*s.* per week, and who are seat-holders. By personal survey, the minister ascertained 4 ½ to be the average number of individuals in the families of the congregation, and the number of families at upwards of 400, thus showing the total number of persons under his pastoral charge to be upwards of - 1,800 The average being exclusive of lodgers, of whom there are a considerable number, and servants; but most of the families in the congregation have no servants. From 286 to 300 families belonging to the congregation reside in South Leith, including St. John's parish, the persons in which, according to the above proportion, are, say - - - - 1,286 71 families in North Leith, the persons in which are - 319 40 - ditto in West Church; persons - - - - 180 Communicants, at least - - - - - - 850 Increasing at the rate of 100 annually. At the first sacrament the number was 270. Since the commencement of the congregation in 1823, 1,327 have been enrolled, of whom the proportion of the poor and working classes corresponds with that of the congregation. The civil affairs of the congregation are under the charge of managers, elected by, and who account to, the congregation (*a*, *b*).
7. Independent Congregation, Storey's Alley: Rev. John Hamilton, Minister since June 1832.			VII. *Independent Congregation.* This church is of the Independent or congregational denomination, and was commenced in June 1832. Average attendance during the year 170 Habitual attendance, including the young above six years of age, about 200 Increasing slowly. All of the poor and working classes. In 1832 there were in communion - 20 Parishioners of South Leith under Mr. Hamilton's charge, exclusive of children under seven years of age - - - - 140 Communicants - - - - 88 Of the communicants there reside in North Leith - - - 10 In St. Mary's - - - - 2 In Canongate - - - - 4 In St. Cuthbert's - - - 1 17 Communicants parishioners - 71 88 Twelve sittings are rented by persons not resident in the parish. All the communicants are of the poor and working classes. The clergyman himself formerly took charge of the civil affairs of the congregation; they are now managed by four individuals who are chosen by the congregation (*c*).

(*a*, *b*) Evidence of the Rev. Francis Muir.

(*c*) Evidence of the Rev. John Hamilton.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
VI. *Relief Congregation.* The chapel was erected in the year 1825. It belongs to the congregation, and is applied to religious purposes only. It is never let for hire. The site of the chapel is within the West Church parish, but almost upon the boundary of that parish with South Leith. There are two or three dwelling-houses of members of the congregation situated further than two miles from the place of worship, one further than four miles, none further than six miles. (*a*)	VI. *Relief Congregation.* The total number of sittings which the chapel is capable of containing is 1,319, but it is fitted up for (*d*) - - - - 1,230 All set apart for letting. No sittings are specially set apart for the poor; only intimation is given at seat-letting time, that all persons who cannot pay may, upon application to the managers, be supplied with seats, of which many take the benefit. Old people are accommodated near the pulpit (*a*).
VII. *Independent Congregation.* The meeting-house where they assemble was built about 48 years ago, and was formerly occupied by a secession congregation. It belongs at present to that of Mr. Smart, to whom Mr. Hamilton's congregation pay a rent of 18 *l.* for the use of it. It is not appropriated to any other purpose. There are about five members who are resident more than two miles from the place of worship, but none more than three miles (*b*, *c*).	VII. *Independent Congregation.* Sittings in the chapel - - - - 660 All set apart for letting. The poor are invited to occupy the unlet seats free of expense; but no seats are specially set apart for the poor under that designation, this being a practice disapproved of by the congregation; indeed, in this chapel there is no further appropriation of seats than that a few who have paid for them mention the numbers of the seats which they should wish to occupy; but of these there are only four or five. The rest take whatever seats they please (*b*, *c*).

(*a*) Return of Rev. Mr. Muir.
(*b*, *c*) Return of Rev. Mr. Hamilton and Evidence of ditto.
(*a*) Evidence of ditto.
(*d*) Evidence of Mr. Paterson.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
6. Relief Congregation: Rev. Francis Muir, Minister.	**VI. *Relief Congregation.***	**VI. *Relief Congregation.***

Sittings set apart for letting - - - 1,230
At present (spring of 1836) there are let 800
Unlet - - - - - - 430
1,230

Number let and unlet at each rate:

		1835.	1834.	1833.	1832.	1831.
At 5*s.*	Let	63	63	69	57	59
	Unlet	16	16	10	22	20
At 6*s.*	Let	70	71	74	69	65
	Unlet	18	17	14	19	23
At 7*s.*	Let	208	217	184	196	199
	Unlet	131	122	155	143	140
At 8*s.*	Let	290	283	266	274	258
	Unlet	313	320	337	329	355
At 9*s.*	Let	30	29	27	30	30
	Unlet	4	5	7	4	4
At 10*s.*	Let	57	57	51	47	46
	Unlet	33	33	39	43	44
At 12*s.*	Let	65	57	51	48	53
	Unlet	23	29	35	38	33

The number of let and unlet sittings in the above Table, appears to account not only for the 1,230 sittings which the chapel is fitted up for, but for the whole sittings which the chapel is said to be capable of containing (*See* col. 5.)

The highest sitting is 12*s.* per annum; lowest, 5*s.*

The sittings seem to be let half yearly.

The unlet sittings, to the amount of about 200, are generally occupied by persons unable to pay for sittings to every individual member of their family.

To account for the circumstance, that the lowest-rented seats are generally unlet, the minister states, that the working classes are quite willing to pay the price of an ordinary seat-rent; and counting upon the higher-priced seats as being more respectable, they generally prefer them (*a*) (*b*).

1. *Seat Rents.*

No statement of their amount was given.

2. *Collections.*

Amount for years ending

6 July 1831	£. 138	14	7
4 July 1832	143	1	6
3 July 1833	135	8	1
2 July 1834	140	18	4
1 July 1835	144	14	10 (*b*)

The treasurer can give no account of the extraordinary collections. About 80*l.* was raised last year for painting the church, and other repairs.

It was determined by the majority of a meeting of the managers and elders not to communicate any particulars relative to the debt of the chapel, partly because this had been resolved upon by their dissenting brethren in other instances, and partly because it was the prevailing impression that the Commissioners had no right to know their debts (*a*).

7. Independent Congregation, Storey's Alley: Rev. John Hamilton, Minister.	**VII. *Independent Congregation.***	**VII. *Independent Congregation.***

Sittings set apart for letting - - - 660
Let, as at January 1836 - - 50
Set apart for letting but not let - 610
660

Number let and unlet at each rate:

		1835.	1834.	1833.
More than 3*s.* and not more than 5*s.*	Let	63	50	35
	Unlet	597	610	625

The seats are all rated at 4*s.* It was stated two years ago, that all who found that sum too much might have their seats for 2*s.* per annum, but only two availed themselves of this permission.

The understanding is, that all who sit regularly in the chapel shall pay 4*s.*, but the matter is left entirely to the sitters themselves, and seat-rents are taken only from those able and willing to pay (*c*).

1. *Seat-rents.*

Amount of seat-rents in

1832 - - -	£. 1	5	6
1833 - -	about 7	–	–
1834 - - -	10	–	–
1835 - - -	13	–	–

2. *Collections.*

Amount of Collections in

1832 - - -	£. 11	12	10½
1833 - - -	13	–	–
1834 - - -	15	12	–
1835 - - -	18	4	– (*c*)

(*a*) Return and Evidence of Rev. Mr. Muir. (*b*) Evidence of Mr. John Paterson, treasurer.
(*c*) Evidence of the Rev. John Hamilton.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
VI. *Relief Congregation.* The ordinary collections are devoted to the purposes of the chapel. Collections are occasionally made and applied for missionary and benevolent purposes; a regular sum is appropriated annually for the support of their Divinity Hall and its professors (*a*).	VI. *Relief Congregation.* The salary of the minister is 210*l.* sterling per annum, which he states to be derived entirely from the voluntary contributions of his congregation. There is no other provision. For this allowance the minister holds no legal security. It is dependent on the goodwill of the congregation (*a*).	VI. *Relief Congregation.* There is Divine service here twice every Sabbath, and three times every month, with additional services on communion and extraordinary occasions. Connected with this congregation there is a Sabbath evening class, attended by 200 of their children, and also open to others; a religious instruction class every Tuesday evening for young men and women; and a monthly meeting for prayer, and the reading of religious intelligence. The class for the young has been kept up, with occasional intervals, since the commencement of the congregation. Nothing prevents the clergyman from extending his pastoral superintendence to the whole of his congregation, and on every day of the week. He has always been ready to visit all who request him to do so, whether of his congregation or not (*a*).
VII. *Independent Congregation.* The seat-rents and collections are applied to pay the minister's salary, chapel expenses, &c. (*b*).	VII. *Independent Congregation.* The amount of annual emolument drawn by the minister is 50*l.* per annum. Slightly varying, not permanent (*b*). There is no other provision (*b*).	VII. *Independent Congregation.* Service is performed three times every Lord's Day, and once every Wednesday evening. Beyond the individual labours of the minister, there are no other means of religious instruction. There are no circumstances preventing him from superintending his congregation during the week. For three years and a half he has been in the custom of visiting beyond his congregation daily about one hour in the closes and lanes, and holding two meetings weekly among the poor in their own houses (*b*).

(*a*) Return of the Rev. Mr. Muir. (*b*) Evidence of the Rev. J. Hamilton

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3 CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
8. United Secession Congregation: Reverend John Smart, A. M. Minister since 1825.			VIII. *United Secession Congregation.* This congregation was formed about the year 1786. Average attendance during May, June and July, about 900; November, December and January, about 700; Number in the habit of attending, about 1,100. Increasing during the last five years to a considerable extent. Of the congregation, including members, adherents, their children and domestics, of the denomination, There reside in South Leith parish, including St. John's 983; In North Leith 175; In Edinburgh 102; Portobello 5; 1,265. Of the working classes, there are at least 500. Of these there are agricultural labourers, operatives and handicraftsmen 500. Communicants 604. Increasing, for the last five years, at the rate of 40 per annum. There are communicants of the poor and working classes, 303 (*a*)

(*a*) Evidence of the Rev. John Smart, A. M.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of SOUTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities; and Deductions therefrom.
8. United Secession Congregation: Rev. John Smart, Minister.	VIII. *United Secession Congregation.* Sittings set apart for letting 1,114 (Let, as at January 1836 671; Unlet 448) 1,114. Free—*see* column 5. Number of sittings let and unlet at each rate—	VIII. *United Secession Congregation.* 1. *Seat Rents.* Amount of seat-rents in 1831 £. 263 8 3; 1832 280 1 –; 1833 280 4 –; 1834 294 2 6; 1835 285 14 9. 2. *Collections.*

		1835.	1834.	1833.	1832.	1831.
More than 5 *s.* and not more than 7 *s.*	Let	119	63	60	49	57
	Unlet	–	199	202	218	205
More than 7 *s.* and not more than 10 *s.*	Let	333	421	418	417	389
	Unlet	–	282	285	286	315
More than 10 *s.* and not more than 15 *s.*	Let	219	172	181	181	188
	Unlet	–	35	26	26	26

	Ordinary in	Extraordinary in
1831	£. 227 2 –	£. 16 10 –½
1832	226 2 –¾	49 10 2
1833	212 18 2¼	34 7 8¼
1834	213 6 4½	48 17 6¾
1835	194 – 1¼	45 19 3½

To account for the discrepancy between the number of let and unlet seats stated here and in the preceding column, the treasurer mentions that in the above are included about 60 of the free seats assigned for the use of the poor. The treasurer also states, that the table is correct as regards the years 1831-32-33-34, but he does not vouch for the accuracy of the number for 1835. The unlet sittings at the different rates are not in fact given for that year.

Twelve shillings annually is the highest rate of seat-rent demanded. The seats are let half-yearly.

The unlet sittings are usually occupied to the extent of about 200 (*a*) (*b*).

The congregation also possess ground, which they feu for 18 *l.* 10 *s.* per annum.

Another source of revenue arises from a society for liquidating the debt on the chapel, the contributions of which, for the last six years, have averaged 60 *l.* per annum. The members of the church who contribute pay one penny a week, and upwards, at their pleasure. £.300 has already been raised. Some new arrangements have been made, and this year it will amount to more than 100 *l.*

Occasional subscription is stated to be another source of income, by which means upwards of 600 *l.* was raised before commencing the erection of the chapel, and 60 *l.* have been lately raised for painting and other operations connected with it. These subscriptions are given on occasion of emergencies.

The minister and treasurer declined to answer any question as to their liabilities (*a*) (*b*).

(*a*) Evidence of Rev. Mr. Smart. (*b*) Evidence of Mr. Whitelaw.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
VIII. *United Secession Congregation.* The present place of worship is the property of the congregation, and is reserved exclusively for its purposes. The minister and treasurer both decline, in consequence of the general resolution of the other dissenting clergy, to give any information as to the period of erection of the chapel and the cost. Almost all the congregation reside within two miles of the parish. Cost of the building not stated (*a*).	VIII. *United Secession Congregation.* Set apart for letting - - - - - 1,114 for the poor - - - - - 140 1,254 (*b*) There are no seats allocated in right. The minister has a pew of seven sittings for his family, which is occupied. The 140 seats mentioned as set apart for the poor have been appropriated for that purpose for the last two years. All such will be supplied with them, on application to the minister, the kirk session or the managers, or on an application by the minister in favour of any one whom he might meet with in the course of visitation, and who wished to have a sitting. In a few instances application has been made, and they are occupied by the applicants with tolerable regularity. The church is open for admission to all (*b*).

(*a*) Evidence of Rev. Mr. Smart. (*b*) Evidence of Mr. Whitelaw.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
VIII. *United Secession Congregation.* The seat rents and part of the collections are applied to the ordinary purposes of the chapel. The ordinary collections are otherwise applied for behoof of the poor; and the extraordinary collections in support of public charities, the Synod Fund, missions, home and foreign, &c. (*a*)	VIII. *United Secession Congregation.* Emolument derived by the clergyman from his charge is 262 *l.*, which has been augmented from a smaller sum, and may vary again. It depends upon the good will of his congregation.	VIII. *United Secession Congregation.* The service in this chapel is performed twice on each Sunday—thrice on one Sunday in the month, besides which there are occasional services throughout the year. There are weekly classes for the religious instruction of youth, a library for the use of the congregation, and several meetings for prayer and fellowship weekly and monthly. The clergyman is able to carry on a week-day visitation of his congregation from house to house, and to visit the whole in the course of the year. He regularly attends the sick, and knows of no circumstances which should prevent him from superintending the congregation. Mr. Smart states, that he has been in the custom of occasionally affording pastoral aid beyond the individuals of his congregation and sect, and that he always gladly accedes to any such invitation, from whatever party it may proceed. He says that he preaches, along with the other ministers of Leith, at the stations under the home missionaries (*a*).

(*a*) Evidence of Rev. Mr. Smart.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. JOHN, LEITH.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. James Lewis, Minister.	The parish is three quarters of a mile long, and one quarter broad. It is not an original parish, but was divided from that of South Leith in 1834, by the General Assembly. It is a town parish (*a*).	According to the return of the minister, the total population of the parish is - - - 2,935 Of whom there belong to the Established Church - 1,497 To other religious denominations - 1,290 Not known to belong to any religious denomination - 148 —— 2,935 The 1,290 belonging to other denominations are thus divided in the minister's return: 142 Episcopalians. 668 United Secession. 316 Relief. 60 Roman-catholics. 28 Independent. 76 Various denominations. —— 1,290 The number of 148 is made up exclusively of such as do not profess to be connected with any religious denomination. These were all seen by the surveyors. The population principally consists of the poor and working classes, employed in the manufacture of glass, soap and ropes. In proof of this, the following statement of the rental of the houses of the parish was given in: There are, 671 families in the parish. 158 houses below 3 *l.* 235 from 3 *l.* to 5 *l.* 83 from 5 *l.* to 10 *l.* 98 from 10 *l.* to 20 *l.* 97 from 20 *l.* upwards. 671—— (*a*)	I. *Established Church—Parish Church.* A congregation connected with the Established Church has assembled here since 1773. Average attendance about - - 800 The utmost attendance will never exceed - - - - - - 900 Persons in the habit of attending not stated, but increasing of late; rate of increase not stated. Of persons in the habit of attending, there are parishioners, about - - - 408 The number of parishioners who rent sittings has been increasing. Communicants - - - - 532 Of whom parishioners - - 119 — non-parishioners - 413 —— 532 Increasing. Sittings rented by non-parishioners - 442 The minister states that the parishioners attending the church are not of the wealthier class, as they almost all belong to the parish of South Leith. There are a few persons who have sittings in St. John's Church, and also in other churches; there are also a few cases of families in the same situation (*a*).

(*a*) Evidence of Rev. James Lewis.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP; Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* The present church was built in 1773. It has undergone from time to time various partial alterations, and requires at present to be entirely new seated. The funds were obtained for its erection partly by means of loans and partly by subscription. There is a debt on the property. (*See* col. 7) (*a*).	I. *Accommodation held by Parishioners in all Places of Worship.* By the minister's return, the number of sittings professed to be held in all places of worship is - - - - - - 1,072 Belonging to Established Church - - 537 There being in parish church - - 128 ——— in North and South Leith 409 537 Belonging to other denominations - - 535 1,072 255 families, containing 1,076 individuals, have sittings to the number of - - - 798 189 families, containing 1,035 individuals, have sittings to the number of - - 274 1,072 227 families, containing 824 individuals, have no sittings taken. 41 families, containing 152 individuals, professed to attend the parish church, though they had no sittings taken. The sittings spoken of in the preceding statements are those for which rent is paid; but the minister stated that the number held by any other right in Leith than that of payment of rent is so small as scarcely to merit consideration (*a*). It was stated by the Rev. Mr. Muir, in his own name and that of his dissenting brethren, ministers of Leith, that the dissenting population in St. John's parish were adequately supplied with sittings, because those who did not pay for a sufficient number of sittings occupied the unlet sittings; a practice known to prevail in all dissenting churches in Leith (*b*). II. *Accommodation provided in the Parish.* 1. *Established Church—Parish Church.* Total number of sittings set apart for letting - 940 Set apart for the poor children of the charity school 60 Total - - - 1,000 The managers returned 1,123 as the sittings of the church, that being the old measurement in their books. But that measurement was stated to be too contracted, and the minister therefore deducted one sitting from more than 100 pews, making the total sittings as above. There are 30 sittings inconveniently placed. There are no sittings specially appropriated to the poor. Intimation is made at each seat-letting, and has been for the last 60 years, that such as are unable to pay may be supplied gratis. Besides indifference, there is a feeling of repugnance against taking advantage of this provision. During the whole time there has only been one application made; nevertheless, a great many occupy sittings without any application. The sittings set apart for the children of the charity are occupied by them (*a*).

(*a*) Evidence of Rev. James Lewis. (*b*) Evidence of Rev. Mr. Muir.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. JOHN, LEITH—*continued.*

1. Parish Church: Rev. James Lewis, Minister.

6. Number and Rate of Sittings, Let and Unlet.

I. *Established Church—Parish Church.*

Sittings set apart for letting (*see* col. 5)		940
Let, January 1836	570	
Unlet	370	
		940
Allocated, &c. (*see* col. 5).		

Number let and unlet at each rate:

		1835.	1834.	1833.	1832.	1831.
More than 3 *s.* and not more than 5 *s.*	Let	32	39	42	40	42
	Unlet	162	155	154	282	280
More than 5 *s.* and not more than 7 *s.*	Let	63	59	75	355	357
	Unlet	140	144	128	309	307
More than 7 *s.* and not more than 10 *s.*	Let	356	338	360	74	70
	Unlet	233	251	229	9	13
More than 10 *s.* and not more than 15 *s.*	Let	119	122	130	45	38
	Unlet	18	15	7	9	16

The total number of sittings included in the above table is 1,123—the number returned by the managers; it includes the sittings allocated to the children of the charity school.

The seats are let indiscriminately, without preference to parishioners.

In 1833 there was an increase introduced in the rents of from 1 *s.* to 3 *s.* a seat. The highest rate now demanded is 12 *s.* per annum (*a*).

The number of unlet sittings may be estimated from comparing the average attendance (col. 3) with the number of unlet sittings.

7. REVENUES: their Source and Amount; Liabilities; and Deductions therefrom.

I. *Established Church—Parish Church.*

1. *Seat Rents.*

Their amount in 1835	£.	245	12 –
— 1834		251	14 –
— 1833		234	– 3
— 1832		170	15 9
— 1831		185	16 –

2. *Ordinary Collections.*

Their amount in 1835	£.	125	9 –
— 1834		151	14 2½
— 1833		143	4 3½
— 1832		162	2 9½
— 1831		154	10 10½

The following is an abstract from the treasurer's books, showing the receipts for the years ending at Whitsunday 1831–32–33–34–35:

Seat-rents from Whitsunday 1830 to Whitsunday 1831	£.	185	16 –
Feus, annual amount		99	16 –
Cash borrowed		1,000	– –
Balance of collections		25	7 10½
	£.	1,310	19 10½

Balance in treasurer's hands Whitsunday 1831	£.	90	4 –½
Errors to his debit in last account		–	16 –
Seat-rents to Whitsunday 1832		170	15 9
Feus		99	16 –
Balance of collections		24	15 10½
	£.	386	7 8

Balance in treasurer's hands 1832,	£.	43	12 10
Seat-rents to Whitsunday 1833		234	– 3
Feus		99	16 –
Lustres sold		16	– –
Balance of collections		24	18 3½
Interest on cash on hand for last and present year		2	8 –
	£.	420	15 4½

Balance in hand May 1833	£.	115	19 4
Seat-rents to Whitsunday 1834		251	14 –
Feus		99	16 –
Balance of collections		34	14 4
Interest of cash on hand		2	12 3
	£.	504	15 11

Balance on hand May 1834	£.	25	– –
Seat-rents to Whitsunday 1835		245	12 –
Feus		99	16 –
Balance of collections		26	14 6
Interest of cash on hand		–	19 8
	£.	398	2 2

The church is burdened with debt to the amount of 1,100 *l.*, including 100 *l.* left by Dr. Colquhoun as a legacy to the poor, but applied to church purposes, the interest, 3 *l.* 12 *s.*, being yearly applied in implement of the legacy.

It is further burdened with a life-rent annuity of 7 *l.*, in lieu of money left many years ago (*a*).

✠ (*continued from col. 8.*)

Stipend	£.	200	– –
Interest on debt, &c.		43	12 –
Ordinary charges		38	4 6½
Extra charges		5	19 6
Annuities		17	– –
Balance in treasurer's hands Whitsunday 1833		115	19 4
	£.	420	15 4½

Stipend	£.	250	– –
Interest on debt		43	12 –
Ordinary charges		53	4 –
Extra charges		115	19 11
Annuities		17	– –
Balance in the treasurer's hands Whitsunday 1834		25	– –
	£.	504	15 11

Stipend	£.	250	– –
Interest on debt, &c.		43	12 –
Ordinary charges		53	1 6
Extra charges		26	16 8
Annuities		17	– –
Balance on hand May 1835		7	12 –
	£.	398	2 2

Under the head of ordinary charges are included precentor's salary, communion elements, cleaning church, insurance, heating, lighting, taxes, &c. Under that of extraordinary charges are included alterations, repairs, painting, and any other item of outlay not likely to occur again (*a*).

(*a*) Evidence of the Rev. James Lewis, &c.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.

I. *Established Church—Parish Church.*

The seat-rents are applied to the ordinary charges of the church.

The collections for the last five years have been thus applied;—

The proceeds of the yearly collections were distributed in the following manner:

For Missionary purposes.

In 1831	£. 25	9	–
1832	38	16	1
1833	20	10	–
1834	19	–	–
1835	2	–	–

In payment of part of the Communion Expenses.

In 1831	£. 4	–	–
1832	2	19	7
1833	3	19	9
1834	3	18	4
1835	3	4	9

To the Door-keepers.

In 1831	£. 13	–	–
1832	12	–	–
1833	14	–	–
1834	14	10	–
1835	13	16	–

To the Poor.

In 1831	£. 86	14	–
1832	83	11	3
1833	79	16	3
1834	79	11	6
1835	79	13	9

The balance in each year remaining after payment of these various sums, continued in the hands of the treasurer, as appears from the abstract in col. 7. The average expense of wine for the communion service, has been, for the last five years, 14 *l.* 5 *s.* 1 *d.* This is not included in the expense mentioned above, but forms part of the "ordinary charges" appearing in treasurer's accounts, and is a virtual deduction from the balance of collections paid to him. It raises the actual average of the expenses of the ordinance to 17 *l.* 17 *s.* 7 *d.* The total amount of the sums given to the poor during the last 60 years is 4,120 *l.*, with simple interest on each several sum, 5,310 *l.* The average amount of the sums distributed

In each of the last 50 years, is	£. 76		
— 20	—	–	90
— 10	—	–	75
— 5	—	–	80

The following is an abstract from the treasurer's books, showing the expenditure for the years 1831, 1832, 1833, 1834, 1835:

By balance due treasurer, Whitsunday 1830	£. 903	9	9
Stipend to minister	200	–	–
Interest on debt, J. D. Colquhoun's legacy	20	–	10
Ordinary charges	42	2	10
Extra charges	38	2	5
Annuities	17	–	–
Balance in treasurer's hand, Whitsunday 1831	90	4	–½
	£. 1,310	19	10½
Stipend	£. 196	6	–
Interest on debt, &c.	43	12	–
Ordinary expenses	48	4	11
Extraordinary	37	11	11
Annuities	17	–	–
Balance in treasurer's hands, Whitsunday 1832	43	12	10
	£. 386	7	8

(continued at foot of col. 6.)

9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.

I. *Established Church—Parish Church.*

The stipend of the clergyman is at present 250 *l.*, but varies in amount. It is secured to the extent of 200 *l.* by the personal bond of the managers. There is a manse, which is now let at a rent of 18 *l.* There is no glebe nor any other source of endowment (*a*).

10. Religious Instruction and Pastoral Superintendence.

I. *Established Church—Parish Church.*

Besides a sessional school, there are 15 Sabbath schools now existing in the parish. In 1833, before the erection of the parish, a district (now included in the parish) was, by arrangement with the ministers of South Leith, allotted to Rev. Mr. Lewis. Out of 500 children which it contained, belonging to the poorer classes, he found that only about 25 or 30 attended any of the existing Sabbath schools, and that many were growing up without any education whatever. To remedy these evils, the schools above mentioned have been gradually introduced, and are at present attended by about 500 children of all denominations, including the children of persons belonging to no religious denomination.

They are entirely under the superintendence of the kirk session, and are supported by contributions from the church.

The teachers receive no salary.

The parish has also for about the same length of time enjoyed the advantage of participating in the care of the "United Parochial Missions of North and South Leith," of which an account will be elsewhere found. None of the preaching stations of the mission are in St. John's parish.

The minister stated that he cannot extend his week-day ministrations to the whole of his parishioners, with anything like the necessary degree of efficiency. Their number he considers as exceeding by 1,000 that over which, in the case of a plebeian population, any one man can exercise efficient pastoral superintendence; and his hearers being in great measure extra-parochial, his time is of necessity principally employed in visiting the congregation out of the parish by whom he is supported.

To the want of sufficient pastoral superintendence, and the high rate of seat-rents, the minister attributes the non-attendance of many at public worship.

With low seat-rents, and the household ministrations of a parochial minister, he thinks most of those who now absent themselves might be brought to attend church.

But it was stated that the managers could not afford to reduce the seat-rents sufficiently low for the circumstances of the parish; and that if the income of the minister were not dependent on the seat-rents, he would be able to give to his parish the whole or the principal share of his attention.

The fact of the low-priced sittings being the worst let, is attributed by the minister to the want of pastoral superintendence; and he stated that there was a strong repugnance to apply for gratis sittings, and that though in many instances those unable to pay have occupied the unlet sittings, many will not do so, from the feeling that they have no right to go to them (*a*).

On the other hand, Mr. Harper and Mr. Smart made statements at variance with those of Mr. Lewis. They think the wants of the poor are adequately supplied by the Dissenters, and stated in proof, 1st, That in the town of Leith there are 642 families renting houses below 3 *l.* per annum, who belong to dissenting communions, and have taken 502 sittings. 2d, That in the dissenters' places of worship the cheapest sittings are generally the worst let. 3d, That those who profess themselves unable to pay are accommodated gratis. It was added, that the churches of the dissenters are frequented chiefly by the poor and working classes, and that a large proportion of their seat-rents are in consequence necessarily low (*b*). Though there is no regular system of visiting pursued by the dissenters of Leith, except among their own congregations, they are led occasionally to extend their labours beyond these limits when requested to visit the sick, or when brought (in visiting the families of their congregations) into contact with members who did not previously belong to them; and sometimes, but less frequently, when they hear of a case of peculiar distress or destitution. Mr. Harper stated, that when he meets, in visiting his congregation, with persons unable to pay, he makes them aware of their privilege of free sittings. Some years ago an officer was sent round among the members of the congregation who did not pay to make a similar communication; and intimation to the same effect was made lately from the pulpit (*c*).

No means are employed to make the provision known to the general body of the poor, nor to enforce the duty of embracing it. But cases of destitution, if communicated, are provided for (*c*).

Mr. Harper does not appear to have ascertained whether the 502 sittings above referred to are among the high or the low-priced sittings; but he infers that they must be among the former, from the circumstance, that generally in Leith the low-priced sittings are the worst let.

He is of opinion that the poorest class generally avail themselves of the sittings that are free (*c*).

Mr. Muir concurred in stating, that the dissenting portion of the community is, in Leith, sufficiently accommodated. By which he means, that those who do not rent sittings occupy such as are unlet: and if a family be inadequately supplied with taken seats, it is known that they are entitled to occupy as many as there are members in it capable of attending. This statement he made in his own name, and in that of the other dissenting ministers in Leith (*d*).

(*a*) Evidence of Rev. James Lewis.
(*b*) Evidence of Rev. Mr. Harper and Rev. Mr. Smart.
(*c*) Evidence of Rev. Mr. Harper.
(*d*) Evidence of Rev. Mr. Muir.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. JOHN, LEITH—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. Separatist Congregation: Mr. James Macgregor, Elder.			II. *Separatist Congregation*, Constitution Court. There is no minister, but one elder and one deacon. The elder is Mr. James Macgregor, and the deacon Mr. John Fulton. The congregation belongs to the denomination of Separatists, and was established in 1818. Three of the parishioners belong to it. Average attendance is about 60. Persons in the habit of attending from 60 to 70. There are few very young children connected with these. The greater portion of them is composed of the members of 14 families. During the last five years the number has not much varied. They are chiefly of the poor and working classes. The number of communicants among them is 29. The rest of the congregation is made up of the children of these, and a few persons in addition who are not full members. The greater number of the communicants reside in the parishes of North and South Leith, about nine in the former, and six in the latter, with their families (not communicants), four live in St. Cuthbert's parish, three in St. George's, one in St. Andrew's, one in Cockpen, and one in South Queensferry (*a*).

(*a*) Evidence of Mr. James Macgregor, elder, and Mr. John Fulton, deacon.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of ST. JOHN, LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities; and Deductions therefrom.
2. Separatist Congregation: Mr. James Macgregor, Elder.	II. *Separatist Congregation*, Constitution Court. There are no seat-rents, and no apportionment of sittings (*a*).	II. *Separatist Congregation*, Constitution Court. The revenues of the congregation are derived exclusively from weekly collections made among the members. These usually, in the course of the year, amount to from 30 *l.* to 50 *l.* (*a*).

(*a*) Evidence of Mr. James Macgregor and Mr. John Fulton.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *Separatist Congregation*, Constitution Court. The congregation assembles for worship in a mason lodge, situated in Constitution Court, Constitution Street, for which 2*l.* 12*s.* is paid by them as rent. It is applied to various purposes during the week. There is a Sabbath school which meets in it morning and evening every Lord's Day, but it is applied to no other purposes of a religious nature besides those of the congregation, who use it not only as a place of worship, but also for the meeting of a school in connexion with their own body (*a*).	II. *Separatist Congregation*, Constitution Court. It is supposed that the place of worship would contain from 200 to 300 persons, but it is not provided with permanent seats. There are no seat rents, and there is no apportionment of sittings (*a*).

(*a*) Evidence of Mr. James Macgregor, elder, and Mr. John Fulton, deacon.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *Separatist Congregation*, Constitution Court. The revenues are applied, first, to the necessary expenses of the body, including 2*l.* 12*s.* yearly of rent, the expense of communion elements, &c.; and, secondly, to the support of the poor members of the congregation. The poor members receive no aid from other sources. The deacon has a discretionary power of extending his charity to poor who are not members, if the urgency of the case demand it (*a*).	II. *Separatist Congregation*, Constitution Court. The elder receives no salary (*a*).	II. *Separatist Congregation*, Constitution Court. The congregation assembles for worship once every Lord's Day. The sacrament of the Supper is dispensed upon each occasion. The elder exercises a week day superintendence, confined to members of the congregation, and extending to all but two, residing at too great a distance (*a*).

(*a*) Evidence of Mr. James Macgregor and Mr. John Fulton.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NORTH LEITH	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
1. Parish Church: Rev. James Buchanan.	In length, from the Coalhill at the eastern extremity to the extreme boundary on west, scarcely two miles. Its greatest breadth about half a mile The territorial arrangement is defective (column 4). The parish consists of a portion of the old parish of Holyrood House and part of the old parish of St. Cuthbert's. It was constituted by Act of the Scotch parliament, 11th of July 1606. Additions were afterwards made to it by decree of commissioners for teinds and plantation of kirks. Partly town and partly landward. The population is assembled in the town of North Leith and the villages of Newhaven and Hillhousefield, and scattered over the country district (*a*).	Population, exclusive of 50 to 100 families who reside in the parish only in summer - 7,559 Nominally belonging to the Established Church - 4,758 Known to belong to other religious denominations - 2,383 Not known to belong to any religious denomination 418 Total - 7,559 These results were obtained from surveys made by persons to whom districts of the parish were assigned, and from accounts obtained from the persons themselves and others, but chiefly from themselves. Those put down as not known to belong to any religious denomination in general make no peculiar profession, and go to no place of worship. The number put down as nominally belonging to the Established Church is believed to be above the number of those who really belong to and actually attend it. Of the families whose house-rent is under 5*l.* per annum, there are— 633 belonging to Estab. Ch. 296 - - - - other den. 80 - - - - no denom. 1,009 — Under 10*l.* 252 belonging to Estab. Ch. 119 - - - - other den. 14 - - - - no denom. 385 — Under 20*l.* 150 belonging to Estab. Ch. 75 - - - - other den. 5 - - - - no denom. 230 — Under 30*l.* 55 belonging to Estab. Ch. 22 - - - - other den. 6 - - - - no denom. 83 — Under 50*l.* 15 belonging to Estab. Ch. 2 - - - - other den. 9 - - - - no denom. 26 — Above 50*l.* 14 belonging to Estab. Ch. 3 - - - - other den. 0 - - - - no denom. 17 — There being therefore in the parish 1,750 families. Where houses and shops are combined, they are not separated in making this statement. A very large majority of the parish is of the poor and working classes, including agricultural labourers, handicraftsmen, and other labourers. Leith Fort is in the district. The military there were reported by the commander, and classed according to his return (*a*) (*b*).	I. *Established Church.—Parish Church.* From the beginning of April to the end of October the church is usually full. From November till March there may be 100 to 200 fewer. The minister states, that he finds it impossible to give an estimate of the total number in the habit of attending, as many families are obliged to content themselves with one or two sittings, which they occupy alternately. Of those who attend the parish church and have seats, there are non-parishioners, at least 124 families, amounting to about 720 individuals, holding 347 sittings. They come principally from West Church and South Leith parishes. A great majority of the parochial hearers, about five-sixths, are of the poor and working classes. Of the extra-parochial hearers, about one-half belong to these classes. Communicants on the roll— Parishioners - - - 992 Non-parishioners - - 473 Total on roll - - - 1,465 No material increase has been observed of late. Of the parochial communicants about five-sixths, and of the extra-parochial about one-half, are of the poor and working classes (*a*).

(*a*) Evidence of the Rev. James Buchanan.
(*b*) Evidence of the Rev. James Buchanan, Rev. Mr. Burns, Rev. Mr. Walker, Rev. Mr. Murray and Mr. Alison.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Established Church—Parish Church.*

Parish church built 1815. Opened for Divine service, 1st September 1816. About one-eighth of a mile from the nearest boundary, about one-half of a mile from the farthest boundary. Built by the heritors, according to law, at great expense.

All inhabited dwelling-houses are within one mile and a half of the church.

The territorial arrangement of the parish is inconvenient. 1. The district of Coalhill, Brigend, lying on the south side of the Water of Leith, should be annexed to a parish in South Leith. 2. The lands of Bonnington, on the north side of the Water of Leith, containing a large population nominally connected with the West Kirk parish, are immediately adjacent to North Leith Church.

A church is in course of erection at Newhaven for which upwards of 1,000 *l.* has been raised by private subscription.

A floating chapel is stationed in the dock at Leith for the accommodation of sailors frequenting the port of Leith. It is under the charge of the Edinburgh and Leith Seaman's Friend Society. A licentiate of the Church of Scotland lately officiated there as a missionary, but it is at present vacant (*a*).

I. *Accommodation held by the Parishioners in all Places of Worship.*

577 families,	containing 2,033 souls,	holding 1,387 sittings.
425 - - - - - -	2,286 - - - -	613 sittings.
749 - - - - - -	3,077 - - - -	No sitting.

This statement does not include the military in Leith Fort, who are reported to be adequately supplied with sittings.

The families stated above were classified, with reference to house-rent, as follows, by families adequately supplied, the minister understanding such families as had sittings at the rate of one for every two persons in the family:

Rents,	5*l.*	5*l.* to 10*l.*	10*l.* to 20*l.*	20*l.* to 30*l.*	30*l.* to 50*l.*	Above 50*l.*
Families adequately supplied - - -	222	119	133	60	16	17
Inadequately - -	209	137	65	14	–	–
Families having no sittings - - -	493	115	27	3	1	–
Families belonging to no denomination, and having no sittings - -	80	14	5	6	–	–

It is stated by the minister that the families marked 'inadequately' are generally larger than those marked 'adequately.'

The sittings here alluded to are those held by property, by payment of rent, or express gratuitous grant. A person in the habit of attending without any such right would be considered, on this statement, to have no sitting.

In the opinion of the minister, one sitting for every two individuals is not an adequate supply for a family in good circumstances, who very frequently take a much greater proportion, and is scarcely adequate for the supply of a person in poor circumstances.

Of the parishioners, about 753 nominally belong to other Established Churches, but some of them have no sittings anywhere.

In the district of Newhaven there are about 1,680 individuals, and only about 200 sittings in all places of worship appear to be possessed by them (*a*).

It is stated by several of the ministers of the dissenting churches in Leith, that the dissenting population of Leith, either in consequence of their renting or having free access to sittings, are adequately provided with church accommodation (*b*).

II. *Accommodation provided in the Parish.*

1. *Established Church—Parish Church.*

Sittings set apart for letting - - - - - -	1,585
Free sittings - - - - - - - - -	54
Allocated to heritors - - - - - - -	129
Total - - -	1,768

The sittings which are allocated to heritors, or persons having right, are occupied by heritors, minister's family, elders, and people coming for baptism.

The preceding statement of the sittings in the parish church is taken by the minister from a return made to Parliament on information obtained after public advertisement. But owing to the seats being let every half-year by above 300 heritors and incorporations, many of the former being non-resident, it is impossible to give a very accurate statement.

The 54 sittings free to the poor are well filled, but not always by the same persons.

The church at Newhaven in course of erection is intended to contain 700; but the walls are so built, that it may be made to contain 1,000 (*a*).

(*a*) Evidence of the Rev. James Buchanan.

(*b*) Evidence of Mr. Harper and others.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NORTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
1. Parish Church: Rev. James Buchanan.	I. *Established Church—Parish Church.* Set apart for letting - - - - 1,585 Let, as at 30th December 1835 1,531 Set apart for letting, but not let 54 1,585 Allocated, &c. *see* column 5. The seats are left every half-year by above 300 heritors and incorporations; 87 sittings belong to 299 proprietors, so that each has only a fractional part of a sitting. The minister cannot give the details of sittings let and unlet, and the rates of letting. The prices put upon the sittings by the sheriff, and according to which they were allocated to the heritors, were as follows: 104 sittings at 25 *s.* 20 - - - 16 *s.* 40 - - - 15 *s.* 180 - - - 14 *s.* 198 - - - 13 *s.* 372 - - - 12 *s.* 80 - - - 11 *s.* 88 - - - 10 *s.* 112 - - - 9 *s.* 130 - - - 8 *s.* 110 - - - 7 *s.* 100 - - - 6 *s.* 106 - - - 5 *s.* 44 - - - 4 *s.* 15 - - - 3 *s.* 6 *d.* 21 - - - 3 *s.* 12 - - - 2 *s.* 6 *d.* Many of these sittings still maintain their prices, but it was found impossible to get the highest rates fixed, and 15 *s.* is the highest rate known to the minister. At that rate 164 were let last year, and 9 unlet. 2 *s.* 3 *d.* is the lowest rate, and 12 at that rate are unlet. In these it is very difficult to hear. No preference in seat-letting is given to parishioners. The unlet sittings, with the exception of those in the extreme end of the church, where it is difficult to hear, are all occupied by poor persons who have no right of occupation elsewhere, or by strangers (*a*).	I. *Established Church—Parish Church.* 1. *Seat Rents.* The minister is unable to ascertain the sums raised annually from seat-rents. 2. *Ordinary Collections.* 3. *Extraordinary.* 1831 £. 137 4 6½ - - £. 56 13 8 1832 113 14 1½ - - 73 4 1 1833 111 18 – - - 71 14 2 1834 111 7 4 - - 52 18 6 1835 125 7 6 - - 76 16 4 The above are exclusive of the evening collections for the town mission (*a*). (*See* column 9.)

(*a*) Evidence of the Rev. James Buchanan.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents are applied to the use of the proprietors of the seats. The ordinary collections are applied to the support of the poor and relief of the legal assessment. The extraordinary are applied to educational purposes, missions, infirmaries and general charity (*a*).	Stipend and emoluments for 1835: Fish tithes - £. 180 Outstanding - 35 145 Bear, 81 bolls, one firlot, three pecks, at the fiars prices, not at present known. Money - £. 22 5 7½ Feus of glebe, total 337 4 4 Rents of tenements, less repairs - - 57 12 – £.60 per annum is allowed for manse rent. From which deduct expense of collecting, 15 *l.*, and average law expense, 25 *l.*, and communion elements, 10 *l.*, and 80 *l.* per annum paid by the minister to a licensed assistant (*b*). The sum derived by the minister from stipend, feus, and rents, under deductions as above, were, for— 1832 - - £. 611 7 8½ 1833 - - 540 11 4½ 1834 - - 500 7 – (*a*)	I. *Established Church—Parish Church.* The religious instruction and pastoral superintendence of the parish is stated by the minister to be prevented by the following causes: 1. The large amount of the population renders it impossible for the minister to accomplish domiciliary visitation sufficiently. The time of the minister is very much occupied by the vast amount of routine business, such as the care of the poor, certificates, marriages, &c. which the population requires. 2. The avocations of the people, many of whom are sailors, fishermen, &c. call them frequently from home, and in consequence render domiciliary visitation difficult. 3. The poverty of the people and want of decent clothes prevent many from renting sittings or attending church, a considerable portion of the church being occupied and rented by extra-parochial hearers. The chief cause for absence from public worship, in the minister's opinion, is the want of an effective superintendence during the week. The minister has an assistant, to whom he pays 80 *l.* per annum out of his own pocket. On account of the seafaring habits of the people, and the difficulty of finding them at home, the minister states that the pastoral care of the district of Newhaven is peculiarly difficult, and that there is great need of a resident minister (*a*). There is a missionary at present, whose business it is to labour among them. There is a parochial mission in the two parishes of North and South Leith. Four missionaries are employed, and two of these do duty in different parts of the parish of North Leith. Mr. Murray visits the Coalhill, Brigend, &c., and Mr. Walker, who, as already mentioned, labours among the people in Newhaven and Hillhousefield. The mission has been established for about two years, and has been supported entirely by voluntary contribution. The missionaries have 50 *l.* a year each. Mr. M'Alpine, who is not connected with the Establishment, and belongs to the Leith town mission, labours in the same field with Mr. Murray. Mr. Walker preaches in each of the villages assigned to him in the evening of a week-day, and the attendance varies from 20 to 60. Mr. Murray preaches on the Sunday and Wednesday evenings, in a station in South Leith parish, where those whom he visits in North Leith are invited to come, but very few come, he thinks owing to their being at a distance from the station. Mr. M'Alpine's district contains about 600 individuals. There is preaching in one station every Thursday evening, which all in the district are invited to attend. The attendance is between 50 and 60 on an average. In the course of his visits he often assembles the people living in a lane or stair, to the number of from 10 to 25.

(*a*) Evidence of the Rev. James Buchanan, Rev. Messrs. Burns, Walker, Murray and Mr. M'Alpine.
(*b*) Evidence of Mr. Davidson.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NORTH LEITH—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: when Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
2. United Secession Congregation: Rev. Jas. Harper, Minister since 1819.			II. *United Secession Congregation*, established in 1816. Average attendance at each diet throughout the year, there being generally present about 100 more than the number of sittings let, 800 As some come out in the forenoon who do not in the afternoon, and *vice versâ*, the average attendance in the course of the day may be - - - - - - - - - - 900 to 1,000 Persons in the habit of attending - - - - - - 1,100 Nearly stationary of late. About three fourths are of the poor and working classes, including mechanics, sailors and servants. Sittings are taken by persons who earn as low as 10 *s.* per week, and many seat-holders have houses rented under 5 *l.* per annum. Parishioners in North Leith in the congregation, including children - - - - - - - - - - - - 560 Of these three fourths are of the poor and working classes. Communicants ascertained by the communion-roll - - 730 Rather increasing of late. About three-fourths of the poor and working classes. More than 100 communicants are not seat-holders. The congregation, including children, is drawn from the following parishes: North Leith - - - - 560 South Leith - - - - 896 St Cuthbert's - - - - 107 Other parishes in Edinburgh - 15 Cramond - - - - - 2 About - - - 1,580 The managers are appointed by the congregation, and account to them at a yearly meeting. They may fix the rate of seat-rents in the first instance, but subject to the approval of the congregation (*a*).

(*a*) Evidence of Rev. James Harper.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of NORTH LEITH—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities; and Deductions therefrom.
2. United Secession Congregation: Rev. Jas. Harper, Minister.	II. *United Secession Congregation.* Sittings set apart for letting - - - 1,065 Let - - - - - - 730 Unlet - - - - - 335 Allocated, &c., *see* column 5. —— 1,065 1831. 1832. 1833. 1834. 1835. 3 *s.* to 5 *s.* - Let - 47 36 37 29 32 Unlet, 94 105 92 104 101 5 *s.* to 7 *s.* - Let - 211 176 187 199 198 Unlet, 127 162 148 137 138 7 *s.* to 10 *s.* - Let - 418 429 414 418 416 Unlet, 196 185 170 136 138 10 *s.* to 15 *s.* - Let - 97 94 93 87 84 Unlet, 7 10 11 17 20 Fourteen shillings per annum is the highest rate demanded, 4 *s.* the lowest rate. In the course of these years, an alteration was made on the gallery, which affected the total number of sittings in the church. Usually unoccupied, 300 (*a*).	II. *United Secession Congregation.* 1. *Seat Rents.* Their amount was, in 1831 - - £. 297 5 – 1832 - - 303 16 9 1833 - - 301 3 3 1834 - - 300 15 3 1835 - - 301 8 9 2. *Collections.* 1831, Ordinary, £. 112 13 3 Extraordinary, 104 2 5 —— 216 15 8 1832, Ordinary - 110 1 7 Extraordinary, 92 – 6 —— 202 2 1 1833, Ordinary - 104 5 8½ Extraordinary, 74 – 6 —— 178 6 2½ 1834, Ordinary - 98 13 4 Extraordinary, 83 10 5½ —— 182 3 9½ 1835, Ordinary - 101 11 4 Extraordinary, 90 – – —— 191 11 4 There are weekly and monthly subscriptions for congregational and missionary purposes; and a fund for supplying work to poor women, which was formed at first by collections at the church doors, and has been maintained and extended by the sale of the fruits of their industry. Over and above the extraordinary collections, 100 *l.* has been raised during the last year for these objects (*a*).

(*a*) Evidence of Rev. Mr. Harper.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
II. *United Secession Congregation.* A church erected at the expense of the congregation in 1819. Several members of the congregation live about two miles from the church. Not more than three dwelling-houses belonging to members are distant two miles; one of these is five miles distant (*a*).	II. *United Secession Congregation.* Sittings set apart for letting - - - 1,065 Free - - - - - - - - 27 Allocated to persons having right - - 8 Total - - - 1,100 The sittings allocated to persons having right, are occupied by the minister's family, and the free sittings are generally occupied by persons having children for baptism, door-keepers and their families, and poor people who have applied for them. There is no specific allotment of seats for the use of the poor, but all are provided with accommodation in the unlet seats who are unable to pay for sittings; and it has of late been made known by public intimation from the pulpit, as was done before in the course of visitation, that the poor have only to make application in order to obtain sittings. Whether there were unlet sittings or not, the session would consider themselves bound to provide accommodation for the poor. Very few formal applications have been made, but the persons who do not pay occupy the sittings without application; and when a person, from depressed circumstances, becomes unable to pay, he often continues to occupy gratuitously the seat he formerly paid for. The minister stated, that in his opinion, the rule that sittings should be taken for half the gross population, is an arbitrary rule, and not applicable to dissenting congregations, particularly to congregations mostly composed of working and particularly sea-faring people. The adequacy of supply must depend on the circumstances of the families. There are 100 communicants who attend and do not pay for sittings. Sittings are not taken for all examinable persons, because all cannot attend at one time, and there is unoccupied room which many may have without challenge (*a*).

(*a*) Evidence of Rev. James Harper.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
II. *United Secession Congregation.* The collections, ordinary and extraordinary, are applied towards payment of sacramental expenses, allowances to the poor; and the surplus is given over to the general funds of the congregation, for payment of interest of debt, precentor's salary, repairs, insurance, &c., and to other congregational and missionary purposes. Last year about 30 *l.* was given to the poor, about six or seven of whom are on the South Leith parish list, but none on the North Leith list. The seat-rents are applied in payment of minister's stipend, &c. (*a*).	II. *United Secession Congregation.* £. 280 per annum, which definite sum is promised and statedly paid, and secured in no other way than agreement of the congregation, recorded in their minutes. No house or glebe provided for the minister (*a*).	II. *United Secession Congregation.* Public worship is performed twice each Sunday, with additional services at communions, which occur four times in the year. There are classes for the young every Sunday afternoon and every Thursday evening; and a congregational library, designed for the intellectual and religious improvement of members of the congregation and their families. These have existed for some years. A school-house, erected by some members of the congregation, is about to be completed, in which children of the working classes will be provided with cheap, and orphans with gratuitous, accommodation. The minister can accomplish the week-day superintendence of the whole of his congregation. Besides the visitation of the sick, which he observes weekly, he visits the whole of his congregation from house to house once every year, and holds occasional diets of examination. For some years past it has been his practice to visit all the widows in the congregation, especially those of the poorer class, every two months, in addition to ordinary congregational visitations. The minister is occasionally invited to visit the sick belonging to other congregations, which he does when so invited; and he preaches occasionally, in conjunction with other dissenting ministers, at the mission station of the town mission of Leith.

(*a*) Evidence of Rev. Mr. Harper.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of PORTOBELLO.	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: When established; of whom composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. John Glen, minister.	Divided from the parish of Duddingston, in 1834, by authority of the General Assembly. Somewhat more than a mile in length, and nearly half a mile in its greatest breadth. Wholly a town parish. (*a*)	According to a survey made by the minister and his session,— Total population - 2,924 Of which belong to the Established Church - 1,606 To other religious denominations - 1,252 Not known to belong to any religious denomination - - - 66 — 2,924 Of the 1,252 belonging to other denominations, there belong to the— Episcopalians - 316 Original Seceders - 7 Wesleyan Methodists - 90 Relief - - - 431 United Secession - 228 Independents - - 73 Roman Catholics - - 80 Baptists - - - 14 Glassites, Quakers, &c. - 13 — 1,252 Poor and Working Classes: Belonging to the Established Church - - - - - - 856 To other religious denominations - - - - - - 572 Not known to belong to any religious denomination - - - 61 Total - - - 1,489 Exclusive of domestic servants. The rest of the population consists of retired professional and other persons. The population is classified according to information obtained directly from the parties themselves; and those, with the exception of two persons put down as not known to belong to any religious denomination, admitted they did not belong to any; and in fact did not go to any place of worship. The preceding numbers give the permanent population. It is nearly doubled by summer visitors. (*a*)	I. *Established Church—Parish Church.* The congregation was first established in the year 1810. During the months of July, August, and September, the church is quite full. During the months of December, January, and February, the average attendance is from - - - 360 to 400 Number of individuals in the habit of attending, exclusive of summer visitors and irregular attenders - 785 Of these are parishioners - - 737 Non-parishioners - - - - 48 — 785 Of these parishioners there are, of the poor and working classes - - - - 198 Of the non-parishioners there are, of agricultural labourers - - 10 to 12 Communicants - - - - - 578 Communicants in the parish - - 552 Communicants living out of the parish - - - - - - 26 — 578 Both gradually increasing. Of the communicants in the parish, there are of the poor and working classes - 193 Of those out of the parish - - - 5 Domestic servants are not included in the poor and working classes; they are reckoned with the families in which they reside. About 20 parishioners, belonging to the Established Church, usually attend public worship out of the bounds of the parish. (*a*)
II. *Relief Congregation.* Rev. David Crawford, minister, since 1834.			II. *Relief Congregation.* The congregation was formed in August 1834. Number of relief denomination under Mr. Crawford's charge, including children, but exclusive of members of relief denomination in the parish, not under his charge, and of temporary residents in the parish, and also of hearers who attend habitually, but are not under his charge - - - - - - 420 Of these are,— Parishioners - - - - 357 Non-parishioners - - - 63 — 420 Of the non-parishioners there are in Duddingston - 60 Libberton - - - - - - - - 2 South Leith - - - - - - - - 1 — 63 The congregation, with very few exceptions, is of the poor and working classes,—the non-parishioners with one exception. It has been increasing since 1834. Rate of increase not stated. Average attendance at each celebration of public worship in July, August and September - - - - - - - - 450 Ditto - - in December, January and February - - - 250 Number of persons in the habit of attending, about - - 350 Communicants - - - - - - - - 139 Increasing—rate of increase not stated. Almost all of the poor and working classes. Of the sittings let, 20 are rented by persons not resident in the parish. (*b*)

(*a*) Evidence of Rev. John Glen. (*b*) Evidence of Rev. David Crawford.

PRESBYTERY OF EDINBURGH—*continued.*

4.

PLACES OF WORSHIP:
Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.

I. *Established Church—Parish Church.*

The church, which is now the parish church, opened for public worship in the year 1810; enlarged in the year 1815. Cost 2,650 *l.*

The church is situated about 1-9th of a mile from the nearest boundary, and fully half a mile from the farthest.

The greatest distance from any inhabited dwelling-house in the parish is half a mile. (*a*)

II. *Relief Congregation.*

Regent-street chapel, built in 1825, at a cost of nearly 2,000 *l.*, belongs to the Rev. David Crawford. Bought by him in 1834 for 900 *l.*, including expense of purchase. The congregation have no written lease under which they occupy the chapel; but the proprietor understood, and pledged himself verbally to the Relief Presbytery, when the congregation was placed under his charge, that the use of the chapel should be continued to the congregation so long as they remained in that connexion.

All dwelling-houses of members of the congregation are within two miles of chapel. (*b*)

5.

ACCOMMODATION IN PLACES OF WORSHIP.

I. *Accommodation held by the Parishioners in all Places of Worship.*

According to the survey before referred to, the total number of sittings in all places of worship, taken, including accommodation to 90 Methodists in the parish, according to the statements of the parties themselves, is - - - - - - - - 1,022

The sittings held by the 856 of the poor and working classes, in connexion with the Established Church, are - - 112

There are—

221 families in the parish, no member of which has a right of sitting in any place of worship.

196 of whom are of the poor and working classes.

The members of these families, in general, go to no place of worship.

II. *Accommodation provided in the Parish.*

I. *Established Church—Parish Church.*

Set apart for letting - - - - - -	572	
Free - - - - - - - - -	31	
Total - -		603

The 31 free sittings are occupied by the elders, managers, minister's family, by those engaged in baptisms, by the band, and by five or six poor persons. There is no other provision made for the poor. (*a*)

II. *Relief Congregation.*

Sittings set apart for letting - - - - - - - 800

No seats are formally set apart for the poor, but sittings would be provided for them were they to apply. Poverty operates as no obstacle to the enjoyment of accommodation. Some who are poor, and, it is said, more who are not poor, take possession of seats which are unoccupied, and they do so unchallenged. (*b*)

(*a*) Evidence of the Rev. John Glen.

(*b*) Evidence of the Rev. David Crawford.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of PORTOBELLO—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.*	I. *Established Church—Parish Church.*	I. *Established Church—Parish Church.*
Rev. John Glen, minister.	Sittings set apart for letting - - - - 572 Let 29th February 1836 - - - - 553 Unlet - - - - - - - 19 572	1. *Seat Rents.* £. s. d. 1831 - - 193 9 3 1832 - - 191 3 3 1833 - - 167 1 – 1834 - - 195 12 – 1835 - - 184 9 9
	Allocated, &c. (*see* col. 5.)	2. *Ordinary Collections.*
	Number let and unlet at each rate:—	They were, in £. s. d. 1831 - - 112 2 9¼ 1832 - - 127 8 2½ 1833 - - 102 10 5¾ 1834 - - 117 9 4¼ 1835 - - 99 13 8¾

	1835.	1834.	1833.	1832.	1831.
More than 1 *s.* and not more than 2 *s.* — let	24	20	17	13	20
— unlet	–	4	7	11	4
More than 2 *s.* and not more than 3 *s.* — let	66	65	63	62	62
— unlet	–	1	3	4	4
More than 5 *s.* and not more than 7 *s.* — let	48	48	48	48	43
— unlet	–	–	–	–	5
More than 7 *s.* and not more than 10 *s.* — let	364	367	330	303	313
— unlet	14	11	48	75	65
More than 10 *s.* and not more than 15 *s.* — let	51	53	45	36	47
— unlet	5	3	11	20	9

Highest rate of seat-rents demanded is 12 *s.* a year.

No distinction between parishioners and non-parishioners has hitherto been made in the letting of seats.

The seats are let chiefly to parishioners.

Of those who have taken sittings, 98 are resident only a part of the year in the parish.

The unlet sittings are all occupied in summer by those who frequent the town for sea-bathing. In summer, individuals are often obliged to go away from the church for want of accommodation. (*a*)

Many individuals say they would take sittings if they were able. (*b*)

3. *Extraordinary Collections.*

They were, in £. s. d.
1831 - - 55 10 3½
1832 - - 65 15 11½
1833 - - 31 9 –
1834 - - 25 13 6
1835 - - 27 17 10½

Exclusive of collections for religious purposes which are not entered in the annual accounts.

The debt affecting the church is 944 *l.* (*a*)

II. *Relief Congregation.*	II. *Relief Congregation.*	II. *Relief Congregation.*
Rev. David Crawford, minister.	Sittings set apart for letting - - - - 800 Let, as at 3d February 1836 - - 140 Set apart for letting, but not let - - 660 800	1. *Seat Rents.* Amount of seat-rents from November 1834 to November 1835, 45 *l.*
		2. *Ordinary Collections.* Their amount for one year from opening the chapel was 57 *l.*

Number let and unlet, at each rate, in the year 1835:—

	Let.	Unlet.
At 2 *s.* and not more than 3 *s.* - -	9	99
3 *s.* and not more than 5 *s.* - -	26	128
5 *s.* and not more than 7 *s.* - -	82	344
7 *s.* and not more than 10 *s.* - -	21	147

Highest rate of seat-rent demanded is 10 *s.* per annum.

About 100 of the unlet sittings are occupied by persons who are not of the poorest class.

Sittings usually unoccupied - - - - 500
Let sittings rented by persons not resident in the parish - - - - - 20

The managers, eight in number, and elected by the congregation; three going out annually, have the power of fixing the rate of seat-rents. (*See* col. 8.) (*c*)

3. *Extraordinary Collections.*

There have been several, but no note of them has been kept, the amount having been handed over to the societies for which they were made.

Debt affecting the chapel, for which the congregation are in no way liable, 600 *l.*

Feu duty payable for the chapel, 6 *l.* 6 *s.* per annum. (*c*)

(*a*) Evidence of the Rev. John Glen. (*b*) Evidence of Professor Johnston. (*c*) Evidence of Rev. David Crawford.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION OF REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* The seat-rents are applied to the payment of the minister's stipend. The collections are applied to the payment of the annual interest upon the debt, communion elements, treasurer's salary, doorkeepers, beadles, and contingent expenses.	I. *Established Church—Parish Church.* Annual emolument, 180 *l.*, secured by bond to the extent of 150 *l.* No manse or glebe, nor provision in lieu of them.	I. *Established Church—Parish Church.* Religious instruction and pastoral superintendence are complained of by the minister as deficient. Alleged causes, high seat-rents, and want of endowment for minister. The territorial division of the parish is not inconvenient or defective. The circumstances of the parish do not prevent the minister from extending week-day superintendence to all parishioners. But he states, that the want of endowment occasions high seat-rents, and that as his income depends on seat-rents, his endeavours to induce the people to frequent church are subject to misconstruction. A missionary was employed in the parish for about 18 months. He was paid by voluntary contributions, raised in the parish. He celebrated divine worship in the Sunday evening in the parish church. The sittings were then free, and the service was intended chiefly for those who had no right of sitting, or were too ill provided with clothing to appear at church during the day. The missionary left the parish in 1835. (*a*) It has not yet been resolved whether the employment of a missionary shall be continued, there being difficulty in procuring the means of payment.
II. *Relief Congregation.* The seat-rents and ordinary collections are applied in payment of interest and feu-duty; precentor's salary, 5 *l.*; doorkeeper's allowance, 3 *l.* per annum; and 6 *l.* or 8 *l.* per annum for communion elements and incidental expenses, and minister's salary. The managers are stated to have the control of the civil affairs of the church as much as the managers of other dissenting congregations, where the minister is not proprietor. But it does not seem that the managers have power to apply any portion of the funds to other purposes than those stated. It is usual, however, in such congregations, to give to the poor, when their circumstances permit, which has not yet been the case with this congregation. (*b*)	II. *Relief Congregation.* The emoluments of the minister have arisen from the sums raised from seat-rents and ordinary collections, under deduction of sums particularized in the preceding column. The managers of the chapel, as representing the congregation, did not bind themselves for any particular sum, but they stated that they would be able to provide a comfortable maintenance to the minister. No maximum was fixed. There was no understanding between the minister and the managers, or the presbytery, about the application of the income of the congregation to the minister's stipend, under the deductions stated. (*see* col. 8.) No house or glebe, or provision in lieu of them. (*b*)	II. *Relief Congregation.* Religious instruction is afforded at regular ministerial visitations of sick, preaching in neighbouring villages, and by Sabbath classes. Public worship is performed three times every Sabbath for three months in the year; during the other nine months it is performed twice every Sunday, and three times once a month. The minister extends his exertions beyond his own congregation when requested. The Sabbath classes are open to all. The minister can accomplish the week-day superintendence of his whole congregation. (*b*)

	£.	s.	d.
Debt on 27th November 1814 -	1,388	12	8
Enlarging gallery in 1815 -	510	8	8
£.	1,899	1	4
Paid by annual subscriptions - £.688 2 8			
From the ordinary funds of the church 266 18 8			
	955	1	4
Balance (*a*) - - - £.	944	–	–

(*a*) Evidence of the Rev. John Glen, Mr. Newlands and Professor Johnston. (*b*) Evidence of the Rev. David Crawford.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of PORTOBELLO—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: When established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
III. *United Secession Congregation.* Rev. Geo. Deans, minister, since June 1835.			III. *United Secession Congregation.* Congregation established at Whitsunday 1835. Congregation in the parish of Portobello, including their families, and also those who attend regularly, but are not members, with their families, about - - 180 They are chiefly of the working classes. Average attendance during the months of July, August and September - - 200 Average attendance during the months of November, December and January - 150 Number of persons in the habit of attending, about - - - - - - 200 Communicants, chiefly of the working classes - - - - - - 57 Of Mr. Deans' congregation, there reside beyond the limits of the parish - 21 In Duddingston - - - - - - - - - - 16 In South Leith - - - - - - - - - - 3 Edinburgh - - - - - - - - - - 2 — 21 The number of sittings rented by persons not resident in the Parish, is - - 16 (*a*)
IV. *Independent Congregation.*			IV. *Independent Congregation.* Established, in their present place of worship, in the month of August 1835; but it existed two or three years before; public worship having been performed, but the communion not administered. Attendance at present, and for some time back:— In the morning and afternoon, from - - - - - - - 60 to 100 „ „ evening - - - - - - - 150 to 200 Number in the habit of attending, about - - - - - - - 120 Greater part of the congregation reside within Portobello parish. Of those who are in the habit of attending, some are Baptists, some Independents, Presbyterians, members of the Established Church. The number of Independents in Portobello parish is about 73. The attendance at a meeting held during the week is between 20 and 30. When an efficient preacher is present it is much greater. Three-fourths of the congregation are of the poor and working classes. (*b*)

PARISH of PORTOBELLO—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
III. *United Secession Congregation.* Rev. Geo. Deans, minister.	III. *United Secession Congregation.* Sittings set apart for letting - - - 235 Let, as at 2d February 1836 - - 110 Set apart for letting, but not let - 125 — 235 Allocated, &c. (*See* col. 5.) Number let and unlet, at each rate:— In 1835. Let. Unlet. 3*s.* and not more than 5*s.* - 30 - 90 5*s.* and not more than 7*s.* - 70 - 35 7*s.* and not more than 10*s.* - 10 - — Highest rate demanded is 8*s.* Usually unoccupied - - - 60 The remainder of the unlet sittings are occasionally occupied; chiefly by the working classes. The seat-rents are fixed by twelve managers, elected by the congregation, five going out annually. They account annually to the congregation. (*a*)	III. *United Secession Congregation.* 1. *Seat Rents.* The sum raised in this way during the eight months preceding February 1836, was - - £. 32 2. *Ordinary Collections.* During the same period they amounted to - - - - £. 51 3. *Extraordinary Collections.* During the same period they amounted to - - - - £. 20 The extraordinary collections are made once every three months, and there is included in the 20*l.*, 8*l.* collected by an individual for behoof of the congregation. (*a*)
IV. *Independent Congregation.*	IV. *Independent Congregation.* Number of sittings in the church - - - 300 Let, as at 3d February 1836 - - 60 Unlet - - - - - - 240 — 300 Five shillings per annum a sitting is the rate at which sittings are let. Sometimes a sum in addition is given by way of donation. As high as 10*s.* per sitting has been obtained in this way. The seat-rents are fixed by a committee, not regularly appointed, but composed of individuals who agreed to take an active part in the affairs of the congregation, and account to the trustees. (*b*)	IV. *Independent Congregation.* 1. *Seat Rents.* The seat-rents obtained since the opening of the chapel, 16th August 1835 to 9th February 1836, were 8*l.* 13*s.* 2. Total collections during the same period, 30*l.* 1*s.* 3*d.*, including a collection for London Missionary Society made at the chapel, the use of which was on that occasion given to a minister from London. The collection on this occasion not congregational. There is a debt of 200*l.* affecting the chapel. (*b*).

(*a*) Evidence of the Rev. George Deans, (*b*) Evidence of Mr. Walter Ochterlonic.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
III. *United Secession Congregation.* A large school-room, belonging to a private individual, occupied as a school-room during the week, held in lease for one year from Whitsunday 1835, at 7 *l.* 10 *s.* per annum. All inhabited dwelling-houses occupied by members of the congregation, are within two or three miles of the chapel. (*a*)	III. *United Secession Congregation.* Sittings set apart for letting - - - - 235 Set apart for the poor - - - - - 15 Total - - 250 Only one poor person has applied for the use of any of the free sittings set apart for the poor. The system is to give poor persons, on application, an exclusive right to such sittings. None are prevented attending the chapel who wish to do so. (*a*)
IV. *Independent Congregation.* Chapel, built in 1835, cost 420 *l.*; held by trustees for behoof of the congregation, and applied to no other purpose. (*b*)	IV. *Independent Congregation.* There are in all 300 sittings; let, 60; the rest, unlet, are therefore free; but rent would be taken for them. (*b*)

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
III. *United Secession Congregation.* The sums derived from collections and seat-rents are applied to the payment of stipend and the other expenses of the congregation. Some books have been bought for the use of the congregation. A part is applied in support of missions. (*a*)	III. *United Secession Congregation.* Eighty-five pounds per annum; depending on the promise of the people. No manse or glebe. (*a*)	III. *United Secession Congregation.* The minister can extend week-day superintendence to the whole of the congregation. Public worship is performed three times on Sundays, and occasionally on other days. The minister teaches two weekly classes,—one of young men, consisting of nine, and another of young women, consisting of 22. There is likewise a Sabbath school, attended by 24 children. These schools have existed since July 1835. The minister preaches once a-fortnight, at the village of Easter Duddingston. (*a*)
IV. *Independent Congregation.* The sums raised by seat-rents and collections are applied to payment of those who occasionally do duty at the chapel, interest of debt, and necessary expenses of chapel. A collection of 4 *l.* given to the London Missionary Society. Another collection given to the Congregational Union of Scotland. (*b*)	IV. *Independent Congregation.* Public worship is performed by ministers belonging to other churches, as well as young men not ordained, who are in the habit of supplying vacant charges,—chiefly by the latter. One pound every Sunday is usually said. Some refuse to take payment. (*b*)	IV. *Independent Congregation.* Public worship is performed three times every Sunday, and one evening during the week. Occasionally those who perform public worship make visitations to the members of the congregation during the week. The circumstance of there being no fixed minister does in some measure prevent the week-day superintendence of the congregation. (*b*)

(*a*) Evidence of the Rev. George Deans. (*b*) Evidence of Mr. Walter Ochterlonie.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of PORTOBELLO—*continued.*	1. Constitution, Extent and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: When Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
V. *Episcopalian Congregation.* Rev. George Maurice Drummond, minister, since 1828.			V. *Episcopalian Congregation.* Established in parish in 1825. Congregation, including one family at Inveresk, one at Easter Duddingston, and one at Leith, consists of - - - - 125 to 130 Of these, there are of the working classes, about - - - 6 – It has increased within the last five years, by about - - 40 or 50 Average attendance during July, August and September - 150 to 200 „ during January and February 80 to 100 Communicants at monthly communions, average - - 30 „ at festivals, from - - 60 to 80 Rather increasing; rate of increase not stated; 6 or 8 are of the poor and working classes. (*a*)
VI. *Roman Catholic Congregation.* Rev. Alex. Gordon, minister.			VI. *Roman Catholic Congregation.* Established when the chapel was opened, on 26th April 1835. Roman Catholics in Portobello parish - - - - 95 to 100 About four-fifths of the poor and working classes. The number of Roman Catholics in the parish is stated, in the survey of the minister, at - 80 Average attendance in July, August and September - 70 to 80 „ winter season - - - 50 to 60 Number in the habit of attending, about - - - - 120 Of these, there are from Tranent - - - - - 3 to 4 From Inveresk (*b*) - - - 12 to 14 About four-fifths of the habitual attendants are of the poor and working classes. The number of communicants could not be stated. But about four-fifths are of the poor and working classes. Only four or five sittings are rented by persons not resident in the parish. (*b*)
VII. *Wesleyan Methodists.* Mr. Beaumont.			VII. *Wesleyan Methodists.* About ninety persons worship in the chapel.

(*a*) Evidence of the Rev. G. M. Drummond. (*b*) Evidence of the Rev. Alexander Gordon.

PRESBYTERY OF EDINBURGH—*continued.*

PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	ACCOMMODATION IN PLACES OF WORSHIP.
V. *Episcopalian Congregation.* St. Mark's chapel is private property. Rented by the congregation at 40 *l.* per annum. The dwelling-houses inhabited by members of the congregation are all within two miles. (*a*)	V. *Episcopalian Congregation.* Sittings set apart for letting - - - - - - 440 Set apart for the poor - - - - - - - 56 Allocated to persons having right, to the clergyman and proprietors - - - - - - - 8 Total - - 504 It is the practice to give the poor an exclusive right to occupy the sittings set apart for them, and three or four individuals enjoy the right at present. (*a*)
VI. *Roman Catholic Congregation.* The chapel appears to have been erected in 1826. It was purchased in November or December 1834, for 600 *l.*, exclusive of expenses of conveyance. The price was advanced by the bishop in Edinburgh, out of funds in his hands and at his disposal. The chapel is vested in trustees. There is no obligation on the proprietors to keep the chapel as a place of worship for Roman Catholics, but it is understood that it will be kept up as such so long as the chapel pays its own expenses. (*b*)	VI. *Roman Catholic Congregation.* Sittings set apart for letting - - - - - - - - 200 No seats are set apart for the poor, but they get seats whenever they come to assist at divine worship. (*b*)
VII. *Wesleyan Methodists.* A room in the glass-works at Portobello.	VII. *Wesleyan Methodists.*

(*a*) Evidence of the Rev. G. M. Drummond. (*b*) Evidence of the Rev. Alexander Gordon.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of PORTOBELLO—*continued.*	6 Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount: Liabilities and Deductions therefrom.
V. *Episcopalian Congregation.* Rev. Geo. Maurice Drummond, minister.	V. *Episcopalian Congregation.* Sittings set apart for letting - - - - 440 Let 8th February 1836 - - - 130 Set apart for letting, but not let - - 310 = 440 Allocated, &c. (*see* col. 5.) From May 1832 to May 1833, there were 56 sittings let for the whole year, at 1 *l.* per annum, and 34 at the same rate, for shorter periods. From May 1833 to May 1834, 56 let at 1 *l.* per annum for the whole year, and 76 at same rate, for shorter periods. From May 1834 to May 1835, 110 let for the whole year at 1 *l.*, and 60 at same rate, for shorter periods. The sittings taken for the shorter periods are generally taken by the visitors who come for sea bathing. There are about 10 sittings on which a rent of 3 *s.* per annum is fixed, but they are not let. The rent chargeable for all the other sittings, 1 *l.* per annum. In some instances of seats let for a period short of a year, less rate than 1 *l.* per annum has been taken by the vestry. Previous to the last two years there were two Episcopal chapels. Now only one. This explains the greater number of sittings now taken. (*a*)	V. *Episcopalian Congregation.* The sources of revenue are, 1. Seat-rents. 2. Ordinary collections. 3. Extraordinary collections. 4. Offertories. From 25th May 1832 to 25th May 1833: Seat-rents - - £. 75 7 – Ordinary collections 34 15 –¾ Extraordinary ditto for Royal Infirmary, Edinburgh - - - 7 1 –½ Offertories - - - 14 15 2½ Donations and subscriptions - - - 35 6 – From 25th May 1833 to 25th May 1834: Seat-rents - £ 84 7 – Ordinary collections - 31 9 4 Extraordinary ditto, in aid of chapel - - 10 1 8 Royal Infirmary - - 4 3 11 Offertories - - - 18 17 7½ Donations - - - 5 5 – 25th May 1834 to 25th May 1835: Seat-rents - - £. 133 6 6 Ordinary collections - - - - - 31 12 8¾ Extra do. Church of England Missionary Society 16 6 – Royal Infirmary, Edinburgh - - - - 8 5 – Offertories - - - - - - - 27 10 10 25th May 1835 to 17th February 1836: Seat-rents - - - - - - £. 75 10 6 Ordinary collections - - - - - 18 – 5 Extra ditto, in aid of chapel - - - - 14 12 6½ Church of England Missions - - - - 6 10 – Offertories - - - - - - - 19 15 11 (*a*)
VI. *Roman Catholic Congregation.* Rev. Alex. Gordon, minister.	VI. *Roman Catholic Congregation.* Sittings set apart for letting - - - - 200 Let, February 1836 - - - - 50 Unlet - - - - - - 150 = 200 Number let and unlet, at each rate: From 26th April 1835 to 8th February 1836. At £. 1 10 – 14 sittings 8 let. 1 6 – 14 „ None. 1 2 – 14 „ 4 let. 1 – – 14 „ 13 „ – 18 – 14 „ None. – 16 – 14 „ 3 let. – 14 – 14 „ None. – 12 – 14 „ 2 let. – 10 – 14 „ 8 „ – 8 – 28 „ 8 „ – 6 – 28 „ 14 „ – 4 – & under 32 „ None. Some of the seats, though taken, have not been paid for, and abatements have been given to families. Some of the seats have been taken for short periods less than a year. There is a slight discrepancy between the above table and the general statement of the total number of sittings and those let, as given above, to the extent of 14 sittings in the first class, and 10 in the second. (*b*)	VI. *Roman Catholic Congregation.* 1. *Seat Rents.* Total seat-rents since 26th April 1835 to 6th February 1836 £. 21 – 4 2. *Collections.* Total collections during the same period - - - £. 26 7 – No fees on baptisms or marriages have been obtained from the Portobello congregation. Debt on the chapel, nearly £. 600. (*b*)
VII. *Wesleyan Methodists.* Mr. Beaumont.	VII. *Wesleyan Methodists.* No seat-rents charged.	VII. *Wesleyan Methodists.* Two or three collections in the year are made. No debt on the place of worship. (*c*)

(*a*) Evidence of the Rev. George Maurice Drummond, Dr. Adam Thomson and Mr. James Forsyth.
(*b*) Evidence of the Rev. Alexander Gordon. (*c*) Evidence of Rev. Mr. Beaumont.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
V. *Episcopalian Congregation.* The seat-rents, offertories and ordinary collections, are applied to the payment of the minister, of interest, and other expenses. The extraordinary collections are applied in aid of the poor, to the support of the chapel, and to Edinburgh Infirmary and Church of England Missionary Society. (*a*)	V. *Episcopalian Congregation.* Eighty pounds per annum fixed for a time, and secured by lessees. No manse or glebe, nor provision in lieu of them. (*a*)	V. *Episcopalian Congregation.* Public worship is performed twice a day on Sundays. The clergyman extends his exertions or ministrations beyond his congregation. He does so occasionally to the poor, and to the military in the Castle of Edinburgh, which he has done since August 1835. Monthly missionary meetings were held for a few months in 1835. The clergyman is enabled to extend his week-day superintendence to the whole of his congregation. (*a*)
VI. *Roman Catholic Congregation.* The revenues are applied in liquidation of interest and debt. (*b*)	VI. *Roman Catholic Congregation.* No emolument is derived by the clergyman from congregation at Portobello. The emolument is derived from the catholic establishment in Edinburgh. (*b*)	VI. *Roman Catholic Congregation.* Worship is performed in the chapel on festival days and Sundays. It is performed once every Sunday. The minister cannot accomplish the week-day superintendence of the congregation, on account of the duties required of him in Edinburgh. He does not extend his ministerial services to members of other denominations, except when consulted and called on. (*b*)
VII. *Wesleyan Methodists.* The collections are paid to the general funds of the community to which the congregation belongs. (*c*)	VII. *Wesleyan Methodists.*	VII. *Wesleyan Methodists.*

(*a*) Evidence of the Rev. G. M. Drummond. (*b*) Evidence of the Rev. Alexander Gordon.
(*c*) Evidence of the Rev. Mr. Beaumont.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of LIBBERTON.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS; When Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease, and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. James Begg, minister.	Seven miles long by four broad. Limits, *quoad sacra* and *quoad civilia*, the same. Single. Original. Landward. The minister complains of its being too extensive. (*a*)	By the census of 1831, 4,063. Present population by the survey by Mr. Begg - - - 3,562 Of whom Established Church - - 2,873 Of those of poor and working classes - 2,712 Other denominations - - 689 Of these of poor and working classes - 643 Poor and working classes - 3,355 Total - - 3,562 Mr. Begg considers the numbers of both denominations, especially those of the Established Church, to be overstated; many who represent themselves as belonging to each, being in reality indifferent to all religion. He accounts for the difference between the two statements of the population, by the fact, that the one was taken in summer, when the population is greater than in winter, when the other was taken by the removal of a village, since 1831, and that several houses were at the time uninhabited. He generally considers those as of the poor and working classes, who earn less than 50*l.* a year. Only 207 parishioners (161 of the Establishment, and 46 Dissenters) belong to any other class. The district of Gilmerton contains 1,100, of whom 800 from the village. It is situated two miles from the parish church, and is chiefly inhabited by the poor and working classes (40 only belonging to other classes) The inhabitants are colliers, carters and labourers. (*a*)	I. *Established Church—Parish Church.* Average attendance at each service in the parish church, in summer, 1,200. In winter, something less. Number of those in the habit of attending cannot be ascertained. Increasing; rate of increase not stated. Persons attending, chiefly of the poor and working classes. Communicants, about 600. All or almost all parishioners, chiefly of the poor and working classes. Increasing during the last five years—in 1835, 100 communicants were admitted for the first time; two years ago, 80. (*a*)

(*a*) Evidence of the Rev. Mr. Begg.

PRESBYTERY OF EDINBURGH—*continued.*

4	5.
PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	ACCOMMODATION IN PLACES OF WORSHIP.

I. *Established Church—Parish Church.*

1. The present church was built in 1815, and has not been altered since.

It is about a mile from the nearest boundary of the parish church, five from the farthest.

About 223 dwelling-houses are situated about two miles from it, 24 above four miles, and none above five.

No obstruction to access to the church.

2. There is a preaching station at Gilmerton, two miles from the parish church, which is held in a ruinous hall, hired at a low rent. (*See* col. 10.)

3. There is a preaching station at Niddry, 2½ miles from the parish church. (*See* col. 10.) (*a*)

I. *Accommodation held by the Parishioners in all Places of Worship.*

1. According to the return and evidence of the clergyman, the families, and the heritors and tenants, to whom the sittings (1,350) in the parish church are allocated (*see* below), are more than sufficient to fill them.

In the village of Gilmerton, containing 800 persons, the sittings held in the parish church, are - - - - - 184
Other denominations - - - - - - 41
— 225

The attendance at the parish church (*see* col. 3.) is exclusive of about 130, who attend the preaching station at Gilmerton, (*see* col. 10.) but many of those (100) who attend the preaching station at Niddry on the Sunday evenings, are in the habit of attending other churches during the day.

Persons belonging to the Established Church, who attend other churches than the parish church (*a*) - - - - - - 201

2. Of the parishioners belonging to other denominations,—

(1.) 12 or 14 families, or parts of families, all of the poor and working classes except one, including children, containing 40 persons, attend the Rev. Mr. Anderson of the Reformed Presbyterian Church, at Loanhead; out of the parish, 21 are communicants; six regular attendants, though not communicants; and they all rent sittings. 4*s.* is the lowest rate of sittings in that church; the highest does not exceed 12*s.* (*b*)

(2.) The number of individuals, including children, belonging to the Relief Congregation, at Dalkeith, out of the parish, is - - 110
They are chiefly colliers and farm-servants, generally residing at Gilmerton, which is about three miles from Dalkeith.
Communicants - - - - - - - - 32 or 34
The same number are in the habit of attending.
They do not all pay for sittings, but the minister considered they were all able to do so. 9*s.* is the highest rate of sittings charged in this congregation, 3*s.* is the lowest. 5*s.* or 6*s.* is about the price paid by the hearers from this parish who take sittings. (*c*)

(3.) The number of individuals, including children, belonging to the United Secession Church at Dalkeith, is - - - - - 40
all, with the exception of one family, of the poor and working classes.
19 are communicants—about 30 are in the habit of attending. The great majority pay for sittings, the highest and lowest rate of seat-rents being 10*s.*, 6*s.* and 4*s.* (*d*)

(4.) No account was obtained of the numbers of persons of the above denominations having accommodation in churches in Edinburgh or elsewhere; nor of the accommodation enjoyed by the Episcopalians, Independents, Methodists and Baptists, stated by the minister to be within the parish.

About 300 families, residing on the property of feuars, were said by the minister to have no right to sittings in any church. These, with very few exceptions, are of the poor and working classes.

The minister stated that an addition might be made of a great many colliers, lime-burners, &c., for whom adequate provision is not made in the parish church. (*a*)

II. *Accommodation provided in the Parish.*

Established Church—Parish Church.

Sittings in the parish church - - - - -		1,430
Allocated to heritors - - - - -	1,350	
Communion seats, free to the poor - -	80	
	—	1,430

The sittings are divided among the heritors, who assign them to their tenants, and those who are not tenants or heritors have no right to sittings. The seats are divided among the heritors themselves, in proportion to the extent, not the population of their estates.

The sittings set apart for the poor are always filled.

There are 200 sittings at the Gilmerton, and 100 at the Niddry preaching stations. (*a*) (*See* col. 10.)

(*a*) Evidence of the Rev. Mr. Begg and Mr. Dymock.
(*b*) Evidence of the Rev. Mr. Anderson.
(*c*) Evidence of the Rev. Charles Waldie.
(*d*) Evidence of the Rev. Joseph Brown.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of LIBBERTON—*continued.*	6 Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Rev. James Begg, minister.	I. *Established Church—Parish Church.* No seats let. (*a*)	I. *Established Church—Parish Church.* 1. Collection at the Church door. *Year* — *Ordinary:* — *Extraordinary:* 1831 £. 24 18 2 — £. – – – 1832 - 62 15 11 — 7 8 2 1833 - 60 13 3 — 52 10 8½ 1834 - 48 5 7½ — 23 13 – 1835 - 58 15 11½ — 61 9 6 There are no other sources of revenue which can, by the present law, be made available for religious purposes. (*a*) (*See* col. 9.)

(*a*) Evidence of the Rev. Mr. Begg.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUES.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
1. *Established Church—Parish Church.* The ordinary collections are given to the poor. The extraordinary applied to missionary or parochial purposes. Last year 50 *l.* were raised in this way for the minister at Gilmerton, and 30 *l.* have been disbursed. (*a*)	I. *Established Church—Parish Church.* Minister's stipend nearly 20 chalders of grain, of which one chalder is wheat, the rest oatmeal or barley. 10 *l.* for communion elements. 10 *l.* of prebend's fees. There is a manse and a glebe worth 20 *l.* per annum. The preacher at Gilmerton receives 50 *l.* per annum, from a subscription raised by Mr. Begg and other gentlemen, and received for five years. He has received 30 *l.* from an extraordinary collection. (*a*)	I. *Established Church—Parish Church.* Mr. Begg thinks it impossible for one man to superintend so populous a parish as his; and that he could only visit each person in a proper manner once in two years. He has been able to visit all, or nearly all his parishioners in the eight months he has been in charge, but not in a satisfactory manner. Mr. Dymock, a missionary, superintends 1,100 persons in the village and district of Gilmerton and Carthall, and visits sick persons and persons in affliction throughout the parish. He has a preaching station at Gilmerton, where he has officiated since the summer of 1835. He preaches during the hours of service in the parish church. The attendance has increased from 40 or 50 to about 130. The collections average about 9 *l.* per annum. Neither the attendance nor collections at the parish church have diminished in consequence. The missionary receives 50 *l.* per annum, raised by ten persons, including the clergyman, who have bound themselves to pay 5 *l.* each for five years. (*b*) Previously to Mr. Dymock's appointment, and for a period of about six years, sermons were preached in the same station once a fortnight, by different dissenting clergymen. Shortly after the ordination of Mr. Purdie, the late minister of the parish, about four years ago, Mr. Gray, an elder of the Secession church, applied to him for his co-operation, which he gave, and continued it till his death. The present minister, on his appointment in 1835, established Mr. Dymock in the hall, and the dissenters finding the ground occupied, discontinued their exertions. Two of the dissenting clergymen stated that the attendance, when they preached, was generally about 200, many of whom were not in the practice of attending any other place of worship. Before these sermons began, Mr. Smith, a dissenting preacher, in the pay of a society, had long resided and instructed the people in Gilmerton. Seven or eight years ago his salary was discontinued, and he ceased to reside, but still visits and preaches to a few persons in the village. (*c*) Mr. Gray, a resident at Gilmerton, said that the character of the people has improved for the last seven or eight years, and that it is not now worse than that of the rest of the parish. He also stated that the poverty of the people is not so great as has been represented; but there were opposite statements on this point. (*d*) The parish minister considers the residence of a clergyman at Gilmerton as particularly desirable, from the character and habits of the population. They contribute nothing to the payment of the preacher in their village. (*a*) There is also sermon at a preaching station at Niddry on the Sunday evenings. The parish missionary preaches there each alternate fortnight with the parish minister. About 100 attend. The attendance has been always good. About 15 or 20 come from the adjoining parish of Newton. Many of those attending attend in other places of worship during the day. (*a*, *b*) Before Mr. Begg's induction, there had been a sermon regularly once a fortnight at Niddry, for nearly 15 years, by a Mr. Watson, once minister of a regular congregation of the Independents. It was discontinued, the school-room being taken by Mr. Begg for his preaching station. (*c*) There are two classes for religious instruction taught by Mr. Begg, to 60 or 70 pupils, and by Mr. Dymock to 30 or 40; there are several Sunday schools and two libraries, open to all denominations for a small subscription, and to the poor (when recommended) gratis. One of three dissenting clergymen examined, who drew part of their congregations from the parish, partially extended his exertions beyond his own congregation.

(*a*) Evidence of the Rev. Mr. Begg. (*b*) Evidence of Mr. Dymock. (*c*) Evidence of Rev. Mr. Brown and Mr. Gray. (*d*) Evidence of Mr. Gray, Mr. Tait, Mr. Anderson of Moredun, &c.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of COLINTON.	1. Constitution, Extent, and Circumstances of the Parish, *quoad sacra.*	2. POPULATION.	3. CONGREGATIONS: When Established; of whom Composed; Numbers; Attendance at Public Worship; Increase and Decrease; and Proportion of Poor and Working Classes.
I. *Parish Church.* Rev. Lewis Balfour, minister.	It is an original, single, and landward parish. It is three miles square. Its greatest breadth is about three miles and three-fourths, and its greatest length about four miles. Its boundaries, *quoad sacra* and *quoad civilia*, are identical, and the territorial arrangement is in no respect inconvenient or defective.	Population in 1831, 2,232. According to a census by the parish minister, made up from the parishioners themselves, partly in 1834 and partly in 1835, the population may be classed as follows:— 1. Established Church - 1,250 2. Other denominations 820 3. Denominations not known - - 8 2,078 Of these there are of the poor and working classes:— 1. Established Church - 1,072 2. Other denominations 682 3. Denominations unknown - - - 5 1,759 The population is chiefly assembled in five villages. It is composed partly of agriculturists and partly of different descriptions of manufacturers. Its decrease since 1831 is ascribed to the decrease of employment at the quarries and on the farms within the parish. (*a*) According to another census, taken in January 1836, by the direction of the minister of the Seceding congregation. The population above 12 years of age, is - 1,293 Below 12 - - - 624 1,917 The difference between the two surveys is ascribed to the circumstance of the latter having been winter, and the former principally in summer, when there are more persons in the parish. (*b*)	I. *Established Church—Parish Church.* The average attendance is, in the summer months, nearly 472, in the winter months from 150 to 200. Of the parishioners above 12 years of age, 512 state that they belong to this congregation, of whom 353 are communicants, and the rest regular hearers. A few communicants and hearers are non-parishioners. More than 250 of the communicants are of the poor and working classes. Their number has been decreasing with the population.
II. *United Secession Congregation.* Reverend W. Thomson, minister, since October 1833.			II. *United Secession Congregation.* This congregation was established in 1783. The average attendance at Divine service is, in the summer months, 450, in the winter, from 300 to 350. (*b*) Of parishioners above 12 years, 323 have been ascertained to belong to it, of whom 198 are communicants, and 125 regular hearers. The total communicants, including parishioners and non-parishioners, is 350; and the total habitual attendants, including communicants, about 530. Both classes have been increasing for the last two years, before which time they had been decreasing, from accidental and peculiar causes. The majority of both are of the poor and working classes. (*b*).

(*a*) Evidence of Rev. L. Balfour. (*b*) Evidence of Rev. W. Thomson.

PRESBYTERY OF EDINBURGH—*continued.*

4. PLACES OF WORSHIP: Period of Erection; Cost; and Situation with respect to Parishioners or Members of Congregations.	5. ACCOMMODATION IN PLACES OF WORSHIP.
I. *Established Church—Parish Church.* The present parish church was built in 1771, and repaired, but not enlarged, in 1817. A proposal to enlarge it is at present under the consideration of the heritors. It is situated about one mile from the nearest, and two miles five furlongs from the farthest boundary of the parish. About 40 inhabited dwelling-houses are distant more than two miles by the nearest practicable route. (*a*)	I. *Established Church—Parish Church.* The parish church contains 472 sittings, at 18 inches per sitting, of which about 100, belonging to the Kirk Session, are set apart for letting, and about 372 appropriated to heritors. Of these 100 set apart for letting, 41 are let. The highest seat-rent is 1*s.* per annum. Of those appropriated to heritors, 136 are set apart for the families of 11 heritors, and the remainder apportioned among the tenants and residenters on their respective properties. The population on some properties is stated to have much outgrown the seat-room assigned to them. One proprietor is specified who has only 18 sittings, with a population of 485. The evil thus caused is in some measure alleviated, by the seats of those parties who attend other places of worship being allowed to be occupied by other parishioners who have no sittings of their own. Nearly all the sittings are occupied during July, August and September, but not more than from 150 to 200 during December, January and February. Only 41 of the 100 sittings set apart for letting (some at the low rate of sixpence a year) are taken. The accommodation might be considerably increased by enlarging the aisle, and a proposal to that effect is now before the heritors. (*a*) According to the census of the Rev. Mr. Thomson, 512 of the parishioners attend the parish church above 12 years of age; 326 above 12 attend his (the United Secession) church in the parish. (*b*) 218 above 12, state that they attend other places of worship connected with the Established Church, and with other denominations beyond the bounds of the parish. Of parishioners above 12 years, 10 are unable to attend public worship, six have no fixed place of worship; regarding 65 the information is uncertain; and 149 are said to go to no church. (*b, c*)
II. *United Secession Congregation.* The *United Secession Congregation* assembles in a building erected in 1784 exclusively for the purpose, at a cost which cannot now be ascertained: but the present value of the whole property (including house for the minister, garden, &c.) is estimated at 900*l.* The property belongs to the congregation, whose secular affairs are superintended by managers, annually chosen. The largest proportion of the congregation is resident between two and four miles from the place of worship. A few are distant from five to six miles. (*b*) For the debt, *see* col. 6.	II. *United Secession Congregation.* The Seceding place of worship contains 520 sittings. Seats are appropriated by persons choosing and paying for particular sittings, according to rates fixed by the congregation. At present 402 are thus let, and 118 are unlet. The highest seat-rent is 10*s.* per annum. A public collection is made by the congregation every half-year, the proceeds of which are applied in enabling poor persons who want seats to take them. This mode of supplying the poor is preferred to that of setting apart free seats, which might render the occupants marked persons; 17 persons are at present thus provided for. In June, July and August, about 450 sittings are usually occupied, and from 300 to 320 in December, January and February. There is room within the walls for increasing the sittings considerably at a small expense, which the congregation would willingly do, if they saw need for it. (*b*)

(*a*) Evidence of Rev. L. Balfour. (*b*) Evidence of Rev. W. Thomson.
(*c*) Evidence of Mr. John Dawson and Mr. James Porteous.

PRESBYTERY OF EDINBURGH—*continued.*

PARISH of COLINTON—*continued.*	6. Number and Rate of Sittings, Let and Unlet.	7. REVENUES: their Source and Amount; Liabilities and Deductions therefrom.
I. *Parish Church.* Reverend L. Balfour, minister.	I. *Established Church—Parish Church.* Sittings belonging to session, set apart for letting, about - - - - - - - - 100 Let in 1835 - - - - - - 41 Unlet, about - - - - - - 59 100 Allocated—(*see* col. 6.) No further particulars regarding these 100 sittings could be ascertained, except that the number let has been decreasing; that the rates demanded are 6*d.*, 9*d.* and 1*s.* per annum, and that those unlet are generally occupied. (*a*)	I. *Established Church—Parish Church.* 1. *Seat Rents.* 1831 - - - - £. 2 1 6 1832 - - - - 1 10 4 1833 - - - - 1 17 8 1834 - - - - 1 10 6 1835 - - - - 1 - 10 2. *Collections.* Ordinary. Extraordinary. 1831 £. 37 3 - £. 37 1 - 1832 - 40 10 - - 37 1 - 1833 - 40 10 7½ - 31 4 6 1834 - 35 16 3 - 29 7 - 1835 - 36 15 8½ - 38 18 - £. 190 15 7 - 173 11 6 Other sources.—(*See* col. 9)
II. *United Secession Congregation.* Reverend W. Thomson, minister.	II. *United Secession Congregation.* Sittings set apart for letting - - - - 520 Let, January 29, 1836 - - - 402 Unlet - - - - - - 118 520 Number let and unlet at each rate: Sittings in - - - 1831. 1832. 1833. 1834. 1835. More than - 3*s.* let - 30 29 31 31 29 not more than 5*s.* unlet 25 27 25 25 27 More than - 5*s.* let - 152 143 170 206 209 not more than 7*s.* unlet 123 141 114 78 75 More than - 7*s.* let - 132 116 147 156 164 not more than 10*s.* unlet 48 64 33 24 16 The highest seat-rent is 10*s.* per annum.	II. *United Secession Congregation.* 1. *Seat Rents.* 1831 - - - £. 113 16 5 1832 - - - 107 19 6 1833 - - - 99 4 9 1834 - - - 140 5 - 1835 - - - 140 1 6 2. *Collections.* Ordinary. Extraordinary. 1831 £. 62 17 9 - £. 4 - - 1832 - 73 13 - - 10 14 - 1833 - 62 7 - - 9 15 - 1834 - 78 8 1½ - 8 6 - 1835 - 60 19 - - 11 9 - *N. B.*—The above account is made up as at April 10th of each year. There is in the congregation a missionary society, whose members contribute a penny a week to its funds. It collected last year about 40*l.* The congregation is indebted in the sum of 200*l.*, upon which it pays interest at 3½ per cent. The debt is not heritably secured. The congregation, though able, has no wish to diminish its amount. (*b*)

(*a*) Evidence of the Rev. L. Balfour. (*b*) Evidence of the Rev. W. Thomson.

PRESBYTERY OF EDINBURGH—*continued.*

8. APPLICATION of REVENUE.	9. Emoluments and Advantages enjoyed by Ministers of Parishes or Congregations.	10. Religious Instruction and Pastoral Superintendence.
I. *Established Church—Parish Church.* 1. *Seat Rents.* The produce is expended on the poor. 2. *Collections.* The ordinary are applied to the poor, and to the salaries of the church officers. The extraordinary collections specified in preceding column have been expended thus:— For coals to the poor - £. 133 14 6 To the Indian Mission - - 20 13 – Schools - - 7 10 – Scottish Missionary Society - - 8 3 – Royal Infirmary - 3 11 – £. 173 11 6 (*a*)	I. *Established Church—Parish Church.* The parish minister has a stipend, manse and glebe. His stipend is derived from the teinds, and consists of— Bush. Pecks. Gal. Pints. Wheat - 92 - 3 - – - 7 Barley - 355 - 1 - 5 - 5 Oats - 573 - 3 - 1 - 5 Cwt. lbs. oz. dwt. Meal - 33 - 32 - 13 - 1 Besides £. 20. 3. 6. The value of the victual teind varies according to the fiar prices. The teinds are exhausted. The present rent of the glebe is 40*l.* (*a*)	I. *Established Church—Parish Church.* The circumstances of the parish do not prevent the minister from extending his week-day superintendence to the whole of the parishioners. Besides the ordinary means of religious instruction for persons connected with the Established Church, there are five Sabbath schools within the parish; the minister also occasionally preaches on a week-day evening in different parts of it, and for the last four months preceding the visit had preached once a month in the district of Juniper-green. With the assistance of the minister of the Secession, and other persons, he has for the last twelve months given a religious tract to every family within the parish once a month. (*a*) It is alleged by the parish minister that the parishioners are, to a certain extent, deprived of the means of religious instruction, by the want of accommodation in the parish church, arising partly from the sittings being too few, and partly from their being unequally apportioned among the population. (*Vide* col. 5.) (*a*)
II. *United Secession Congregation.* 1. *Seat Rents.* These are applied to the ordinary purposes of the congregation, as payment of the minister's salary, &c. 2. *Collections.* The ordinary collections are expended partly in procuring communion elements, paying precentor's salary, and other ordinary charges, and partly in support of the poor, of whom there are two at present receiving aid from the congregation. The extraordinary collections have been applied to the support of the Synod Missions, of a weak congregation of the Secession Church, and similar objects. The sums raised by the Missionary Society have been applied exclusively to missionary purposes. They form no part of the revenue of the congregation. (*b*)	II. *United Secession Congregation.* The minister of the Seceding congregation has a stipend, dwelling-house and garden. His stipend is 130*l.*, of which 120*l.* comes from the seat-rents, and 10*l.* for sacramental expenses from the collections. It is secured only by the promise of the congregation, recorded in the minute-book of the Secession Presbytery. The annual value of his dwelling house and garden is estimated to be 25*l.* (*b*)	II. *United Secession Congregation.* The Seceding congregation has, since its formation, in 1783, had a regular ministry. Its circumstances do not prevent the minister from extending his week-day superintendence to the whole number. He has a religious instruction class, which meets in the church after divine service. There is also a Sabbath school connected with the congregation. He has of late extended his ministerial exertions beyond his own congregation, especially to the careless in his immediate neighbourhood, by whom he is well received. He frequently preaches in different parts of the parish. There is a library connected with the congregation, which is open to the public upon payment of sixpence per quarter.

(*a*) Evidence of Rev. L. Balfour (*b*) Evidence of Rev. W. Thomson.

PRESBYTERY OF EDINBURGH—*continued.*

SOCIETIES established for MISSIONARY PURPOSES within the BOUNDS of the PRESBYTERY of EDINBURGH.

THESE Societies are,—1. The Edinburgh City Mission; 2. The Home Mission for the Southern Districts; 3. The City Mission for the Grassmarket; 4. The United Parochial Mission for the Parishes of North and South Leith; and 5. The Leith Town Mission.

I.—EDINBURGH CITY MISSION.

1. *Period of its Establishment.*—Established in the month of February 1832.

2.—*Constitution and Arrangements.*—There is a committee of management, with treasurers and secretaries. There are examinators of missionaries, who judge of the qualifications of missionaries before they are employed. The examinators consist of a committee of laymen and five of the ministers of Edinburgh, of various denominations. In 1834 and 1835, two of the clerical examinators were ministers of the Establishment, one an Episcopalian minister, one a minister of the Baptist Church, and one of the Secession Church. The committee of laymen examine the missionary in the first instance, and if they are satisfied they remit him for examination to the five ministers.

Denominational distinctions are not attended to in the selection of missionaries or other arrangements of the Society. The society is Protestant, and Roman Catholics are not employed as missionaries.

The city of Edinburgh, including the whole ancient and extended royalty and the southern parts, was divided into thirty districts. The state and density of the population, and not parochial boundaries, were attended to in making the division. The boundaries are:—

NORTH.	SOUTH.	EAST.	WEST.
1. Country	St. Colm-street and Great Stuart-street.	India-street, Stockbridge Bridge and River.	Country.
2. Country	Queen's-street	Duke, Dublin and Scotland-streets, and Country.	India-street, Stockbridge Bridge and River.
3. Country	Regent Bridge, Road and Norton-place.	Pilrig-street and a line to Upper Quarry-holes.	Duke, Dublin and Scotland-streets and Country.
4. Queen-street and York-place	Prince's-street and Maitland-street.	Leith, Katherine and Broughton-street.	Lyndoch-place, road to Perth, and Country.
5. Prince's-street	King's Bridge and Bow-street	Geo. IV. Bridge, Bank-street, Shambles and W. Canal-st.	Castle-terrace and Lothian-road.
6. Prince's-street	High-street and Market-street	North Bridge	West Canal-street and Anchor-close, 234, High-street.
7. Regent Bridge	Old Physic-gardens and M'Dowal-street.	Foot of New-street and a line to Calton-hill.	North Bridge.
8. Market-street	High-street	Anchor-close, 243, High-street	Bank-street.
9. Old Physic-gardens	High-street	Leith-wynd	North Bridge.
10. M'Dowal-street	Canongate	New-street	Leith-wynd.
11. Regent-road	Canongate	Lochend's-close, 107, Canongate, & a line to Regent-road.	New-street and a line to Regent-road.
12. Regent-road and Norton-place.	King's Meadows, Hill-house to Parson's-green.	Country	Lochend's-close, 107, Canongate, a line to Regent-road, and Horse-wynd (Abbey).
13. Maitland-street and Shandwick-place.	Fountain Bridge	Castle-terrace and Lothian-road.	Country.
14. King's Bridge	Portsburgh and Grassmarket	East end of Grassmarket and foot of West Bow.	Main Point.
15. High-street and Bow-street	Cowgate	Old Fishmarket-close, 196, High-street.	East end of Grassmarket and foot of West Bow.
16. High-street	Cowgate	South Bridge	Old Fishmarket-close, 196, High-street.
17. High-street	Cowgate	Toddrick's-wynd, 80, High-st.	South Bridge.
18. High-street	Cowgate	St. Mary's-wynd	Toddrick's-wynd, 80, High-st.
19. Canongate	South back of Canongate	St. John's-street	St. Mary's-wynd.
20. Canongate	South back of Canongate	Horse-wynd (Abbey)	St. John-street.
21. Portsburgh and Grassmarket	Laurieston-place to Tiviot-row	Geo. IV. Bridge in Bristo-st.	Lady Lawson's-wynd.
22. Cowgate	North College-street, Argyle and Brown squares.	South Bridge	George IV. Bridge.
23. Cowgate and South back of Canongate.	Drummond-street and Saint John's Hill.	King's Meadows	South Bridge.
24. Fountain Bridge	Country	Lady Lawson's-wynd and Meadows.	Country.
25. Laurieston and Wharton-place, Tiviot-row and North College-street.	Country	Nicolson-street and Causewayside.	West end of Meadows, Bristo-street to Brown-square.
26. Drummond-street	East Richmond-street	Pleasance	Nicolson-street.
27. St. John's-hill	Beaumont-place	Dumbie Dykes and St. Leonard's-hill.	Pleasance.
28. West Nicholson and East Richmond-street.	Crosscauseway	Pleasance	Chapel of Ease Burying-ground.
29. Crosscauseway and Beaumont-place.	E. and W. Preston-streets	King's Park	Causewayside.
30. E. and W. Preston-street	Country	Dalkeith-road	Causewayside.

PRESBYTERY OF EDINBURGH—*continued.*

MISSIONS—*continued.*

A district is assigned to an agent or missionary, who acts under a superintendent.

It is the business of this missionary to visit the inhabitants of the district assigned, and to hold at least three prayer meetings every week in various parts of the district. He is instructed to carry the Gospel irrespective of denominational distinction, and not to interfere with the peculiar tenets of individuals with respect to church government.

3. *Funds.*—The funds are raised by voluntary contribution. Many members of the Church of Scotland contribute. Some of the ministers of the church are subscribers.

The Receipts and Expenditure have been as follows:—

From February 1832 to 10th February 1834.

	£.	s.	d.
To Amount of Subscriptions and Donations for general fund	156	8	8
Amount of ditto from Ladies' Associations	591	14	5
Interest on Deposit Bank Account	7	19	–
Cash received for Bibles and Testaments	2	11	9½
Ditto drawn from Sir William Forbes & Co.	65	–	–
£.	823	13	10½

	£.	s.	d.
By paid Sir William Forbes & Co. on a deposit account, £.332, Int. £.5. 19.	337	19	–
Paid Religious Tract Society for Tracts	5	11	8
Paid Edinburgh Bible Society for Bibles and Testaments	1	19	3
Paid General Expenses, including Printing, Postages, &c.	36	5	1½
Paid Expenses for Meetings held by Missionaries, including Cleaning, Coal, Candle, &c.	9	3	

Paid Missionaries' Salaries, viz.	1832.	1833.	
John Miller, 2d District Ladies' Association £.	23 6 8	40 – –	63 6 8
George Steele, 3d – ditto –	10 – –	40 – –	50 – –
F. Tudhope, 4th district, 1st section, engaged in 14th district	25 7 8	40 – –	65 7 8
Alexander Smith, 4th district, 3d section, engaged in 15th district	16 13 4	50 – –	66 13 4
James Johnston, 13th district	37 10 –	50 – –	87 10 –
John Smith, 25th district	– – –	11 8 10	11 8 10
Duncan Forbes, 29th district	12 16 8	40 – –	52 16 8
Balance in Treasurer's hands			35 12 –
£.			823 13 10½

From February 1834 to 1st February 1836.

	£.	s.	d.
To Balance from last Account	35	12	–
Amount of Subscriptions and Donations for general fund	57	9	9
Amount of ditto from Ladies' Associations	696	14	5½
Interest on Deposit Bank Account	10	2	8
Received for Bibles and Testaments	3	17	10
Received for Journals	1	1	6
Drawn from Sir William Forbes & Co.	280	–	–
Balance due to the Treasurer	2	7	9
£.	1,087	5	11½

	£.	s.	d.
By paid Sir William Forbes & Co.	£.285	–	–
Interest	10	2	8
	295	2	8
Paid Religious Tract Society			12 3 –
Paid Edinburgh Bible Society			4 4 –
Paid for Journals of the Missionaries			6 5 –
Paid Allowance to two Missionaries sent to the country in ill health			10 – –
Paid for three shares Edinburgh Select Subscription Library for the use of the Missionaries	£.6	18	–
Paid Quarter Account, &c.	–	10	6
			7 8 6
Paid Printing last Report, 2,000 copies, 4,000 copies of Address, and 4,000 Notices			16 19 6
Paid Expenses for Meetings held by Missionaries, including Coals, Candles and Cleaning			15 7 11
Paid General Expenses, including various Printing, Postages, &c.			10 11 8

Paid Missionaries' Salaries for years		1834.	1835.	
2d Dist.	John Miller	40 – –	47 10 –	87 10 –
3d Dist.	George Steele	40 – –	40 – –	80 – –
4th Dist. Sect. 1.	F. Tudhope	46 13 4	50 – –	96 13 4
4th Dist. Sect. 2.	John Boyd	22 17 8	50 – –	72 17 8
4th Dist. Sect. 3.	Alexander Smith	50 – –	50 – –	100 – –
13th Dist.	James Johnston	50 – –	50 – –	100 – –
25th Dist.	John Smith	50 – –	50 – –	100 – –
29th Dist.	D. Forbes	32 3 4	– – –	32 3 4
29th Dist.	Archibald Dick	– – –	39 19 4	39 19 4
£.				1,087 5 11½

Balance in Banker's hands, £.288. 1. 8. to meet the current expenses of missionaries, and other expenses.

1. *Operations of the Society.*—The society commenced with two missionaries, and the number has gradually increased to nine, who are at present employed. Their operations are brought out by the following Tables:—

From 1st May 1832 to 31st January 1834.

NAME of MISSIONARY.	When he commenced to labour.	District in which he labours.	Time, in hours spent.	Meetings held.	Attendance at Meetings.	Domiciliary Visits.	Sick Visited.	Copies of the Scriptures distributed or sold at reduced prices.	Religious Tracts distributed or lent.	Children sent to Day-School.	Sabbath Schools.	Attendance at Sabbath Schools.
Mr. James Johnston	May 1, 1832	13th	3,316½	429	10,030	3,512	1,587	5	2,286	8	2	60
Mr. Francis Tudhope	June 18 „	14th	2,485	597	10,949	3,233	1,252	54	2,634	20	10	154
Mr. John Miller	July 18 „	2d	2,298	349	5,766	3,077	720	– –	3,372	—	—	—
Mr. Alexander Smith	Oct. 1 „	15th	1,805	301	5,883	1,956	147	85	209	4	—	—
Mr. Duncan Forbes	„ 23 „	29th	1,711	248	2,351	2,188	729	4	800	—	1	10 to 90
Mr. George Steel	Nov. 1 „	3d	1,980½	244	4,079	2,410	940	2	3,280	—	—	—
Mr. John Smith	„ 15, 1833	25th	297½	10	319	497	113	2	266	1	—	—
			13,893½	2,178	39,377	16,873	5,488	152	12,877	33	13	254 to 304

PRESBYTERY OF EDINBURGH—*continued.*

MISSIONS—*continued.*

From 1st February to 31st January 1836.

NAME of MISSIONARY.	DISTRICT in which he labours.	TIME. Full Time in hours.	TIME. Time, in hours spent.	TIME. Time off, from personal sickness.	Meetings held.	Attendance at Meetings.	Domiciliary Visits.	Sick Visited.	Copies of the Scriptures distributed, or sold at reduced prices.	Religious Tracts distributed and lent.	Children sent to Day-School.	Sabbath Schools.	Sent to Sabbath Schools.
Mr. John Miller	Part of 2d, 3d and 6th	3,005	2,973	33	347	5,627	4,114	877	7	3,077	1		
Mr. George Steel	Part of 3d	3,005	2,857 ½	250 ½	313	5,097	3,966	1,379	41	5,488	13		
Mr. James Johnston	13th	3,005	3,753 ½	- -	529	13,578	3,443	1,944	2	2,320	20	3	95
Mr. F. Tudhope	Part of 14th, 21st & 24th	3,005	2,720	287	464	8,751	4,137	1,499	69	3,134	31	10	180
Mr. Alexander Smith	15th	3,005	3,045	25	301	5,442	5,366	604	70	1,699	30	- -	20
Mr. John Boyd *	16th	2,190	2,318 ½	10	201	4,526	4,272	1,234	7	4,455	4		
Mr. G. M'Leod†	Part of 22d and 23d												
Mr. John Smith	25th	3,005	2,880 ½	196	367	7,488	4,482	1,522	10	7,057	8	- -	100
Mr. Duncan Forbes‡	29th	1,235	1,182 ½	52	148	2,424	1,724	416	1	1,299			
Mr. Archibald Dick	29th	1,200	1,241	5	100	2,202	1,845	478	1	1,947	1		
		22,655	22,971½	858 ½	2,770	55,135	33,349	9,953	208	30,476	108	13	395

* Mr. Boyd was appointed August 18, 1834.

† Mr. M'Leod was appointed January 29, 1836, and commences 1st February.

‡ Mr. Forbes left November 30, 1834, and Mr. Dick was not appointed until April 14, 1835.

Three of the missionaries who labour are of the Church of Scotland, three are of the Baptists, one of the Secession Church, one of the Relief body, and one an Independent.

The districts selected for visitation were chosen because they were thought to be worst provided for. It is intended that there should be for visitation in the district of each missionary about 400 families; but the number is said to be too large by one-half for the purposes of complete superintendence. Those families only are visited who appear to require it. A missionary may visit seven to eight families a day.

The society attempt to provide accommodation for those who are disposed to go to church. In some cases they succeed in getting accommodation on application, and in others not. (*a*)

The missionaries employed by the society are chiefly laymen. (*b*)

The presbytery of Edinburgh are of opinion that the visitation of the people by missionaries, to which they are willing to resort as a temporary expedient, can be best accomplished when probationers or licentiates of the church are employed, under the superintendence of ministers of the Establishment. Although this has been done in the case of particular parishes, no general system for the city has as yet been organized, but it is in contemplation. The ministers of Edinburgh have appointed one of their number to draw up a scheme. (*b*)

II.—HOME MISSION FOR THE SOUTHERN DISTRICTS.

1. *Period of its Establishment.*—Established about nine years ago.

2. *Constitution and Arrangements.*—Originally it was supported and managed by churchmen and dissenters; now it is supported and managed by the latter exclusively.

At first it extended over the southern districts. Since the establishment of the City Missions it has been confined to the Pleasance, Crosscauseway and Causewayside.

3. *Funds.*—Twenty-five pounds per annum is paid to each of the missionaries, and this is raised by voluntary contributions.

4. *Operations of the Society.*—Two missionaries have been employed; each has a district. One of them has left the society lately, but the society expects to get another in his stead immediately. The missionaries go about from house to house daily, hold many prayer meetings, and meet with a number of the people in the Sabbath mornings in various quarters. The missionaries are not licentiates of the Established Church. They endeavour to persuade people to go to church, and have had no difficulty in finding accommodation for all who are willing to go. (*c*)

III.—GRASSMARKET MISSION.

An account of this mission is contained in the digest of New Greyfriars' parish, to which the mission is confined.

(*a*) Biennial Report, Evidence of Mr. Robert Miller and Mr. Wilson.

(*b*) Evidence of Rev. Mr. Cunningham. (*c*) Evidence of Messrs. Simpson and Dickson.

PRESBYTERY OF EDINBURGH—*continued.*

MISSIONS—*continued.*

IV.—UNITED PAROCHIAL MISSIONS FOR THE PARISHES OF NORTH AND SOUTH LEITH.

1. *Period of its Establishment.*—Established in the year 1833.

2. *Constitution and Arrangements.*—The missionaries are to be licentiates of the Established Church, and to act under the superintendence of the Established clergy, and the members of their session.

The parishes of North Leith, South Leith and St. John's, are divided into four districts, which are assigned to four missionaries. The missionaries are instructed to visit from house to house, and to perform divine service, and preach at stated terms at least once a week in each district.

3. *Funds.*—The funds are raised by voluntary contribution. The income from

1st May 1833 to 2d June 1834 was	£.	222	17 1
2d June 1834 to 2d June 1835		205	13 6

An increase of income of about £. 15 is expected for the current year.

Fifty pounds per annum is paid to each missionary.

4. *Operations of the Society.*—The districts assigned to the four missionaries, and in which they now labour, are as follows:

(1.) The portions of North Leith lying to the north of the Water of Leith.

(2.) The portions of the parishes of North and South Leith included within the line drawn from Leith Mills along the boundary of South Leith parish, to the foot of Leith Walk; from thence along the Kirkgate to the foot of that street; from thence along Tolbooth-wynd to the upper drawbridge, and from thence by the river to Leith Mills.

(3.) The portions of the parish of South Leith included within a line drawn from the upper drawbridge along Tolbooth-wynd, Charlotte-street, and James'-place, to Seafield-baths, and from thence by the sands and the harbour to the upper drawbridge.

(4.) The portions of the parish of South Leith not comprehended in any of the former districts, including besides the landward part of the parish, the portion of the town of Leith to the south-east of Kirkgate and south-west of Charlotte-street, the south-east side of Leith Walk, Greenside, Calton, part of North back of Canongate, Abbey-hill, and the villages of Jock's Lodge and Restalrig. (*a*)

V.—LEITH TOWN MISSION.

1. *Period of its Establishment.*—Established about the year 1828.

2. *Constitution and Arrangements.*—There is a committee of management, consisting partly of ministers and partly of laymen. It was originally supported and recommended by the ministers of the Establishment, but they withdrew about three years ago. The practice of lay preaching introduced is stated to be one of the causes which led to the withdrawal of the Established clergy. (*b*)

The missionaries are instructed not to interfere with the peculiar tenets of any individual regarding church government. Districts are assigned to the missionaries.

It is supported by voluntary contributions.

Its field of operation was intended to be the town of Leith.

3. *Funds.*—There was expended by the society up to

	£.	*s.*	*d.*
July 1829	135	16	6
„ 1830	128	14	5
„ 1831	132	19	4
„ 1832	122	12	11
„ 1833	88	9	4
„ 1834	79	8	2

The diminution in the funds is attributed to the establishment of the parochial missions.

4. *Operations of the Society.*—For five or six years three missionaries were employed, thereafter the number was reduced to two, and now there is only one. He labours in a district including the Coalhill, Shirrabrae, Peat-neuk, and St. Andrew's-street. There is a preaching station in the district. Ministers of different Protestant denominations in the town, including ministers of the Established Church, after as well as before their separation from the society, frequently officiated there. There is an attendance varying from fifty to one hundred persons.

The missionaries have been paid generally at the rate of 40*l.* per annum. (*c*)

(*a*) Annual Reports of the Society; Evidence of the Rev. Messrs. Grant, Thorburn and Buchanan.
(*b*) Evidence of the Rev. Mr. Grant.
(*c*) Reports of Society, Evidence of Mr. Marshall, Mr. Alexander and Mr. M'Alpine.

Appendix, No. III.

EVIDENCE WHICH DOES NOT APPLY TO ANY PARTICULAR PARISH.

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PRESBYTERY OF EDINBURGH.

LETTER from the Rev. Dr. *Chalmers*, Professor of Divinity in the University of Edinburgh, to the Honourable *Mountstuart Elphinstone*.

Appendix, No. 3.

Evidence of the Rev. Dr. Chalmers.

Dear Sir, Edinburgh, February 2, 1836.

In the name of the Assembly's Sub-Committee on Church Extension, I have to request that you will lay the following communication before the Royal Commission on Religious Instruction.

We have been engaged for several months in the survey of certain districts in and about Edinburgh, and it is our wish to make known to you the results of these surveys. But it is thought desirable that I, the Convener of the Assembly's Sub-Committee, should lay them before you in person, and accompany them with such explanations as might be necessary in order to their being fully understood, or with any other explanations in my power to give, which the Commissioners might be pleased to require of me.

It may be right to state that the question, whether we should attempt a universal census of the town and neighbourhood, or should prosecute the work gradually and surely in successive districts, was taken up by our statistical sub-committee, at least two months ago, and underwent the fullest deliberation. The reasons which determined us to the latter mode of proceeding were, *First*, The extreme difficulty of finding suitable agents for the undertaking: *Second*, The delicacy of the questions which had to be put, and which could only be put with effect, and so as to be well received and responded to by the people, when the statists we employed were either, by long practice, conversant with the tastes and habits of the working classes, or still better, when they had earned the confidence and affection of the families among whom the inquiry was made by missionary and other philanthropic services in the midst of them: *Third*, The conviction that if we should attempt a general investigation with persons incompetent and unqualified for conducting it, we should obtain a most incomplete and inadequate view of the ecclesiastical destitution of the town and neighbourhood; whereas, even for the purposes of a sound and general conclusion, we held it of far more avail that the state of a few districts should be thoroughly ascertained, and from which we might judge of the others, till the time and occasion came round for subjecting them to the same process of strict and careful inquiry: *Fourth*, The certainty that, however elaborate our inquiries might be, we should never bring down the results of them beneath the truth, in regard to the number of sittings in all places of worship that were held by the population of any given district, seeing there is what may be termed a moral impossibility in the way of their deponing against themselves, or deponing to a smaller number of sittings than they actually possessed. We cannot, even with all the pains we have bestowed upon the scrutiny, answer for the absolute correctness of the information that has been collected by us. But of this we are sure of, what the side is upon which the deviations lie. In other words, the representation given by us of the number of sittings taken in all places of worship, if at all erroneous, exceeds the reality, instead of coming short of it, and we therefore confidently affirm, that the actual destitution of the people cannot be overstated in the account of that destitution which we now beg to lay before you.

Our experience since the commencement of this undertaking has amply confirmed the reasons upon which we preferred a limited to a universal census. With all our attempts we have not been able to obtain more than 12 agents, whose qualifications for the work we could fully ascertain, and even the differences among these have proved of what importance it is that we should employ none but those whose experience and habits have thoroughly accomplished them for the task. And still, though engaged for many weeks in this employment, we have not overtaken, in a way that is satisfactory to ourselves, more than the ecclesiastical statistics of about 10,000 people. I mention these things to show how unprepared

pared we feel ourselves to be for the proposition of a general and entire survey of the whole population, a work completely beyond our limited means, and in the results of which, when gone about in the way that has been recommended to us, we could have no confidence.

It is satisfactory, however, to think, that should a general survey be attempted by others, our districts will be equally open with the rest of the city and suburbs, to those who are employed on it. We shall be pleased to understand that there has been a distinct examination of them by others than ourselves, and should there be any discrepancy in the results, we shall be most happy to receive your directions as to the best and likeliest method by which it can be adjusted.

Before I conclude, allow me to state, in the name of the Assembly's sub-committee, that the more particular inquiries in which we are now engaged, form all which are directly and immediately subservient to the object of the extension scheme. We survey progressively, just because we build our churches progressively, and that in the expectation that Government will endow progressively. We do not ask an immediate grant that shall be commensurate to the destitution of the whole country, or even to whole departments of the country. We prepare churches for certain special localities, and we think it best that, in the first instance, we should concentrate our attention, and give our more special regard to the ecclesiastical statistics of these localities. It is our earnest desire that the Commission will examine and report more particularly upon these, and that they will not postpone the representation of their urgent necessities till they have finished that more wide and comprehensive survey in which they are at present engaged. The Assembly's deputation in London obtained the insertion of a clause for interim reports in the Commission, with the expressed design that those localities which have been assigned to chapels of ease, or for the benefit of which new churches are now in preparation, should be attended to and reported on in the first instance. Besides the parishes which have been recently assigned to our chapels of ease, there are only four localities of this description in Edinburgh and its neighbourhood; the Water of Leith, St. Leonard's, Newhaven, and Gilmerton in the parish of Liberton. The statistics of these could fully be ascertained in the course of a few days, and I hold myself prepared to show, if the Commission will be pleased to examine me on the subject, that no existing means beyond the limit of these localities can avail for the Christian education of their respective families. In Glasgow and its neighbourhood there are between 20 and 30 such localities, on which, too, it were much to be desired that the earliest possible report could be prepared for the present session of Parliament. Beside these there are about 30 more localities in Scotland, for which new places of worship are either actually finished or in the course of preparation. The suggestion that we have now ventured to offer is in perfect accordance, *first*, with a paper sent to Lord Melbourne by the Assembly's deputation before they left London last summer, and of which I now beg to furnish you with a copy; and, *secondly*, with an offer afterwards made by myself to Lord Minto, in a letter of which I beg to send the accompanying extract. This offer I renewed to Mr. Bell, one of your number, some weeks ago, and shall be most happy to comply with any wishes which the Commission might express upon the subject.

I take the liberty of stating, that the most convenient day to myself for making an appearance before you would be a Saturday, and that I could not be in perfect readiness with the surveys which I should like to bring along with me, till Saturday the 13th of February. Even a later Saturday than this, if any such could be fixed upon, previous to the commencement of your investigations in Glasgow, would find us more advanced with the surveys on which we are now employed.

I have the honour to be, dear Sir, yours most respectfully,

(signed) *Thomas Chalmers*, Convener.

The Hon. Mountstuart Elphinstone.

Copy of a Paper sent by the General Assembly's Deputation to Lord *Melbourne*, in July 1835.

I. It might be presumed that those are real cases of necessity, the relief of which has called forth a great amount of liberality and exertion. The inquiries of the Commission will, therefore, naturally be directed, in the first instance, to the ecclesiastical state of those districts in whose behalf subscriptions have been made for the erection of places of worship. The Water of Leith and Newhaven, near to Edinburgh; St. Stephen's, St. Mark's, and the other new erections in or about Glasgow; the various new chapels of Paisley; Wallacetown in St. Quivox, Ayrshire; Buckie, in Rathven; Greyfriars, in Aberdeen; Friockheim, in Kirkden, Forfarshire; Kirriemuir; St. John's, in Dundee; King-street church and parish, in Perth; Logie-Almond church, in Perthshire; Milton, in Markinch, Fifeshire; Rutherglen, Airdrie and Holytown, in Lanarkshire, may be referred to as good specimens and subjects for investigation, and as affording a most instructive variety of materials for the Commission at the outset of their work. The points of inquiry are, the population of the respective parishes, the number of sittings in their parish churches, the distance of these churches from the districts in question, their seat-rents, and, lastly, their practice of seat-letting as it respects a preference for parishioners. These particulars will furnish strong presumptions of a great ecclesiastical destitution, but as the number and juxta-position of Dissenting chapels have been imagined to alleviate this evil, if not altogether to do it away, it will be right to inquire into such of these as are nearest to the population, more particularly into their tenets,

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seat-rents, the number of their unlet and unoccupied sittings, the necessity for high seat-rents for the maintenance of their ministers, and in how far this necessity is aggravated by the debts and difficulties under which they labour. A most material point of inquiry is, in how far the families of the district are benefited by the pastoral superintendence whether of their own established clergymen or of the Dissenting ministers in their neighbourhood.

But far the most important inquiry, whenever it can be advantageously prosecuted, remains behind, as from the result of it we obtain all the difference which there is between a likely conjecture and its actual verification, or between strong probabilities and conclusive proofs. We mean that household survey, by which we obtain information at the mouths of the people themselves, as to the number of sittings taken by them in all places of worship of whatever denomination. When the results exhibit such proportions as they often do, as one in four, or five, or eight, or 10 or even 15 and 20, of the whole population who have seats in any place of worship, the statistics thus afforded are of more avail than a thousand arguments on one side of the question, and greatly more than overmatch all the fallacies on the other side of it.

But it should be remarked, that this investigation, however important, had better not be undertaken at all, if the proper agents are not employed in conducting it. An official inquiry by the functionaries of the Commission would be resisted by the families as inquisitorial, and it is only by means of persons who have previously earned the confidence and affection of the householders, that the truth can be obtained, either with facility or correctness. We are in no danger of obtaining depositions below the truth, as to the amount of seat-holding, by any questionary process, however searching. But we are sure that these depositions will be greatly above the truth, if the inquiry be committed to persons imperfectly acquainted with the families. Parish missionaries, or local Sabbath school teachers who have expatiated for months amongst them, are far the best qualified for the execution of this important task.

It is confidently believed, however, that after the execution of 30, 40 or 50 such surveys, the Commissioners will feel themselves discharged from the necessity of repeating a scrutiny so laborious, in all the remaining instances which come before them. The uniformity of the results will at length conduct them to the well-warranted conclusion, that in every town district, chiefly inhabited by the working classes, and where there is an excess of 2,000 people over and above the numbers in the parish who can be accommodated in the Established Church, there will be, whatever may be the number or nearness of the Dissenting chapels, such a proportion of the inhabitants who go nowhere, as to require a territorial and low-rented church, for the purpose of reclaiming these wanderers from the fearful degeneracy into which they have fallen.

II. Another most instructive branch of inquiry relates to the nature and efficacy of those remedial measures which have been adopted for the purpose of meeting the ecclesiastical destitution of the people. The great objects wanted are a household operation upon them through the week, and the assemblage of them on the Sabbath in places of little or no rent. These measures may be witnessed in their most rudimental form, in the operations of home missionaries and local Sabbath school teachers; and abundant evidence on this subject could, with no difficulty, be obtained. The chief points of inquiry in this department, are the kind of reception given by the families to these their Christian visitors—the effect of week-day attentions on their Sabbath attendance—the number habitually present at their preaching stations, and more especially of those who used formerly to attend nowhere; and, lastly, the opinion of the missionaries as to the probable increase of attendance, after their preaching stations have been enlarged into churches, and are served by regular clergymen.

But this last point might not only be examined into as matter of opinion, there are now opportunities for their being examined into as matters of fact; for territorial churches have actually been raised within the last year, and are now open to the families throughout the districts which have been respectively assigned to them. St. Stephen's and St. Mark's, in Glasgow; several new churches in Paisley; Patrick in Govan, Lanarkshire; John Knox's church in Aberdeen, are the examples which at present occur to us, and from which the Commission might learn the effect of low seat-rents, combined with territorial cultivation. The chief points of inquiry here are, the prices of sittings, the number taken, especially by the working classes, and more especially by those who were formerly in the habit of going nowhere. In this field of inquiry, the Commission will observe a palpable evidence of the good of an endowment, as connected with the object of lowering the seat-rents; an endowment thus applied being, in fact, the great instrument, in conjunction with a small enough district, for the household and week-day attentions of the clergyman, of reclaiming our people from the habits of irreligion into which they have degenerated.

III. After these investigations had been so far proceeded in, the inquiry might be transferred with great advantage to chapels of ease; and the Commission will find, in the state of their congregations, a beautiful and satisfactory confirmation of the principles already evolved; for these chapels are of no farther efficacy for the Christian instruction of the lower, and especially of the lowest classes, than the chapels of the Dissenters are; for in truth there attaches to them, with their high-seat rents and their general congregations, all the impotency of the voluntary system. They draw their hearers from all distances, and these are generally of the upper and middle orders. The very inquiries which we have already recommended for the Dissenting chapels should be applied to chapels of ease also; and there will be found a close analogy between them—the same necessity for high seat-rents to maintain the minister, and that necessity aggravated in many instances by a weight of increasing debt—the same impossibility of carrying their ministrations down to the common people, and very nearly the same disadvantages for the work of household territorial cultivation. To make them

them really efficacious for the proper ends of a territorial establishment, the same endowment is as needful for them as for those places of worship that are newly erected. But this endowment should only be given on the same conditions which make an endowment so desirable for the new churches—that is, a certain lowering of the rents, and the assumption of parishes small enough for a thorough culture under the care of one clergyman.

In addition to the inquiries recommended for the Dissenting chapels, it were interesting to ascertain the ecclesiastical state of the working classes in the immediate vicinity of chapels of ease. A few household surveys, prosecuted with this object, were highly instructive; for they would seem to demonstrate how unfit a high-rented, because an unendowed, chapel is for the Christian education of the common people. Like all other chapels similarly circumstanced, they but skim the surface without pervading the mass, or descending to the inferior strata of the commonwealth. The object of furnishing our chapels of ease with an endowment is to enable each of them, within its own local sphere, to provide all the families down to the very poorest with the lessons of the Gospel. And, on the other hand, the object of furnishing our new churches with an endowment is to save them from the impotency which now attaches to chapels of ease; in virtue of which they could only maintain themselves by a successful competition with previously existing chapels, and at the expense of previous congregations, occasioning a mere transference of worshippers from one place to another, without one footstep in advance towards the great object of our whole enterprise—a system of religious instruction that shall be comprehensive of all ranks, and more especially of our poor men and our labourers.

IV. A most important collateral object of inquiry is the bearing which a thorough parochial subdivision might have upon the amelioration of pauperism. We are persuaded that, by its means, a compulsory poor-rate might at length be altogether done away from our large towns. But for this purpose it were necessary that the Kirk sessions of the newly-endowed churches should be vested with the independent management of their own collections, and that the produce of these should be devoted exclusively to the newly-assigned parish. The pecuniary result of this great economic improvement would of itself compensate for the whole cost of the required endowments. There will be no difficulty in finding witnesses who can give the fullest details on this part of the subject.

(signed) *Thomas Chalmers.*

EXTRACT of a LETTER from Dr. *Chalmers* to Lord *Minto*, dated Leamington, 31 July 1835.

BEFORE leaving London, I drew out a sketch of what I thought the most relevant topics of examination, and the order in which they might be prosecuted. I transmitted a copy of this to Lord Melbourne, and was informed by Mr. Stewart, that a copy would also be handed to your Lordship. I should be very glad of an opportunity, should the Commission be pleased to examine me personally, of making any oral explanation of the matters contained in that paper which might be thought necessary; and, in general, I beg to intimate to your Lordship my readiness to afford any information which might be required of me. In particular, I hold myself qualified to offer important statements in regard to two special localities; the Water of Leith, in Edinburgh, and the parish of St. Thomas, in Glasgow, being part of that parish of St. John's, over which I was minister for several years.

My correspondence with your Lordship, a good many years ago, on the subject of pauperism, encourages me to advert for one moment to the intimate connexion which obtains between the economic state of the people and the state of their moral and Christian education. My confidence is still unabated, that, with a thorough subdivision of parishes, and the adoption of a proper system in regard to the poor, a compulsory provision might be altogether done away. I expect to be in Scotland the week after next. I confess myself very anxious for the vigorous prosecution of this great subject; and I trust that this feeling will be allowed to one who has made the habit and condition of the working classes one of his main studies for 20 years back. Permit me, therefore, to express it as my earnest desire, and I feel assured it is abundantly practicable, that the examinations of all the localities, for the benefit of which places of worship have been erected or are subscribing for, may be completed, and the report founded on them be in readiness for presentation to Government before the commencement of next session of Parliament.

I have the honour to be, my Lord, &c.

(signed) *Thomas Chalmers.*

LETTER from the Rev. Dr. *Chalmers* to the Hon. *Mountstuart Elphinstone.*

Sir, Edinburgh.

I BEG to suggest that, agreeably to the process of inquiry submitted to Lord Melbourne by the Assembly's deputation in London, the Commissioners would make a distinct report, founded on the statistics of the four localities in and about Edinburgh, for which new churches are now in preparation. They are the Water of Leith, St. Leonard's, Newhaven, and Gilmerton. The Commission must be convinced, that no possible discoveries to be made beyond the limit of any of these localities can affect the reality of their great and manifest destitution, or lessen the desirableness of an especial provision being made for each of them respectively. If it be found that the nearest place of worship to a population of 1,400, in

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and about the Water of Leith, draws only five sitters from so large a body of the inhabitants, then, though it should be found of this chapel that it has 500 unoccupied sittings, this but enhances the proof, that no church, proceeding on the system either of high rents, or of general congregations, that nothing short of a territorial and low-rented church can avail for the Christian education of the families in that district. If a very near place of worship has been found so insufficient for the purpose wanted, we may be well assured that no possible discovery in regard to more distant places of worship can at all affect the conclusion, that a specific provision is required for the specific wants of the locality in question. The same observation will be found to apply to the other localities now mentioned; and it seems hard that the relief of their great and undoubted wants should stand in abeyance till the investigation be completed of other places with which they have no connexion, and whose state or circumstances, whatever they may be found to turn out, cannot possibly influence theirs.

I have the honour to be, dear Sir, yours most respectfully,

(signed) *Thomas Chalmers.*

The Honourable the Chairman of the Commission on Religious Instruction.

DECLARATION of the Rev. Dr. *Chalmers*, at the Public Sitting of the Commissioners, 13th February 1836.

Vide Abstract, p. 278.

APPEARED the Reverend Dr. Chalmers, who, on giving in to the Board an abstract of the surveys taken by the Church Extension Committee, said it was taken in the years 1835 and 1836: it might be proper, however, to mention, that all of them were taken since Martinmas last, with the exception of the Tron Church parish, which was taken in March 1835.

The abstract having been read over, Dr. Chalmers said, in reference to that part of the abstract which referred to the New North parish, that this parish contained a population of 777. The person who drew up that account chose to exhibit as many of the contiguous parish of the Old Greyfriars as would make up what he conceived to be the right population of a parish. A portion is therefore taken from the Old Greyfriars' parish and put to the New North parish, to make up the number of 2,000.

Dr. Chalmers said,—Perhaps it may right to mention how the greater part of the surveys contained in this abstract have been taken since Martinmas last, because since that term little change can have taken place either in tenanting the houses or taking church-seats; so that if any person be in doubt as to the accuracy of our results, they stand on the very best ground for making the surveys over again. It would gratify us if they would make such a survey, and confront us in regard to our results; and it was to facilitate their task that we have exhibited our results not in parishes and large departments only, but in small districts. They might follow us with their own surveys in any particular district. We are anxious to be confronted in this way. We were applied to by a committee of Dissenters for the purpose of joining with them in a universal census, but we declined; and our reason for so declining was, that we found that this important duty required such peculiar qualifications in the agents employed to perform it, we could not have faith in a universal survey by agents of whose fitness for the task we had no knowledge; therefore we confined ourselves to special districts, and we have overtaken the survey of 20,000 people. We shall be happy if any of those gentlemen who may doubt the accuracy of our results should enter into our districts, and survey them again. If it be not taking up the time of the Commissioners too much, perhaps I may be allowed to state, that we have had some experience of our surveys being confronted with those of other parties. Two or three years ago we took a census of the Cowgate, and published the result of it. It was questioned in a hostile magazine and newspaper, and when a distinct survey of that district was taken by another party, a great discrepancy appeared between ours and theirs. Our surveyor upon this published a pamphlet, and completely made out the truth, which was questioned by those who had come after him. I may further state, that the Water of Leith was surveyed about three weeks ago, and a subsequent survey was taken by a party who questioned the truth of ours. As to the result of the survey of that party, I do not know; but Mr. Hay, who took our survey, thought it necessary to be prepared against the result of the undertaking by the other party, and he got six people to survey the district over again, two of them being Dissenters, and four belonging to the Establishment. I have more confidence in his qualifications as a surveyor than I could have in any of those he fixed upon; and my anticipation was, that their result would give a larger number of sittings than Mr. Hay gave. The survey of these gentlemen gives accordingly 24 more sittings than Mr. Hay's, which put him again upon his inquiries into those cases where a discrepancy existed. He had access to some of the church-books, and by this means he has been able considerably to reduce their statement. He reduced them to 11, and if he had had access to all of the church-books which he wished to examine—some of them being the church-books of those Dissenters who are unfriendly to our object—he believes that he would have been enabled to reduce completely their survey to his. Upon this subject, Mr. Hay is quite ready to be examined by the Commission.

The Commission wish to put a few questions to you on the subject of the abstract, that they may understand the principle on which it is made up. What means did you take to ascertain the number of persons who have sittings?—We employed agents, who went from house to house, and took the information from the mouths of the people themselves.

In stating the number of sittings, do you refer to those who pay for sittings, or do you include

include persons having a right gratuitously, or who have a right in any other way than by payment?—If seats are given by an express gratuitous grant, the persons holding them are included among the regular seatholders. They may acquire their right by rent, or by express gratuitous grant, or by a right of property; and for all such cases we have provided, and we include such persons among our regular seatholders.

Do you include those who sit with a friend?—No; we found it a difficult matter to ascertain the precise number of those who said they sat in the seats of their friends; and we found it was not a sufficiently definite object for statistical investigation. We are sensible that, over and above the regular seatholders, there is a certain small amount of regular attenders; but it is difficult to ascertain that precise amount. It is, however, the general conviction of all those most acquainted with the people of these poor districts, that they form a very small fraction of the unprovided; so that it leaves in all its importance the information we give with regard to the number of regular seatholders. Here is one definite and distinct conclusion that we can draw from the number of those who are not regular seatholders:—we presume that that small number of regular attenders who are not seatholders cannot be the object of the same certain, careful and strict pastoral superintendence, that those are whose names are in the church-books; and we look on this small fraction as being without the pale of pastoral superintendence, although they have the opportunity, and may avail themselves of attending Sabbath ministrations; so that all who are not among our seatholders may be considered as at least beyond the pale of a proper pastoral superintendence.

You consider such as not known to clergymen in the same way as those who have regular sittings?—Yes.

In making up these columns, do you make allowance for persons belonging to religious denominations in whose places of worship no seat-rents are received?—We think it unnecessary to attempt any enumeration of the small fraction who are accommodated in the Baptist meeting-house in Leith Walk, where sittings are free, and in other places. A great many of these free sittings are unoccupied.

Have you any thing to state as to the mode of ascertaining the number of those who have no sittings?—We merely subtract those who have sittings from half the whole population, and that gives us the number of those who have no sittings; and we consider this information as accurate, because there is a moral impossibility of their deponing against themselves; and if there be an error, therefore, it is against us. The statement made is above the truth in regard to the number of sittings, which is tantamount to being below the truth in regard to the destitution. I may state that I have not perfect confidence even in the representations of our own agents. We had 10 in all, and there are amongst them the good, the better, and the best. I feel a general conviction that their representations are considerably below the truth in regard to the destitution, so that you are quite safe if you found an argument on this destitution, up to the whole extent of our representation.

You draw a distinction between families fully provided and not fully provided. Do you take into view what may occasionally occur, that one family may consist entirely of adults, and be induced to take more sittings than the legal number; while another family, consisting of children below six years of age, do not require the same number?—In our books from which the abstract is taken, we have a column representing the number of children above seven years of age, so that we could come to an accurate conclusion on that question, but we have not attempted it in our abstract.

But allowance should be made on that account?—No doubt if it were a fixed point that only one-half went to church, it would make the column where the deficiency is stated a little above the truth, because it is founded on the state of the remanent families; and subtracting from half the number of remanent persons, the number of seats taken by them, we call the difference the deficiency. This proceeds on the supposition that the number of seats taken should be somewhat more than one-half of the gross population. My own opinion is, that if a parish were brought under thorough cultivation, the minister could work up the habit of attendance, so as that more than one-half of the people should be church-goers. I would consider it as an ill-conditioned family, if not more than one-half of their number were in the church throughout the year.

This question does not affect the column of families who have no sittings at all?—Not in the least.

Look at the five last columns: there is the number of souls wholly unprovided, 1,512; families, 355; sittings that should be held by these persons, 973; that 973 you have stated higher than the half of 1,512?—It is the persons in the remanent families, of whom we take the half, which includes both the inadequately provided and the wholly unprovided.

Your return relates to certain districts in Edinburgh and St. Cuthbert's. From what you say, you are not in a condition to give us returns respecting the whole?—It has been a most laborious business; and we do not feel at all urged to attempt the whole, because our building scheme must go on gradually; and if we investigate those localities in the meantime, where we intend first to build, we think we will do very well. At the same time, there is an account of about 16,000 people more in the abstract which I have presented than occupy those localities for which new churches are now in preparation.

Do the localities to which this abstract relates afford a fair average specimen of those places?—A very fair average of what we call the plebeian districts.

And these are the districts where the Committee thinks that additional churches are most required?—Yes: at the same time I ought to say, that those places in which we have in view to raise churches are not the very lowest in the scale. There are at least 20 aggregates of population in and about Edinburgh equal to that of the Water of Leith, which we

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have surveyed, and fully as destitute. I am very well satisfied, on the whole, as to the general qualifications of the individuals who have surveyed these districts; and they do require very particular qualifications.

Are those gentlemen clergymen, laymen or students?—The best qualified are those who have earned the confidence and the affection of the families in the district, by going amongst them for years and months previously. We have had several of these individuals, but the others belong to that class who are parochial visitants, who take a part with the parish missionaries in visiting the families, or they are the teachers of local Sabbath schools, who cultivate intercourse also with the families to which the children placed under their care belong.

You stated that you had employed two Dissenters?—No; it was Mr. Hay who did so.

Has that been frequently done?—I am not aware that it has; it has not been done by the Extension Committee.

Do the returns you have afford any evidence in the case either of families or of persons having sittings, showing which of them go to the Establishment, and which of them belong to the Dissenters?—We have that in the books, but we have not presented the Commission with it in our results. The reason that I have not presented a statement of the proportion between Churchmen and Dissenters, is, that our moving principle, the object for which we wished to raise these churches, is not to withdraw people from other churches where they can get Christian instruction; our object is to reclaim the people who go nowhere, and who are thus beyond the pale of the Establishment on the one hand, and the voluntary churches on the other. We have, however, in our books, the proportion of those who go to the Establishment, and those who go to the Dissenters.

From what you say, the Commission would be glad to get that additional information. Perhaps the gentlemen who surveyed those districts can give it?—Yes.

It appears from this abstract, and from what we understood before, that you were induced, for certain reasons, to direct your inquiries to places situated both within the Royalty and in the parish of St. Cuthbert's. Do you know if there is any difference between the districts within and without the Royalty, as to the state of religious destitution?—That could be ascertained with numerical precision from the abstract. It is my impression, however, that the working classes within the Royalty are fully as destitute as the working classes without.

How should that be the case, considering how much more numerously the Royalty is provided with places of worship?—The benefit of these churches has been completely wrested from the general population of Edinburgh by high seat-rents, and the practice of general and indiscriminate seat-letting, and the ministers have been in consequence dissevered from the parish population, insomuch that it would appear that there are only **737** people of the Old Town who attend all established places of worship within the Royalty. This is a monstrous anomaly, considering that the population of the Old Town amounts to **27,000**, but it admits of explanation.

What explanation of it would you suggest?—The explanation I would make is this: that instead of the parishioners having the preference, which they ought to have, and at such prices as they can afford to pay, these sittings have been put up to auction; I do not say actually, but virtually to auction, by a price being put upon them by those who let them, and the general public are invited to compete for these sittings at these prices, so that the churches within the Royalty are completely overlaid and filled by hearers from all distances and directions of the town, almost to the utter exclusion of the parochial families. I speak in reference to the common people, and especially of the Old Town.

You have paid particular attention to the districts of the Water of Leith and St. Leonard's; what circumstance led to this?—Not that the Water of Leith was more destitute than **20** other districts in the city, but its juxta-position to the house in which I live. I wished to acquaint myself thoroughly with the details of one district, and this one in particular is within a quarter of a mile from my own dwelling-house, and possesses a distinct outline, so as that it might easily be made into a distinct parish. I did attempt to set up a distinct parochial economy in the Cowgate, but I did not succeed in consequence of not obtaining the consent of the magistrates; after which I went without the limits of the city, to the Water of Leith.

You are well acquainted, I presume, with the proceedings in the Water of Leith district?—Mr. Hay, to whom that district has been assigned, has been an instrument of the greatest possible good, so as to encourage the Church Extension Committee beyond measure in their scheme for building local churches. He has preached in an old malt granary, which with compression holds about **400**, and we are building a church there which will hold about **1,000**, and by the exertions of this individual we look for the satisfaction of having that church filled too, not with people from all directions, but with the people of the district. Mr. Hay understands that he is not to fill this church any how, but that he is to fill it out of that district; and we have the anticipation of having there something like a parochial economy that will pervade the general mass of the families of that place.

You are aware that there are a great number of empty sittings in the city churches, and you must be aware also, that there are untaken sittings in the newly-erected parishes belonging to St. Cuthbert's; might not the wants of a portion of the people who at present have no sittings either in the Water of Leith, or St. Leonard's, or elsewhere, be supplied by giving them access to these sittings?—If these places of worship had not been in existence, I would have felt at a loss how to answer the question; but the circumstance of these places being in existence, gives me the benefit of an experiment that has been tried and found wanting. In the neighbourhood of the Water of Leith there is Dean-street chapel. I do not know at what rent the seats are held, but it is near to the Water of Leith; and although the

the people are aware of its existence, there are only five sittings from amongst the whole population, consisting of 1,300, taken in that chapel. Then, as far as St. Bernard's parish church is concerned, which is but a very short distance farther from the village than the Dean-street chapel, only two sittings are taken there. Had these churches not been in existence, I might have been deluded into the imagination that such as they would have exercised a wholesome effect on the families of the Water of Leith; but I infer that there is an essential defect in the constitution of such churches: I think I know what the defect is, and it has led us to the erection of a new church, free of that defect.

Will you be good enough to state what you consider the defect?—It is a twofold one; first, the seat-rents are too high; but this is not the whole account of the matter, and in virtue of a full and comprehensive view of the whole not being taken, we are exposed to interminable objections, which always come most copiously from those who take half views. When I say a high seat-rent is one of the defects, it is alleged against me that there is a number of low-rented sittings both in the churches of Edinburgh and in the Dean-street chapel, and that, therefore, this cannot be the account of the matter, for often there are even free sittings open to all. My reply is, that though partly the account, it is not the whole account. Two things are essential; two ingredients must be put together, in order to make these places of worship effectual for the Christian good of the surrounding families, and so as to pervade those who are of the poor and working classes. First of all, you must have the low seat-rents, but by this you only remove a barrier in the way of the admittance of the poor to the church. If the seat-rents were 10 *s.* 6 *d.* it would be a barrier, but to get the people of those families into the church on the Sabbath, you must do more than remove this barrier; you must give them an impulse. There is first the removal of a barrier, which is the *sine qua non*; and second, there must be an impellent force applied to the population. The removal of the barrier will keep them stationary, if you do not apply this impellent force. Though the seats were all made at the lowest rate possible, or although they were free to-morrow, I would not expect any movement to the church so long as the impellent force is wanting. What I mean is, that the habit of non-attendance has become so inveterate, and the people have become so sluggish, that something very rousing must be brought to bear upon them to overcome that habit.

What force would you bring to bear on the people in order to overcome their reluctance?—A very simple process, but not generally understood. We attach first a missionary to a preaching station, and we tell him his business is to preach in that station on the Sabbath-day. But this is not all. He would preach to empty walls if he did no more. His business is to watch every opportunity of bringing his Christian comfort and usefulness to bear on the families of the district. He must ply them with his regular and assiduous household ministrations: he must visit them frequently in their families; and the result will be that they will have the politeness to return his week-day calls upon them by their Sabbath attendance upon him. That is the impellent force, and I may safely say, that in reference to the most depraved and most outlandish families, they are not beyond the reach of such an application; for, let them be ever so stouthearted at the outset, let the parish missionary watch his opportunity, and Providence will open a door for him. Providence may visit the family with sickness or with death; he is on the watch, and he avails himself of the opportunity. He goes amongst them with his Christian comfort and his prayers, and there is a sort of moral omnipotence flowing therefrom which may recall the most ignorant and the most regardless families. It is not enough, therefore, that you let down the seat-rents; it is absolutely indispensable to the success of the operation that you assign a territorial district to each new church that you build; and you let the person whom you place over that district to understand that his business is not to fill the church any how, but he charges himself with the families of the district assigned him, and he congregates that district into one parochial family, and the whole, with a few exceptions, will in time become his congregation.

Do you know anything of the chapel in Young-street?—In the general I do. My reason for not requiring the statistics of that district is, that they do not intend to make application to the Government for an endowment.

You cannot answer, perhaps, whether anything of the nature which you have been describing has taken place there?—I can say, in the general, that it has. The congregation is exclusively of a local character, attended not altogether by the people of the district, but by those of the parish of Saint George's, to which the district belongs.

Suppose the missionary to be employed as stated, is it a matter of importance that the church to which he is to draw the people should be near at hand?—Very great. I would have every church within the limits of the district. I should like exceedingly, too, that the minister were residing within his own parish. I should rejoice, for example, to see a manse in the Cowgate.

If people were going to the most distant churches in Edinburgh, they would not have to go so far to church as persons in the country often do?—I am aware of that; but the public evil arising from the circumstance of the parochial or territorial principle having been given up, is a consideration that should carry it over any other.

Do you think that the evil of church destitution could be remedied entirely, or in part, by the multiplication of missionaries to a great extent?—This forms a very good initial operation, and I would much rather that it was never dispensed with. If we were to run up a number of churches at this moment, we would be exposed to the mortifying view of empty benches. The first point should be a parochial missionary to cultivate the district: the process should begin there, but should not end there. After he had done the work to a certain extent, and filled his station, he should be translated into a higher status; and the

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circumstance of becoming an ordained minister, and enabled to dispense ordinances, would give him a tenfold greater ascendency over his district.

Have inconveniences arisen from missionaries not having power to dispense the ordinances? —No doubt of it; but it is more a defect than an inconvenience.

With only a parochial missionary they could not get sacrament, nor baptism, nor marriage, without going beyond him?—No.

Therefore there would still be a defect in the higher ordinances?—Yes.

We have heard something of the difference between a church filled, congregationally and parochially. We should like to have your views upon the subject?—I think an immense deal turns upon that. Though you multiplied the churches as much as you liked, and if they were filled congregationally, a great mass of irreligion would still accumulate in all parts of the town. This would be quite inevitable. It would be far better to substitute the parochial for the congregational system, charging the minister with all the families of his parish, making it his business to go amongst them through the week, and securing them to become his hearers on the Sabbaths; first, by making the seat-rents suitable to their circumstances; and, secondly, by a preference at every seat-letting, holding it out to them for at least two or three weeks previous to every term. In that way a contiguous 500 or 1,000 people could not get into lawless habits without the observation of the minister; whereas, from the defects in the present system, they fall out of sight of the minister, who has his congregation drawn from every part of the town. I speak from experience. If the congregation consist of one set of persons, and the parish of another, the attention of the minister to both of these parties is morally impossible: it is beyond his physical strength to do so, and his exertions are bereft of nine-tenths of their efficacy, even if he could attend to his parish, because he is not the man that preaches to the people on the Sabbath. If you disjoin these two, you do not merely reduce the benefit one-half to the congregation and the parish, but you reduce the benefit a great deal more than this to each of the parties. It is this which gives so much power to a parish minister; I mean cultivating his parish on the parochial principle.

Did any of these disadvantages apply to the chapels of ease before they were erected into parishes?—They did apply before they were constituted into parishes, and apply to them as much still. The circumstance of having assigned to them parishes nominally does not alleviate the unfitness of these chapels for leavening the surrounding districts with Christian instruction. I have here a very instructive survey that was afforded to me about two years ago, a census of the population in Stockbridge, where there are 236 persons, and only 10 of these go to all places of worship in the Establishment, and only a small fraction of these 10 attend their own church (formerly a chapel of ease), which is a complete demonstration of the inefficacy of a chapel of ease administered on chapel principles without an endowment, and therefore without low-rented seats and ministerial week-day labours.

The objection to chapels of ease, as you have described, is their being saddled with congregational attendance, thereby preventing the clergyman from attending to the families of their district?—Yes.

The same objection applies to Dissenting meeting-houses?—Perfectly so. I do not think the objection is aggravated in virtue of their being Dissenters. The one gives us the example of a voluntary chapel within, and the other without, the pale of the Establishment. There is a method by which both might be made more effective for leavening the population with Christianity.

State your views on that point?—In so far as chapels of ease are concerned, the only way I can think of for making them effective for the instruction of the families around them, is by endowing the minister, giving him his maintenance from another source than from the seat-rents, and relieving the seat-rents of a heavy addition when burthened by the maintenance of a clergyman. There must also be a preference for the sittings at such low seat-rents as the population can afford to give; after which the minister should consider the district assigned him as his home-walk; and, agreeably to the process which I have explained, a close connexion would then take place between the minister and his parishioners. I am hopeful that even within half an incumbency he might fill his church from the people of the district, who would thus be reclaimed to altogether different habits from those in which they now indulge.

You are speaking of the chapels of ease as constituted by a late act of the General Assembly?—Quite so. The mere assignation to the clergyman, of a geographical boundary, is not enough to alleviate the evil, unless the clergyman be endowed. There has been no sensible augmentation of their efficiency. The endowment is not to be considered as neither more nor less than the addition of so much income to the minister; that is not our *terminus ad quem;* but for every shilling you expend on the endowment of a church, take off a shilling from the seat-rents; so that instead of this endowment being a mere boon to a set of pampered and ambitious ecclesiastics, as it has been sometimes represented, let it be altogether a boon to the common people.

In mentioning the lowering of seat-rents, can you account for the facts, that the lowest rented sittings include the greatest proportion of untaken sittings in the Established Church; and that, with the exception of high-rented seats, the generality of the sittings in the Dissenting churches are rated as high as those in the Establishment?—I think the whole can be accounted for. First, the high seat-rents are paid by the highest classes, who generally have a preference to the Establishment; and as the amount is of no consequence to them, they will have their seats in the Establishment by paying the full amount asked. Then, if we come down to the middling classes, and a little way among the working classes, both of whom

whom pay higher than the lowest sittings, I would say in general of these people, that there exists in their minds a predisposition to Christianity; they have a liking for it, and they would not stand on the difference of a few shillings to have a comfortable seat; and that is the reason why they do give such a price. But when you come to the poorest, I can perfectly understand that as a sort of seeming compensation for the very high seat-rents that are generally exacted from the hearers of the Establishment in Edinburgh, there may be a few hundreds of very low seat-rents. There are instances of that in the various churches. In many cases they are so low as one shilling or two shillings. Your question, however, as to the reason why these are less occupied than are the higher sittings, may be answered thus: to make myself intelligible, let me put it into numbers; let me suppose a city clergyman with a parish of 2,000, and that his church can accommodate 1,000, and that there are 100 sittings at 1 *s.* each; the higher classes have occupied all the best sittings; the middling and best of the lower classes have occupied all the sittings down to these 100, and let us suppose that but a small proportion of these 100 is occupied. The state into which the minister is put by his church being so constituted in regard to seat-rents is this; that he is saddled with a congregation which comes from without his district. His attentions through the week are divided amongst these people; he does not look after his parish, and it is not in his power to do so. Couple that with the principle which I have been endeavouring to explain, that there must be the concurrence of two ingredients before you can get the lowest class to attend, that there must be an impellent force to bear upon them, as well as a low seat-rent to open for them the way. The minister cannot apply this force, because he is occupied with his congregation, and consequently placed in the most unfavourable circumstances; he is saddled with extra-parochial work, and he is told to do what is impossible to do, to attend to the parish, and to stimulate the poorest classes in it up to the extent at least of 100. How am I to get at them? I must go through the whole parish to get them; it is seeking rubies among sand: I must be at the fatigue of locomotion over this district, with no other hope than of getting 100 hearers. It is most discouraging. I do not think I would for so small an object relinquish the 900 people who attend me; and besides I would be saddled with a more difficult and more impracticable task, to fill those 100 extra sittings in the outskirts of my congregation, than if I had the whole command of the whole room in my church, and were saddled with this other task, viz. to fill that whole church out of this whole parish. It would be far easier for a minister to fill his whole church to the very door out of the general mass of his parishioners, than to fill this remaining fragment. It is an extensive subject, and a good many influences are at work, all of which would need to be attended to, to have a complete view of the whole. Conceive I had succeeded in getting the 100 out to occupy these seats. They are the *rara aves* of the parish, one here and one there. They live unknowing and unknown to each other. But put it in my power to say I have room for you all, then I may have hopes of succeeding. It would be more easy to give a general and gregarious impulse to the whole than to these 100, for contiguous families would come together. They are bound together by a common sympathy. They have their own church and their own minister as a common object of attachment. There is an influence among contiguous families that would favour exceedingly the result, if I were in circumstances for filling my church *en masse* out of my parish, whereas the task of getting 100 individuals of the poorest class to attend, is putting me into the most unfavourable circumstances for commencing the work of parochial cultivation; therefore these 100 poor sittings form, in fact, a complete barrier in the way of the general admittance of the lower classes into the parish churches of Edinburgh, and the circumstances in which you would thus place a minister are the most unfavourable possible for recruiting his parish church from the families of his own proper vineyard.

When speaking of the erection of the Water of Leith church, you referred to the Stockbridge and Dean-street churches; do you look to them in the same light in regard to taking off the superfluous population of the Water of Leith?—I have explained the method by which I think a chapel of ease might be effective, and I have in my mind an opinion with regard to the way of making Dissenting meeting-houses effective, although there may be particular obstacles in that way.

We shall be glad to hear your views on that subject?—They lie under the necessity of attending to those that attend to them; and seeing their maintenance is derived from the seat-rents, it is a most natural and most justifiable thing that they should do so. There is a method by which their ministerial labours might be rendered available; but I regret to say there are most serious obstacles. Give me a devoted, well-principled Dissenting minister, attached to such a place of worship as the chapel at Dean-street; give him a territorial district, give him an endowment, adding to this low seat-rents, and let a preference be given to the families of the district; I do not see the difference between him and a minister of the Establishment. But here is the objection: people talk of the American process, which obtained till within these few years, of endowing ministers of all denominations. I am not aware that they had territorial districts assigned to them, and I think not. The awkwardness of giving a Dissenting minister a district with an endowment, would throw the country into a curious speckled and spotted condition. We should have a Baptist parish in the Cowgate, an Independent parish in Potterrow; a Methodist parish in Nicolson-street; and an Associate Synod parish in Jamaica-street, and so on. This is not a tradesmanlike way for laying down a plan or plot for the Christian education of the population; far better that it were brought under the simplicity of one management; far better for the state to communicate with one organic body, and so be made to understand, by means of one correspondence, what return, in the shape of a Christian education to the people, they were getting for their money, laid out by them on endowments. Therefore, I would say, that the difficulty

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lies in the combining of the territorial principle with the variety of denominations. At the same time, I think that Scotland is more favourably circumstanced than any other country; for in Scotland there is not the difference of a straw, in point of theology, between the Church and the majority of Dissenters. The Independents differ from us in a small circumstantial matter; and Presbyterian Dissenters in a still smaller. And in order to invite them to a union with us, I would certainly be disposed, were they to give in, and were I a statesman, to ordain that a progressive endowment should be made, and not for the benefit of new churches only. One of the articles in the grant should be, that if any Dissenting ministers were to give in, and be so far reconciled to us as to give up all minute and microscopical differences, and if they would come thus to be united with the Establishment, by undergoing the same tests and forms which we apply to others whom we admit as ministers, they might in that way be made part and parcel of the Establishment. But this, I am truly sorry to say, is, for a time at least, not likely. The voluntary controversy seems to have set up a barrier which did not exist ten or twelve years ago in the way of this beautiful process; instead of which, a feeling of acrimony exists among the parties, which it were most desirable should be done away. Far better, surely, that we joined forces, and made common cause against the irreligion and profligacy of the population. I, for one, should hail them as most effective auxiliaries; for the question with me is a question of machinery, and not of men. Dissent has contributed in the most material degree to what I would call retarding the process of degeneracy; and it is purely from the want of a right machinery that the Dissenters are not, from their position (and this is no fault of theirs), in favourable circumstances for recalling the population from the degeneracy into which they have fallen. They have retarded the process of degeneracy, but they cannot recover it.

I have just one thing to say in reference to this survey of the Water of Leith. You ask me about the proportion of Dissenters to the Establishment: I perceive that there are 162 sittings in a population of 1,367. If I were put the question, what are the respective contributions of Christian good to this locality from the Establishment on the one hand, and the Dissenters on the other, I would say, in regard to the Water of Leith, it is 92 to 70; 92 belong to the Dissenters, and only 70 to the Establishment. But this is a paltry question. I find there is a population of at least 1,043 without the pale both of the Establishment and the Dissenters. Is it then to be endured, that, for the sake of securing these 92 to the Dissenting ministers, the moral nuisance of 1,043 utter aliens from the opportunities of Christian instruction is to be perpetuated? Is a moral boon to be withheld from that number, because of 92 sitters belonging to Dissenters in this locality? Without putting myself in a state of rivalship with the Dissenters, I would say, it is a consummation devoutly to be wished, that the Dissenters and the Establishment should unite their forces, and make common cause with us. It would be the instrument of most essential blessings throughout the whole of Scotland.

To return to the question spoken to a little ago, as to the reason why low-rented seats are not so well filled as the higher, is there anything in the aversion of the poor and ill-dressed to appear amongst the rich?—There is a great deal in that. They would far rather come to a neighbourlike congregation than to a congregation of ladies and gentlemen.

I have just one communication which I beg leave to give to the Commissioners. What I request is, that the notice of the Commissioners should be drawn to the four localities mentioned in this paper, which I beg to hand in.

Are those four localities contained in the Report?—Only one of them, St. Leonard's. However, you have the general result of the inquiries made into the statistics of the other three, with the exception of Gilmerton, and which, I understand, has been given to you already by Mr. Begg of Liberton. My reason for wishing your special notice to these localities is, that when the Assembly's deputation was in London a good deal of conversation took place between us and the men in power on the terms of the motion that was to be submitted to the House on the subject. There seemed to be a disposition to defer any practical measure of relief until a full ecclesiastical survey had been made of the whole of Scotland. I said that such a survey, to be full and satisfactory, would take up as much time as the trigonometrical survey did, which has already taken up about 30 or 40 years. It was upon this that they agreed to allow interim reports; and if you were to prepare yourselves with a thorough view of the localities of these districts, it might lead to something like a practical measure in their favour. What I request to be done in regard to Edinburgh might be done in regard to Glasgow, and in that way we would get the Report presented to Parliament in a definite form, which would lead to a practical measure of endowment or not endowment. It is on that circumstance that my anxiety is grounded, and I do earnestly entreat the notice of the Commissioners to those four localities especially.

If anything else should occur to you, you will, perhaps, be able to appear at the bar another day?—The questions have been all so relevant, and have touched so much on the essential parts of the inquiry, that I almost feel as if I had delivered myself of all I have to say on the subject. But if anything further occurs to me, or if it is the wish of the Commissioners to call me, I shall willingly come any other day.

(signed) *Thomas Chalmers.*

DECLARATION of the Rev. Dr. *Chalmers*, continued, 20th February 1836.

YOU have some additional explanations to submit to the Commissioners?—Yes. I thought that I had mentioned when I was before you last Saturday, but I do not find it in my written evidence, that the surveys were all taken since Martinmas last, with the exception of the Tron Church

Church parish. It is of importance to mention that it was taken in March 1835. Since that time, a few sittings have been held out to the parochial population in the Established Church, and the offer has been accepted to a certain extent, so that if any other surveyors shall come after us and survey the parish, for verifying or disproving our results, that fact will make a slight difference. We are aware of this, and we are willing to concede that there must be a slight shade of improvement. A few changes also may have taken place in the population; and one does not know what direction that may have, whether it may occasion fewer or more sittings; but in so far as the other fact is concerned, there should be an increase to the extent of 40 sittings taken by the poor people of the Tron Church parish; and our agents employed in the survey of that parish were the chief instruments by which the people were made to know of this offer on the part of the magistrates.

The first circumstance in regard to which I feel that some short explanation is necessary is in reference to the Dean-street church. I stated that, in the survey of the Water of Leith district, there was only found to be five let sittings there, which is the nearest place of worship to that district that exists. I am aware that that church is now vacant, and there may be an impression that this may be the cause of the small number of sittings taken there; but, in point of fact, these sittings were taken when the minister was amongst them, and in full acceptance and reputation, so that five may be considered as an indication of the influence of this Dean-street church on the general habit of attendance among the families of the Water of Leith. What I consider instructive in this fact is this, that every church or place of worship that proceeds on the congregational principle, to fill its sittings any how, operates by a process of attraction. It is the mere attractiveness of the minister that draws people from all distances, and from all points of the compass around that church. What, then, is the virtue of the attractive process in so far as Dean-street church is concerned? It is to be estimated by the number five. But a territorial church acts on a different principle altogether, not the attractive, but the aggressive principle; or, in other words, the minister attached to it is saddled with the special task of filling his church out of a given district, and to accomplish this, he is obliged to move about among the families through the week, and ply them incessantly by his weekly ministrations. We entered upon the aggressive process at the Water of Leith with every disadvantage, first among a raw population, and secondly with only an old malt granary to bring them to, capable of containing three or four hundred, not a handsome comfortable looking church; and the effect, in the course of a year and a half, of the aggressive influence, brought to bear upon the families of the Water of Leith, is, that Mr. Hay has assembled there 364 poor people; so that, if the force of the attractive principle is to be estimated by five, 364 represents the force of the aggressive principle; and when once the preaching station is expanded into a church, he probably will more than double the attendance. It is of importance to place this distinctly before the Commissioners. It is the mighty difference between the aggressive and attractive principle that makes me desirous to have what I call a sufficiently thick-set Establishment in every large town, an Establishment of endowed and territorial churches, endowed for the sake of a low seat-rent, and the removal of the barrier which I spoke of last Saturday; and territorial, for the sake of the minister's week-day attention amongst the people, in order to impress a movement to his place of worship.

The third and last point which I have to notice is, that I felt taken at a disadvantage last Saturday with the last question put regarding the phenomenon of low-rented sittings being the worst let. It will require a length of time, ten minutes or a quarter of an hour, fully to explain it. I had but a very few minutes upon the last occasion to allude to it, before the meeting was broken up, and of course I had not an opportunity to answer the question so explicitly as its importance demands. I hope, however, that I distinctly enough explained why in Edinburgh the highest seat-rents should be found in the Establishment. The highest class prefer the Establishment; and they will pay the monopoly price demanded rather than be disappointed of that preference. After this, the sittings go downwards in price, and the Establishment and the Dissent coincide in the scale of their seat-rents, down to a certain point, say 3 *s.* 4 *s.* or 5 *s.*, when generally the scale terminates with the Dissenters, but in the Establishment it is carried further down still; whether as a compensation for high seat-rents above the means of the parishioners generally, I do not know; but carried even so low in some places as 1 *s.* a sitting, at which rate a few hundred sittings are to be had, not in each but in all of our parish churches put together. The question is, why these lowest seat-rents should be worst let, while a much greater proportion of the sittings above these, or the middle-priced sittings, should be taken and occupied, both in the Dissenting churches and in the Establishment. There are several distinct influences concerned in the phenomenon; and a complete explanation therefore requires our adverting to as many distinct particulars. Let us in the first place attend to the state of the clergyman, and then to that of the people. The question supposes the clergyman to have high and middle-priced sittings in his church, say to the extent of 900, and these on the whole better let than 100 sittings which he has so low as 1 *s.* each, and which are intended for the special behoof of his parishioners. In the first place, if he be the minister of a plebeian parish, those high and middle-priced sittings are in general possessed by people not of his parish; so that you have here a clergyman occupied with a general and extra-parochial congregation, and not free therefore to bestow the main strength of his week-day attentions on his parish families. In the second place, not only is he not able, but he is not so willing to take this parochial duty through the week. The object is too small for encountering all the fatigues of parish cultivation. He might be moved to such an enterprise, if for instance Greenside was turned into a parish, and if he were stationed there to reclaim the great mass of the families in that quarter; he might be moved to such an enterprise for the sake of reclaiming a whole parish to the church

intended exclusively for their benefit; but he will not move in such an enterprise for the sake of drawing to his congregation a mere scantling of his parishioners. In the third place, there is the superior difficulty of the task, which, by this peculiar condition of things, is put into his hands. If he were only at freedom to tell his parishioners that all the sittings are open to them, the decent and the comfortable, as well as the few shabby and pauper-looking ones, that all are open to them, he would more easily fill his whole church out of his whole parish, than he could segregate a hundred of his people from the mass, and draw them to the vacant outskirt room left for their occupation. Say that 2,000 parishioners were a right number for a church of a thousand sittings, he could more easily congregate his whole people so as to fill his whole church, than segregate 100, so as to fill with them the hundred refuse sittings, the inoccupation of which seems so much to puzzle and confound a number of our city reasoners, who do not take into consideration the disadvantage which he labours under in the one way, and the advantage on the other. With the offer of a general accommodation for all the parish families, he might go into every close, and he might set up a visiting station in each, and in the course of his parochial visitation he might assemble 20 households of his parishioners at each station, and he might announce at every station seats for one and all. He might tell them of his great satisfaction at his being able to make the same announcement over the whole parish, so that if they did avail themselves of the offer, they would have the comfort of being respectably accommodated, and of sitting down in the midst of a congregation, the great majority of whom was like themselves. The thing would circulate among them like wild-fire. He would find it easier in this way to impress such a common gregarious movement upon the parishioners, so as to fill his whole church, and much easier than he could draw a hundred of them forth by a distinct and separate attraction, to the occupation of the few despicable pews left out for their special accommodation.

I have one thing more to say as to the minister. By the practice of seat-letting in Edinburgh, the price of sittings is in proportion to the popularity and acceptance of the clergyman. The College Church was occupied by a less acceptable clergyman a few years ago, and the seat-rents were low. It is now filled by a more acceptable clergyman, and the seat-rents have got up. In this way the clergy are set up to auction. I have no wish, and I do not intend to make allusions to individuals, and indeed I am supported against any feeling of delicacy in so speaking, by the fact that the popularity of a clergyman is not always proportional to his learning and worth. Had Bishop Butler lived in our day, and been put up to auction, he would not have brought a congregation that would have paid on an average 1*s.* 6*d.* for each sitting, and he is the most profound of all theologians; so that if our city functionaries had had the fortune to elect Bishop Butler to one of their parish churches, they would have felt that they had made a very bad bargain of him.

We now come to the state of mind of the people. Whenever there is a predisposition for the services of Christianity, there are allied with it many other tastes. I can depone to this fully. I never went into a plebeian house in my parish in Glasgow, where I saw something like respectable furniture, a book-case, for instance, and everything clean and well ordered, but what I inferred there must be something like a Christian taste here, as well as a taste for the comforts and decencies of life; and the association is very general, almost universal. Where there is a predisposition for the lessons of Christianity, there is also to be found a higher taste, a self-respect, a sense of dignity, and, in short, a higher taste for what is decent and respectable, than with others of the same class. The consequence is, that all such persons will refuse the disreputable sittings held out at low prices, and they will take to the better sittings. Now, this reduces us to the question,—By what class of people are those worthless sittings to be mainly filled? By those who have no predisposition for the lessons of Christianity, and on whom we have to impress a movement to overcome that want of predisposition. The minister must go forth to do it. The disadvantage under which he labours for doing this has already been alluded to. An impediment exists in the minds of the people, whose reluctance you have to overcome, and those wretched sittings held out to their acceptance is fitted to increase that reluctance. If men dislike to be pilloried as criminals, they dislike to be pilloried as paupers—to be exhibited in homely and inferior garments before a congregation of ladies and gentlemen. This is the most palpable of all the influences that I have mentioned, although it is far from being the only one, even the only powerful one, concerned in the matter. What shall we think of that system, which, by means of an expedient like this, professes to do an act of justice, and justice in full to the common people of Edinburgh, by telling them of the facilities provided for letting the common people in, while it has drawn around every church a barricade of exclusion for keeping the common people out? "How can this be," it may be said, "when they can have sittings for 1*s.* for the taking, and can have more when these are all taken?" or, in other words, they will let all their respectable sittings that are worth the having for a reasonable price; and what is it but placing an impervious barrier in the way of the common people, when before this can take effect, as many of the poor people must first be forthcoming as to occupy these disreputable sittings, and give their money for them, though they are worth no price at all. These sittings, instead of presenting a front of invitation, are fitted to scare the people away. They may not at present be absolutely unoccupied; but the circumstances stated will explain why the occupiers must be so very few, and why the offer of those low-priced sittings, instead of being an act of grace by which a privilege is conferred, is an act of policy, by which a cordon of defence is thrown around those unconscionably high prices, that have had the effect of expelling from every church in the Old Town the great mass of the parish families.

I have to apologise for the length of this explanation, but I felt urged by a sense of its importance. This phenomenon of the unlet poor sittings has been turned into a weapon of mischief

mischief against us; and there is nothing made use of in the sophistry of our opponents that has been so perpetually cast up to us, both by the enemies of the extension scheme and the reductionists of Edinburgh. I do hope, as the fruit of your inquiries, that these latter, the reductionists, will become silent; and that in the face of so glaring a fact as there being 20,000 individuals within the Royalty in need of being reclaimed to church-going, and who alone would require the labour of 10 clergymen, I do hope, I say, that we shall no more hear, in the face of this phenomenon, of that desecrating process, which is the worst that has been made in this age of gross utilitarianism, and by which the feelings of an enlightened Christian public have been outraged and scandalized; I mean the proposal for the extinction of five of our city charges, and by those very people, too, who have exiled the city population from all the privileges of a Christian land.

There is one other point of information, which I think of some importance, because it tends to rectify an objection which has often been made against the establishment of the parochial system in towns; I mean the immense fluctuation, it is said, of the population; the great fluctuation that takes place in the state of the parish families. This is altogether a mistake. There is nothing that struck me more in Glasgow, in making myself acquainted with the statistics of my parish there, than to observe how much less fluctuating is the population of a city parish than that of a country parish. In country parishes there is a change of farm-servants every year; but the case is remarkably different in a city parish. I know the great appearance of furniture carts at every term gives a superficial observer the idea that the whole town is in motion; but, in point of fact, the change amounts to a very small fraction of the population. For example, in the Water of Leith there are 334 families, and we had only eight new families at the last term. It is of importance to observe that the very families that come this year will very probably be the families that go out next year. There is a number of people always on the wing, and who, by an alternate movement, are constantly grazing over the heads of a steady population, so that a minister can obtain an acquaintance with his parishioners more intense in a town than the minister of a country parish, from his juxta-position to them, and more especially if he have a manse in the parish. I consider the system of such an establishment to be altogether the commencement of a new moral era in our cities; and in spite of all declamations as to the expense of it, I am quite sure that the establishment of such an effectual moral police would pay its expenses 10 times over, in the diminished expense consequent on crime and pauperism. It would in fact be, what Burke calls it, "a cheap defence for the nation."

Did we understand you to say that you wished to give some additional explanation in regard to the Tron Church parish?—Not more than what I have stated, that if we be confronted by surveys subsequent to ours, it is probable that the surveys of these parties may exhibit a few more sittings than ours; and all I wanted in noticing the circumstance was to account for such an increase if it should occur.

I would take the liberty of pointing out again to the attention of the Commissioners the whole matter of the high seat-rents. It is one main cause of the ecclesiastical destitution within the Royalty. If we could get that rectified, it would give the Church Extension Committee much less to do.

Do you think that the persons who have a reluctance to go to church would have the same objection to be placed in the inferior sittings, that those have who are inclined to go to church?—No doubt of it.

I understood you to say that they are especially intended for the accommodation of persons reluctant to come to church?—That is the unfortunate arrangement; but these people participate in the common feeling to expose themselves, and that is the reason that so many of them do not come out.

If all the seats were at low prices, the seats alluded to would not be marked out as pauper seats?—No; they would not be so marked. The allowance of these few sittings at low rents is all the more provoking, that it carries in it the semblance of an accommodation to the working classes, instead of which our city functionaries have made it a line of circumvallation around the church, by which the great mass of the population is kept out. They say that, until these seats are let, they will not let down the other seats.

Do you happen to know the extent of the changes by removals in any other district than the Water of Leith?—No; I should suppose that the Water of Leith exhibits fewer changes than other districts; but I speak from experience when I say, that the changes are much fewer than people generally imagine. It is merely an alternate movement, a vibration, not that successive movement of different people by which, in a course of years, a parish would be evacuated of its original families.

Would you expect the system to be carried this length, that a person leaving the parish should also be obliged to leave the parish church?—There are different views taken of this question. My attachment to the territorial principle would certainly lead me to give a preference in all cases to those who resided in the parish over those who resided in another parish. It is of great importance to keep to this principle in full; yet, if there were any vacant sittings, I would have them all occupied before I would dispossess any extra-parochial sitter who had previously contracted a right. Suppose the territorial system were adopted at this moment within the Royalty, it would be the most unwise thing in the world to empty all the churches to their respective parishes. It should not be done in that way, because a number of the churches would in consequence be left vacant for years; and it is no easy thing to get the people reclaimed to church-going. Therefore I would say, if the parochial system were to be adopted, let it operate gradually, and in this way: let all the extra-parochial sitters retain their seats until the parochial demand is worked up to such a degree as to exclude them. If, next year, the minister, by his household attention in the parish, shall work

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work up the parochial demand to the extent of one or two hundred, and the church were filled previously with a parochial and extra-parochial congregation, I would have the extra-parochial give way to the extent of this demand from the parish.

Is there not an advantage in having wealthier persons in a congregation?—Yes; there is an advantage in that; but that advantage will not be any loss in any district in large cities, such as Edinburgh, or even London, You will find a gradation of wealth and rank in all places, even in those places where the population is generally imagined to be out and out in a state of helpless wretchedness and poverty. I know magnates both in the Cowgate and in the Water of Leith. You will have parochial grandees every where.

It appears that this survey by the Extension Committee was undertaken by 10 persons?—Yes.

Are you enabled to state whether the system proceeded in by these 10, in making the survey, was an uniform one?—I am not sure that they altogether proceeded to work exactly in the same way. They put the question first; then, if they were satisfied of the answer, perhaps they would not repeat it; but the general practice was to persevere with the question till they were satisfied of the truth of the answer, or of its being a near approximation to the truth.

Are you aware of any discrepancy in the modes of investigation pursued by any of them?—I am not aware of it; but this is reconcilable with the fact, that one person may get answers from an individual different from those which another agent got. This is very possible. I have made the experiment for my own instruction. I have put first one agent and then another agent over the same ground, and it is difficult to get all the results the same. The smallest number of seat-lettings deponed to, we are convinced is nearest the truth. People will not depone against themselves. There is a moral impossibility of getting below the truth on that subject; and this convinces me of the immense importance of having agents properly qualified. If you make a run through a district, and satisfy yourself with the first answers you get, it will give you but a very superficial view of the ecclesiastical destitution.

Have you reason to think that persons exaggerated the number of their seats, or stated that they had seats when they had none?—We have too great reason, in many instances, to think that they did so; and indeed most of my agents individually said they were convinced they were above the truth.

Have you reason to think, on the other hand, that there were instances of persons taking more seats than their families could occupy?—In one or two instances we had more sittings than there were individuals in the family, and in half a dozen instances as many sittings as they had individuals in their family.

Has any inquiry been made with the view to ascertain if the statements of parties were correct?—Yes; the agents went to the neighbours and examined them; they went back to the persons themselves; and when they succeeded in convincing themselves that the object in view was for their own good, to obtain for them cheap accommodation, and when they got more acquainted with them they acquired more of their confidence, and were even from themselves enabled to correct their previous statements.

When a statement was corrected by subsequent investigation, was the corrected result substituted?—Yes, and it was always inferior to the original statement.

Were you aware of instances of persons taking sittings in more than one place of worship?—In the same household we found persons of two or even three denominations. I am not aware that one individual took two sittings in different places of worship for himself, but in the same household, that is, in the same family, sometimes there have been found three or four members belonging to as many different denominations.

In this table there is a statement of families fully provided with sittings; in making out that statement, was any regard paid to the circumstances of the families, or was it formed solely according to a numerical rule?—We count those families to be fully provided who have half or more than one-half the number of sittings than they have of individuals in the family.

Take the case of a husband and wife with three or four children too young to be able to attend public worship, and the father and mother unable to attend at the same time; in that case might not one sitting be sufficient for a family of six?—We have in one column the number above seven years of age, and in another column the occupation of the people. The case you speak of must be a rare one, where one sitting might be sufficient for five or six; but even this is compensated in other cases. One-half is too few for the families; on the whole it is a very moderate allowance indeed.

Would a family, such as I have mentioned, be placed among the insufficiently provided?—Yes; but any over-statement on this ground is more than balanced by the consideration, that a clergyman should, by his weekly ministrations, be able to get more than one-half of his parish to attend church. We observe a general connexion between poverty and vacant sittings, and between comfortable sittings, with a good habit as to church-going and decent circumstances. This we have found very general.

Is a family fully provided generally in good circumstances?—Yes, even in the plebeian districts, they often belong to that healthful and well-conditioned state of the community, master tradesmen, and sometimes well-conditioned artizans.

You

You stated on Saturday last, that you found the congregational system prevail over the parochial; you did not then state whether there were any circumstances in the territorial arrangement of the parishes in and about Edinburgh, that had any direct tendency to cause the preference of that congregational system; are you aware of any circumstances that have that tendency?—There are boundaries that ought to be attended to. The preference arises from a wish to get as high seat-rents as possible. A much larger rent is got for the nine churches in the Old Town than would be got if they were filled by the great mass of the parochial families. That is the cause of the preference of the congregational system over the territorial one. The territorial arrangement has practically no influence on the seat-letting at all.

Have any circumstances fallen within your knowledge which might lead you to think that any such adherence to a parochial system as would cause some congregations to be composed exclusively of the rich, and others exclusively of the poor, would be unfavourable to the religious interests of the poor?—Such is the advantage of the parochial system, that it would outweigh any unfavourable circumstances arising from the New Town churches being exclusively occupied by the rich, and the Old Town by the great mass of the population. I am not aware that there would be any unfavourable influence from this cause. Christianity is capable of being presented to people in all varieties of dialect, in all styles, from the cultivated to the homely and popular style, and it would give rise to a corresponding variety in the ministrations. We would have one set of clergymen fitted for churches in the Old Town, and others for churches in the New Town; not to say but that there should be the same substantial doctrine in the higher, as in the more plebeian ministrations, but there would be a sort of complexional difference; the truth set forth with different illustrations, so as that there should be one style more acceptable to one class, and another to another; and it gives me pleasure to say, that while I would not confide to any other than ecclesiastical bodies the matter of seat-letting, there is no class of men to whom I would with greater satisfaction confide the exercise of the patronage, than to that body in Edinburgh by whom it has been managed so well for a period of 20 years. But altogether the management of seat-letting has been most deleterious, and has caused the greatest injury to the population. But when I say they are not the proper body to whom I would confide the administration of seat-letting, I am not prepared to say that there is any other body that would exercise with more conscientiousness the exercise of the patronage. Theirs has been a pure and high and honourable exercise of the patronage, both with regard to the churches and also to the chairs of the university. The thing would adapt itself in this way:—There is a plebeian church to be filled up in the event of one vacancy, and there is a St. Andrew's or a St. George's church in the event of another. In both cases the patrons would look out for such a minister as might be acceptable, in the one case to a wealthy, and in the other to a plebeian congregation. I should like to see the thing put in practice, as it would give scope for a most interesting variety of talent.

Do you then not think it of importance that all places of worship should contain portions both of rich and of poor?—The difference of rank is so extreme in large towns, that I do not see it is of importance that they should assemble under the same roof. In point of fact, the parochial system would ensure a gradation of rank far more effectually than the general system does; for the latter excludes nearly altogether the great mass of the population. You would not, in fact, have the spectacle of such a uniform gentility amongst all our churches as you have at present. You would have plebeians in St. George's Church, and in St. Andrew's Church; and you would have respectable persons in a Cowgate Church. The process would be a salutary one, in this respect, that the poor families would, in process of time, dispossess the present rich occupiers of our Old Town churches. It may be asked, what is to become of them? The very high seat-rents which they pay, 2 *l.* 2 *s.*, 1 *l.* 10 *s.*, 1 *l.* 1 *s.*, and 10 *s.* 6 *d.*, is to me the ground of a sufficient assurance of their ability for the building and endowing of new churches. I should like to see them dispossessed in this way, by the lower orders; and those dispossessed would be able to build and endow churches for themselves, which would save the Church Extension Committee a great deal of trouble. If you let down the Establishment to its appropriate service, viz. to afford the lessons of Christianity to the common people, I am willing to give over all the ladies and gentlemen as a peace-offering to the Voluntaries. But should they prefer remaining in the Establishment, their ability to pay such high seat-rents forms a sufficient guarantee for an ability to build and endow churches for their own special accommodation.

You state that many people say they have seats when they have none?—Yes, Mr. Hay, when confronted by different statements from those in his survey, did appeal to the seat-books, and succeeded in vindicating his own survey, and in bringing down the statements of the other.

Would you propose sittings to be given to parishioners gratis?—I am not fond of that. In the country it is safe and right; but I must confess I would rather see a small sum paid for seat-rents than that they were altogether free. I know the English preference for free sittings, but I am not fond of it. A rent forms a kind of security for attendance, and gives the people the comfortable idea that they are the proprietors of their sittings.

Do you think the preference entertained by parishioners for extra-parochial ministers can be overcome?—Yes. Suppose that a parish has been unfortunately appointed, the consequence would be, that there would be no great demand within that parish for the clergyman's ministrations. I would give a preference to the parishioners for two, three or

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four weeks, and in as far as that preference was not taken, I would hold out the remainder of the sittings to the general public; and the variety of tastes for different ministers would find a little accommodation in that way. Here is a man appointed who is not liked by one half of his parishioners, but he may be liked by others. The sittings not taken by parishioners are held out to the public, and those people who do not choose to take sittings in their own parish churches would be free to take sittings in other churches, after the parochial demand was exhausted.

Would you let seats to parishioners at a lower rate?—I am not fond of that. By this you might bring in an element of mischief, in as far as new churches are concerned; for instance, in the proposed new ones, if we succeed, they will be supported partly by a small endowment and partly from seat-rents. The clergyman is to get the seat-rents from his parishioners, but if you were to give them to parishioners at a lower rate, there would be a sort of temptation to neglect the parish, and I would not like to put that in the way of any man. The mighty instrument by which we can obtain Sabbath attendance is incessant week-day superintendence. Suppose a man of very great talent and generally acceptable to the whole of Edinburgh; he is independent of his parishioners; and not only is he independent, but there is a positive pecuniary advantage in his getting a higher seat-rent from those that are not parochial. In order to move such a temptation as that out of the way, I would have no inequality of rent between the parochial and extra-parochial.

In city parishes of the proper size, do you propose to dispense with the services of a missionary?—If properly constituted, the services of a missionary might not be so much called for; but I do not know any parish that would not be greatly better of the labours of a parish missionary. So far as my experience goes, the most devoted of our parish missionaries are under the most fearful sense of the magnitude of their work, and desiderate a small charge. Give me a devoted missionary, and he will be an advocate for 500; give me a devoted minister, and he would much rather have a parish of 1,000 than 2,000. It is a difficult question to say where we should stop in subdividing the process of ministerial work.

I adverted last Saturday to that method by which Dissenting meeting-houses might be more effective by becoming territorial; but the territorial principle could not be joined with a variety of denominations; so that if this were overcome these might be admitted into the Establishment, and one good effect that would result from it would be, not merely to sweeten the breath of society in Scotland, and put an end to the heart-burnings that now exist, but it would have the effect of leading to a juster estimate of the amount of ecclesiastical agency necessary for doing justice to the Christian education of a people. If once we could get them to amalgamate with ourselves, a much greater amount of good might be expected. There are 10 Dissenting ministers within the Royalty, and I could find field for the exertions of those 10 within the Royalty. Then go to the country, and I shall instance two places, viz. Pennycuick, where there is a Dissenting house at Howgate, one of the best situations possible for a parish church; and Burntisland, which I believe has been reported as adequately supplied. I would infinitely rather see the present Dissenting house transmuted into a parish church, and the whole divided into two parishes, than to remain as they are.

With reference to the observation about the endowment of Dissenters, do you contemplate their entire union with the church?—That would depend upon various circumstances. I think, however, that an entire union is more practicable in Scotland than in any other country in Europe. The church in England does not present such a centre of rallying on and reuniting as the Established Church of Scotland does. I would just say of Scotland, that it presents to me a curious spectacle at present, for never was a country more torn asunder by agitation arising from the voluntary question, and never was a country where the materials of reunion existed in greater abundance, or were more within our reach.

Can you form any estimate of the amount of the funds which the Church has raised for building?—I can state its amount at the last report, which was 64,000 *l.* It placed us on high vantage ground when we went to London; for in going to the people in office, it enabled us to stand before them in a different attitude from that of supplicants, but as donors; and tell them that this was our donation which we laid at their feet for the Christian education of the people. Therefore we were enabled to say, here is our contribution to that cause, what is yours? We wanted them to help out our contribution; and we said we would give the fabrics, and we asked them to give not a whole but a partial endowment.

Can you form any estimate as to the amount of the erections in that way?—The general fund is very nearly expended. We assign it in aid to the local erections in proportion to the number of their sittings.

Would you rather have a complete endowment, if offered, than a partial endowment?—I would be satisfied with a partial endowment that would make the minister independent. Then it comes to be a doubtful subject if any part of his income should come from the seat-rents. If the people are at all actuated by shrewd imaginings, as if the minister was entirely dependent on seat-rents, and going about among them to induce them to go to church, they might say he was beating up for recruits; and this might have an influence adverse to his Christian usefulness amongst them. I am willing to compromise the matter. A complete endowment has its disadvantages too. In the matter of common education, the combined system has done so well in Scotland, that I am not unhopeful that it would do very well in the religious education of the people; and that a minister's stipend coming partly from endowment, and partly from seat-rents, like the allowance of a parish schoolmaster, proceeding partly from salary and partly from fees, would be advantageous in all respects.

How

How many churches are likely to be built?—I have made a mistake in regard to the sum raised, which amounts to 67,000 *l.* The number of churches at present is 64. In reading over the written evidence, I think I have not attended to the Commissioners' request as to the proportion between Dissenters and Churchmen in our abstract. I should like to know if it be the proportion as to denominations among the people at large or seatholders?

We have generally got the question answered in both ways?—In regard to the first, those who say they belong to Dissenters; I felt alarmed at the question lest it might lead to a mistake, because there are few that do not say they belong to one or other. I have made out the first, but I have not yet made out the second.

Will you favour us with it in writing?—Yes. The Dissenters, though their sittings are much higher than is consistent with the great object of a general Christian education, they are not so high as in the Establishment on the whole. The Establishment in Edinburgh is more elevated above the mass of the population than the Dissenters are; therefore a greater proportion of Dissenters is to be expected in the plebeian districts. The Establishment in the country at large does furnish Christian education without the exaction of seat-rents; but when the Establishment is completely prostituted to another use than that of benefiting the great mass of the people with Christian education, then the sittings are higher in the Establishment than in the Dissent. In this way both want the ability of leavening the whole population of the country with Christianity. What is to be done with the outcast population that is without the pale of both? If the voluntary system had all the power and expansibility which is ascribed to it, how can we explain this phenomenon, that there are such masses of the population that have never been entered upon, but are accumulated into so many masses of paganism in the various towns and manufacturing villages of our land? If we could join forces and fall into some such common system as I have already endeavoured to explain, by which the seat-rents should be made lower both in the Established and Dissenting churches, we might be able to overtake in that way the length and breadth of the land. There was no cause whatever for high seat-rents in the Establishment; but they are necessary in Dissenting churches; and we want to have an endowment, that the minister's stipend may not lie wholly on the seat-rents.

If I recollect right, I was asked whether, before a general endowment could take effect for various denominations, it was desirable that they should previously unite in one doctrine and one denomination; and I replied, that it was most desirable, inasmuch that I do not see how such a general endowment can well take place but by the union of the sectaries with the Church of Scotland.

(signed) *Thomas Chalmers.*

GENERAL ABSTRACT of the Surveys taken for the General Assembly's Church Extension Committee, of several Districts of the City of *Edinburgh* and its neighbourhood, in the Years 1835 and 1836.

Parish.	LOCALITY.	No. of Families.	No. of Persons.	No. of Sittings.	Proportion of a Sitting to each Individual.	No. of Families fully provided.	No. of Persons in ditto.	No. of Sittings to ditto.	No. of Remanent Families.	No. of Persons in ditto.	No. of Sittings to ditto.	Proportion of the Remanent Sittings to each Individual.	No. of Families wholly unprovided.	No. of Persons in ditto.	No. of Sittings that should be held by the Remanent Persons.	No. of those actually held by ditto.	Deficiency in the Occupancy.	AUTHORITY.
St. Cuthbert's	West-port, north side, Nos. 178 to 149	55	212	23	1 in 9 ·10849	6	20	13	49	192	10	1 in 19 ·05208	42	149	96	10	86	Mr. J. Williamson.
—	Ditto - ditto, Nos. 147 to 101	56	243	19	1 – 13 ·07818	2	12	6	54	231	13	1 – 19 ·05627	43	177	116	13	103	- ditto.
—	Ditto - ditto, Nos. 101 to 37	60	285	22	1 – 12 ·07719	6	15	10	54	250	12	2 – 45 ·04444	46	219	135	12	123	- ditto.
—	Ditto - ditto, Nos. 35 to 7	57	289	13	1 – 22 ·04498	2	9	5	55	280	8	1 – 35 ·02857	47	243	140	8	132	- ditto.
—	King's stables, Orchard-field and Hay's-court	39	153	43	not 2 – 7 ·28104	15	52	34	24	101	9	1 – 11 ·08910	17	59	50	9	41	- ditto.
—	West-port, south side, Nos. 128 to 112	53	242	57	1 – 4 ·23506	12	46	34	41	196	23	2 – 17 ·11734	26	107	99	23	76	Mr. Stewart.
—	Lady Lawson's-wynd, east side entire, and west side, Nos. 1 to 9	58	232	21	1 – 11 ·09482	9	27	17	49	205	4	1 – 51 ·01951	45	178	102	4	98	- ditto.
—	Ditto, west side, Nos. 9 to 41	45	167	46	2 – 7 ·27364	18	51	38	27	116	8	2 – 29 ·06895	21	84	58	8	50	- ditto.
—	West-port, south side, Nos. 96 to 94, Ink's-close and Kelliebrae	54	225	23	1 – 10 ·10222	9	28	16	45	197	7	1 – 28 ·03553	40	170	98	7	91	Messrs. Williamson & Stewart.
—	Ditto, Kelliebrae, Johnstone's-land and Aitchison's-close	37	171	16	1 – 11 ·09356	3	12	7	34	159	9	1 – 17 ·05660	28	126	79	9	70	Mr. Williamson.
	Sum	514	2,219	283	Av. 2 in 15 Av·13891	82	272	180	432	1,947	103	Av. ·05683	355	1,512	973	103	870	
St. Cuthbert's	Hamilton-place, entire, and Reigo-street, Nos. 2 to 9	56	242	49	1 in 5 ·16049	13	28	20	43	214	29	2 in 15 ·13551	21	91	108	29	79	Mr. M. Stewart.
—	Reigo-street, Nos. 9 to 15	37	146	31	2 – 9 ·21232	10	30	17	27	116	14	1 – 8 ·12078	15	53	58	14	44	- ditto.
—	Fountain-bridge, south side, east division, Nos. 47 to 25	62	259	54	1 – 5 ·20859	14	45	31	48	214	23	1 – 9 ·11276	28	106	107	23	84	- ditto.
—	Ditto, No. 21 to East-end and Main-point, in continuation	51	191	23	1 – 8 ·12041	6	20	14	45	171	9	1 – 14 ·06976	38	129	81	9	72	- ditto.
—	Rest of Main-point and High-riggs, Nos. 1 and 2 at Home-street	53	165	16	1 – 10 ·09696	5	8	8	48	157	8	1 – 20 ·05095	41	119	79	8	71	- ditto.
—	High-riggs, Nos. 23 to 9, opposite Hamilton-place	57	201	31	1 – 7 ·15422	11	21	14	46	180	17	1 – 11 ·09444	35	121	90	17	73	- ditto.
—	Ditto, No. 9 to the east end	20	88	17	1 – 5 ·19318	3	8	6	17	80	11	1 – 7 ·13750	11	45	40	11	29	- ditto.
—	Lauriston-street, Nos. 1 (at head of West-port) to 28	60	233	47	1 – 5 ·20171	15	49	31	45	184	16	1 – 11 ·08695	31	118	92	16	76	- ditto.
—	Ditto, No. 30 to the south-east end	61	236	57	1 – 4 ·19915	14	39	31	47	197	26	1 – 6 ·15228	30	106	99	26	73	- ditto.
	Sum	457	1,761	325	Not 1 in 5 - -	91	248	172	366	1,513	153	1 in 10 - -	250	888	754	153	601	
St. Cuthbert's	Pleasance, Nos. 1 to 53, east side	60	233	34	1 in 7 ·14592	9	27	17	51	206	17	1 in 12 - -	38	141	103	17	86	Messrs. Wilson & Smellie.
—	Ditto, Nos. 53 to 65, and west side, Nos. 4 to 18	60	245	47	1 – 5 ·15102	10	38	25	50	207	22	1 – 10 - -	34	153	104	22	82	- ditto.
—	Ditto, west side, Nos. 18 to 58	60	214	34	1 – 6 ·15887	10	27	22	50	187	12	1 – 15 - -	41	138	94	12	82	- ditto.
—	Ditto, Nos. 60 to 80, do. Long-close, so. bk. of Canongate, St. John's-hill	59	234	47	1 – 5 ·20008	11	36	24	48	198	23	1 – 8 - -	33	113	99	23	76	- ditto.
—	St. John's-hill, east side, Nos. 11 to 25, and west side, Nos. 34 and 36	60	243	31	1 – 8 ·12757	12	31	19	48	212	12	1 – 18 - -	37	142	106	12	94	- ditto.
—	Ditto, remainder	31	168	47	1 – 4 ·27976	8	45	37	23	123	10	1 – 12 - -	14	81	61	10	51	- ditto.
—	Pleasance, Nos. 69 to 121, and 84 to 126	134	505	90	1 – 5 ·17623	26	78	50	108	427	40	1 – 10 - -	78	279	214	40	174	- ditto.
—	Salisbury-street, Nos. 1 to 18	60	280	107	1 – 3 ·38214	26	98	74	34	182	33	1 – 5 - -	15	63	91	33	58	- ditto.
—	Ditto, Nos. 18 to 28	37	162	52	1 – 3 ·32098	14	50	35	23	112	17	1 – 7 - -	10	47	56	17	39	- ditto.
	Sum	561	2,284	489	Av. 1 in 5 - -	126	430	303	435	1,854	186	1 in 9 - -	300	1,157	928	186	742	
St. Cuthbert's	Carnegie-street, Nos. 1 to 17, and No. 2	65	258	59	1 in 4 ·22868	14	55	26	51	203	33	1 in 6 - -	29	90	102	33	69	Mr. Andrew.
—	Ditto, Nos. 6 to 22	65	281	48	1 – 6 ·17117	12	38	29	53	243	19	1 – 13 - -	39	170	122	19	103	- ditto.
—	Ditto, No. 24 to the foot, and Dalrymple-place, No. 3	66	305	60	1 – 5 ·19672	14	51	35	52	254	25	1 – 10 - -	26	131	127	25	102	- ditto.
—	Dalrymple-place, Nos. 3 to 17	65	238	61	1 – 4 ·25630	20	50	32	45	188	29	1 – 7 - -	20	74	94	29	65	- ditto.
—	Ditto, No. 17 to the end, and No. 1 Holyrood-street	68	270	58	2 – 9 ·21481	16	43	30	52	227	28	1 – 8 - -	30	123	114	28	86	- ditto.
—	Holyrood-street, Nos. 1 Victoria-place, and No. 19, Hercules-street	68	283	57	2 – 9 ·20141	12	42	32	56	241	25	1 – 9 - -	38	147	120	25	95	- ditto.
—	Hercules-street, Nos. 21 to 9, Heriot-mount, Nos. 1 to 5, Hatter's-close	52	215	49	1 – 4 ·22790	12	42	31	40	173	18	1 – 9 - -	24	101	87	18	69	- ditto.
—	Pleasance from Hatter's-close to No. 140	65	208	26	1 – 8 ·12500	9	16	11	56	192	15	1 – 13 - -	42	122	96	15	81	- ditto.
—	Ditto, Nos. 138 and 123 to 161	49	188	28	1 – 6 ·14893	9	31	21	40	157	7	1 – 22 - -	33	120	78	7	71	- ditto.
—	Brown-street, Nos. 1 to 11	60	236	63	1 – 4 ·26694	14	47	31	46	189	32	1 – 6 - -	23	69	95	32	63	- ditto.
—	Ditto, Nos. 11 to 15 and 2 to 6, and Salisbury-square	60	250	59	1 – 4 ·22650	14	52	32	46	198	27	1 – 7 - -	28	102	99	27	72	- ditto.
—	Darling's-land	10	37	5	1 – 5 ·13513	–	–	–	10	37	5	1 – 7 - -	5	17	18	5	13	- ditto.
	Sum	693	2,769	573	1 in 5 - -	146	467	310	547	2,302	263	Av. 1 in 9 - -	337	1,266	1,152	263	889	
St. Cuthbert's	Clerk-street, east side, Nos. 38 to 2, and St. Patrick-square, Nos. 11 to 4	60	248	117	1 in 2 - -	31	124	94	29	124	23	1 in 5 - -	13	42	62	23	39	Mr. Grant.
—	St. Patrick-square, Nos. 4 to 2, and Nicolson-street, Nos. 138 to 88	61	256	115	2 – 3 - -	33	139	102	28	117	13	1 – 9 - -	18	132	59	13	46	- ditto.
—	Nicolson-street, Nos. 1 to 15, W. Richmond-st. and Davie-st., Nos. 1 to 11	59	250	76	1 – 3 - -	18	58	41	41	192	35	1 – 5 - -	15	66	96	35	61	- ditto.

—	[illegible] Nos. 11 to 2 and 4, and Saxon-square, Nos. 1 to 10	59	224	38	1 – 6			8	25	16	51	199	22	1 – 9			31	111	99	22	77	Mr. Grant.
—	[illegible] Nos. 16 to 29, and Cornfield-lykes	61	226	28	2 – 7			7	16	9	54	210	19	1 – 11			40	143	169	19	86	- ditto.
—	[illegible] and Cockburn's-entry, Nos. 14 to 19, and 2 to 5	59	235	59	2 – 9			11	39	30	48	196	22	1 – 9			30	111	98	22	76	- ditto.
—	[illegible] Nos. 8 to 12, and Richmond-street, Nos. 17 to 23 & 2 to 6	57	219	36	1 – 6			13	21	14	46	198	22	1 – 9			34	118	99	22	77	- ditto.
—	S. Richmond-court, north side, Nos. 19 to 40	44	172	19	1 – 9			3	15	9	41	157	10	1 – 5			32	118	78	10	68	- ditto
Taken in Mar. 1835.	Sum	460	1,830	481	Av. 1 in 4			122	437	315	338	1,393	166	1 in 9			213	841	696	166	530	
Tron Church	Plate-street, east, and South-bridge	16	79	31	2 in 5			5	24	18	11	55	13	1 in 4			2	7	27	13	14	Mr. J. Cochrane.
—	South-bridge, east, Niddry-street	21	114	17	2 – 5			11	49	32	10	65	15	1 – 4			3	21	33	15	18	- ditto.
—	Niddry-street, east	12	52	12	1 – 4			3	14	9	9	38	3	1 – 13			7	27	19	3	16	- ditto.
—	Dickinson's-close	77	260	25	1 – 10			9	27	17	68	233	8	1 – 29			158	193	116	8	108	- ditto.
—	Carr's-close	33	148	21	1 – 7			4	15	8	29	133	13	1 – 10			17	68	67	13	54	- ditto.
—	Strachan's-close	12	48	15	1 – 3			4	17	12	8	31	3	1 – 10			5	22	15	3	12	- ditto.
—	Black Friars-wynd	186	652	50	1 – 13			15	30	21	171	622	29	1 – 21			146	499	311	29	282	Mr. Grant.
—	Todrick's-wynd	106	411	46	1 – 8			13	36	25	93	375	21	1 – 17			79	297	188	21	167	Mr. Thomas Monn.
—	Murdoch's and Skinner's-closes	64	248	8	1 – 31			3	10	6	61	238	2	1 – 119			55	229	119	2	117	- ditto.
—	Hyndford's-close	40	117	22	1 – 5			9	21	17	31	96	5	1 – 19			28	81	48	5	43	Messrs. Cochrane & Grant,
—	Foulis-close	54	210	10	1 – 21			2	3	2	52	207	8	1 – 26			44	165	103	8	95	- ditto.
—	Fountain-close	47	169	13	1 – 13			1	3	2	46	166	11	1 – 15			36	118	83	11	72	- ditto.
—	Two-Hlab-court	9	42	5	1 – 8			2	7	4	7	35	1	1 – 35			6	26	18	1	17	- ditto.
—	Weir's-head-close	9	47	22	1 – 2			4	24	18	5	23	4	1 – 5			4	13	11	4	7	- ditto.
—	High-street, lowest stair	6	32	4	1 – 8			1	3	2	5	29	2	1 – 14			3	20	15	2	13	- ditto.
	Sum	692	2,629	331	Av. 1 in 8			86	283	193	606	2,346	138	- - -			493	1,786	1,173	138	1,035	
New North Parish.	Lawnmarket, Nos. 391-6-8	59	228	23	1 in 10			8	25	14	51	203	9	1 in 21			44	165	102	9	93	D. Waddell.
—	Ditto, Fisher's-close to Boswell's-court, and Castle-hill, Nos. 400-14	60	231	51	2 – 9			13	27	29	47	197	22	2 – 17			32	112	98	22	76	- ditto.
—	Castle-hill, Nos. 400 to 414, and Pow-head	60	244	45	2 – 11			11	43	31	49	201	14	1 – 14			38	121	100	14	86	- ditto.
—	Part of Forrester's-wynd	22	71	4	1 – 18			1	1	1	21	70	3	1 – 23			19	55	35	3	32	- ditto.
Old Grey Friars Parish.	Sum	201	777	123	1 in 6			33	106	75	168	671	48	1 in 14			133	453	335	48	287	
—	Riddle's-close, and No. 26, West-bow	63	281	33	1 in 8			4	11	6	59	270	27	1 in 10			39	61	135	27	108	J. Cochrane.
—	West-bow, Nos. 40 to 70	67	224	12	1 – 18			4	7	7	63	217	5	1 – 43			59	190	108	5	103	- ditto.
—	Ditto, Nos. 76 to 112, and Cowgate, No. 8, all front lands	61	251	61	1 – 4			14	57	39	47	194	22	1 – 9			31	106	97	22	75	- ditto.
—	Cowgate, from No. 8 to Brodie's close, ditto	67	303	12	1 – 5			1	2	1	66	301	11	1 – 14			56	246	151	11	140	- ditto.
—	Ditto, Lauder's, Anderson's, Pollock's and Ahson's closes	62	252	47	1 – 25			15	48	33	47	204	14	1 – 27			32	120	102	14	88	- ditto.
	Two Parishes contiguous show together the Sum of	521	2,288	288	Tot.Av.1 in 8			71	221	161	450	1,857	127	Tot.Av.1 in 20			347	1,176	928	127	901	
Old Grey Friars.	Cowgate, Borthwick's-close to No. 121	65	270	22	1 in 12			4	13	8	61	257	14	1 in 18			52	197	128	14	114	Mr. Porteous.
—	Ditto, Nos. 168 to 198, Old Assembly-close and Borthwick's	67	235	39	1 – 6			5	16	12	62	219	27	1 – 8			48	144	110	27	83	- ditto.
—	Ditto, Meal-market-stairs, Forrester's-wynd	68	255	24	2 – 21			4	11	8	64	244	16	1 – 15			54	187	122	16	106	- ditto.
—	College-wynd, west side, and Cowgate, Nos. 195 and 183	60	230	10	1 – 10			2	4	3	58	226	7	1 – 32			52	201	113	7	106	Messrs. Syme & Cochrane.
—	Cowgate, No. 183, to Horse-wynd	60	248	56	2 – 9			14	53	38	46	195	18	1 – 11			34	130	98	18	80	- ditto.
—	Ditto, Nos. 175 to 165, and Horse-wynd	54	223	27	1 – 8			6	20	11	48	203	16	1 – 13			38	150	101	16	85	- ditto.
—	Ditto, No. 27, Hammermen's-close, and Maconochie's-close	48	177	27	2 – 13			7	24	16	41	153	11	1 – 14			33	104	77	11	66	- ditto.
—	Princes-square, Argyle-square, Merchant-street and Society	50	388	258	2 – 3			35	282	226	15	106	32	1 – 3			3	10	53	32	21	- ditto.
	Society and Candlemaker-row	40	199	63	1 – 3			11	47	37	29	152	26	1 – 8			21	95	76	26	50	- ditto.
	Excluding New North Sum	832	3,536	689	Not 1 in 5			126	595	445	706	2,941	244	Av. 1 in 11			552	1,941	1,471	244	1,225	
New Grey Friars.	Grass-market, south side, Temple's-close to East Smith's-close	82	339	24	1 in 14			8	23	15	74	316	9	1 in 35			67	272	158	9	149	Mr. M. Stewart.
—	Ditto, west Smith's-close to No. 85, a Stair	74	324	39	1 – 8			7	23	19	67	301	20	1 – 15			56	223	150	20	130	- ditto.
—	Ditto, Nos. 73 to 59, taking in Heriot-bridge	58	248	40	1 – 6			9	32	20	49	216	20	1 – 11			35	144	108	20	88	- ditto.
—	Ditto, Stair, No. 49 to Henderson's-close	51	195	26	1 – 7			6	24	16	45	171	10	1 – 17			38	131	86	10	76	- ditto.
—	Ditto, Lyon's-close, Stair No. 9, and the shops with house attached	33	146	28	1 – 5			8	28	20	25	118	8	1 – 15			19	83	59	8	51	- ditto.
—	Ditto, north side, from west end to Crawford's-close, No. 9	65	266	10	1 – 26			2	4	3	63	262	7	1 – 39			57	230	131	7	124	Mr. Rowand
—	Ditto, north, Crawford's-close to Castle-wynd	67	246	26	1 – 9			8	20	15	59	226	11	1 – 11			51	182	113	11	102	- ditto.
—	Ditto, north, Jamieson's-close to Grant's-close and West-bow	65	271	18	1 – 18			2	8	6	63	263	9	1 – 30			57	220	132	9	123	- ditto.
—	Ditto, upper side of West-bow, Nos. 26 to 90	65	281		1 – 4			15	48	37	50	233	29	1 – 8			29	117	116	29	87	- ditto.
—	West-bow, Nos. 107 to 91, Grass-market, Nos. 90 and 98	30	120	37	1 – 3			10	45	30	20	75	7	1 – 11			14	48	38	7	31	- ditto.
	Sum	590	2,436	311	Av. 1 in 8			75	255	181	515	2,181	130	1 in 19			423	1,650	1,091	130	961	

(signed) *Thomas Cochrane*

Appendix, No. 3.

Evidence of the Rev. Dr. Chalmers.

ABSTRACT of the CHURCH EXTENSION COMMITTEE'S SURVEYS in *Edinburgh*, showing the Number of the Persons attached respectively to the Establishment and to the Dissenting Bodies, and the proportion of Sittings held respectively in the Establishment and in Dissenting Bodies of every denomination.

Note.—The localities are not described in this Abstract, but the results of the books are given in the same order as in the General Abstract, formerly presented to the Church Commission.

PARISH.	Number of Book.	Number of Persons in Establishment.	Number of Persons in Dissent.	Number who go to no Church.	Total Number of Persons.	Sittings held in Establishment.	Sittings held by Dissent.	Total.
West Kirk, 1st district	A.	97	109	6	212	8	15	23
	B.	119	116	8	243	11	8	19
	C.	125	150	10	285	3	19	22
	D.	146	140	3	289	6	7	13
	E.	63	89	1	153	13	30	43
	F.	100	136	6	242	17	40	57
	G.	108	104	20	232	7	14	21
	H.	82	84	1	167	14	32	46
	I.	120	98	7	225	8	15	23
	K.	67	93	11	171	5	11	16
SUM - -	- -	1,027	1,119	73	2,219	92	191	283
West Kirk, 2d district	L.	88	153	1	242	10	39	49
	M.	50	96	- -	146	5	26	31
	N.	122	135	2	259	8	46	54
	O.	94	92	5	191	5	18	23
	P.	92	63	10	165	6	10	16
	Q.	100	99	2	201	3	28	31
	R.	29	58	1	88	4	13	17
	S.	91	140	2	233	22	25	47
	T.	88	144	4	236	17	40	57
SUM - -	- -	754	980	27	1,761	80	245	325
West Kirk, 3d district	W.	87	135	11	233	10	24	34
	X.	104	138	3	245	18	29	47
	Y.	95	109	10	214	16	17	33
	Z.	103	121	10	234	20	27	47
	A. 2.	119	120	4	243	8	23	31
	B. 2.	79	82	7	168	30	17	47
	C. 2.	205	270	30	505	36	54	90
	D. 2.	134	126	20	280	55	52	107
	E. 2.	109	50	3	162	36	16	52
SUM - -	- -	1,035	1,151	98	2,284	229	259	488
West Kirk, 4th district	F. 2.	116	128	14	258	13	46	59
	G. 2.	138	134	9	281	12	36	48
	H. 2.	83	193	29	305	10	50	60
	I. 2.	64	167	7	238	14	47	61
	K. 2.	94	171	5	270	9	49	58
	L. 2.	137	128	18	283	23	34	57
	M. 2.	69	128	18	215	5	44	49
	N. 2.	93	91	24	208	9	17	26
	O. 2.	92	54	42	188	12	16	28
	P. 2.	70	132	34	236	17	46	63
	Q. 2.	129	118	3	250	24	35	59
	R. 2.	13	19	5	37	1	4	5
SUM - -	- -	1,098	1,463	208	2,769	149	424	573
West Kirk, 5th district	T. 2.	130	113	5	248	57	60	117
	W. 2.	86	165	5	256	33	82	115
	X. 2.	83	167	- -	250	23	53	76
	Y. 2.	99	115	10	224	11	27	38
	Z. 2.	93	119	14	226	6	22	28
	A. 3.	55	163	17	235	13	39	52
	B. 3.	55	133	31	219	12	24	36
	C. 3.	57	97	18	172	4	15	19
SUM - -	- -	658	1,072	100	1,830	159	322	481

PARISH.	Number of Book.	Number of Persons in Establishment.	Number of Persons in Dissent.	Number who go to no Church.	Total Number of Persons.	Sittings held in Establishment.	Sittings held by Dissent.	Total.
Tron Church - -	- -	1,124	1,244	261	2,629	112	219	331
New North Parish -	B. 4.	143	54	31	228	4	19	23
	C. 4.	124	99	11	234	40	11	51
	D. 4.	139	92	13	244	17	28	45
	E. 4.	15	45	11	71	1	3	4
Sum - -	- -	421	290	66	777	62	61	123
Old Grey Friars -	E. 3.	117	149	15	281	10	23	33
	F. 3.	86	113	25	224	7	5	12
	G. 3.	110	125	16	251	27	34	61
	H. 3.	100	142	10	252	11	36	47
	I. 3.	107	184	12	303	1	11	12
	K. 3.	68	160	7	235	12	27	39
	L. 3.	82	176	12	270	1	21	22
	M. 3.	89	160	6	255	9	15	24
	N. 3.	110	117	21	248	22	34	56
	O. 3.	88	99	36	223	10	17	27
	P. 4.	74	118	38	230	2	8	10
	F. 4.	90	68	19	177	13	14	27
	N. 4.	257	131	- -	388	167	91	258
	I. 4.	59	140	- -	199	30	33	63
Sum - -	- -	1,437	1,882	217	3,536	322	369	691
New Grey Friars -	P. 3.	181	146	12	339	13	11	24
	Q. 3.	140	176	8	324	11	28	39
	R. 3.	104	132	12	248	12	28	40
	S. 3.	106	83	6	195	5	21	26
	T. 3.	87	59	- -	146	12	16	28
	U. 3.	93	166	7	266	2	8	10
	X. 3.	115	106	25	246	9	17	26
	Y. 3.	140	131	- -	271	2	13	15
	Z. 3.	140	139	2	281	30	36	66
	A. 4.	51	64	5	120	11	26	37
Sum - -	- -	1,157	1,202	77	2,436	107	204	311
West Kirk Parish - 1st district	- -	1,027	1,119	73	2,219	92	191	283
Ditto - 2d ditto -	- -	754	980	27	1,761	80	245	325
Ditto - 3d ditto -	- -	1,035	1,151	98	2,284	229	259	488
Ditto - 4th ditto -	- -	1,098	1,463	208	2,769	149	424	573
Ditto - 5th ditto -	- -	658	1,072	100	1,830	159	322	481
Tron Church Parish -	- -	1,124	1,244	261	2,629	112	219	331
New North Parish -	- -	421	290	66	777	62	61	123
Old Grey Friars Parish	- -	1,437	1,882	217	3,536	322	369	691
New Grey Friars Parish	- -	1,157	1,202	77	2,436	107	204	311
Total - -	- -	8,711	10,403	1,127	20,241	1,312	2,294	3,606

(signed) *Thomas Chalmers.*

Appendix, No. 3.

Evidence of the Rev. Dr. J. Ritchie.

DECLARATION of the Rev. Dr. *John Ritchie*, Minister of the United Associate Synod Congregation, Potterrow, Edinburgh, 22 February 1836.

YOU have some information which, we understand, you are desirous to communicate to the Commission?—I mentioned, on Saturday se'nnight, that I should like exceedingly to give my opinion on some doctrines which were then stated to the Commission. I thought the practice was, that when one evidence had finished his sentiments, another might have an opportunity of stating his own position in regard to the evidence delivered. I thought the object of the Commission was simply to expiscate truth, stating facts or sentiments in opposition to what had been delivered.

The object of the Commission is to elicit facts, and to facts alone we wish to confine the evidence?—It appeared to me that statements were made in my hearing, by the evidence alluded to, regarding certain points, which are in opposition to the views held by our church. If I could believe that the Government was prosecuting an object which I thought unsound, I would think it my duty to state where its unsoundness lay, as legislation on premises unfounded must be injurious to my country and to religion. It has been stated that there is very little difference between our church and the Establishment. I am not fond of this doctrine; and it is not safe that it should go to Government uncontradicted. If I were asked the difference between the two, I could easily state it from the public standards of our church. I could easily show, that such is the difference, that anything like union is completely out of the question. I can easily give my reason for this if desired. The difference includes, among other articles, the whole question of establishments and endowments.

Points of doctrine we cannot inquire into; but your opinion on other matters may be of importance?—I heard it stated to you, that the difference between us is so small, that it might he taken for granted that the Government would get us to coalesce; but this is altogether out of the question. I speak in the name of the church I belong to. Therefore, the statement of an endowment being received by us in common with the Establishment, because we are so nearly allied to the Establishment in doctrine, is one not founded on fact. It was hinted that there was very little difference between us in regard to doctrine. An establishment has nothing to do with doctrine; it merely stipulates that the endowed church shall be of one sect. There is all the difference in the world between us. We believe that there should be no State church. It may be said that a small endowment to all sects, by bringing them to one sound, regular common standard of faith and doctrine, would be of importance; but this is impossible, although it may be a very pretty thing in theory. It is not a question of money with us, as a church. All the money in the Exchequer would not purchase our church; and it is in vain to legislate on any such supposition as a union. It was said it would not look very well to have a Baptist Cowgate and an Independent Potterrow, and so forth; but I consider that this variety of sects is one of the glories of our country, and will continue one of the glories of every country until the Christian Church come to be of one heart and one mind in matters of God. Nothing will put an end to this state of things till, either by a discussion as to religious truth, men be brought to think alike, or, by an imperative procedure on the part of the State, telling all men that, although they do not think alike, they must profess alike. This I deprecate; but till one of these two things takes place, the idea of all communions thinking in one way, or the state imperatively demanding a union, uniting together is a thing that is absolutely impossible. One regular moral police is not in the nature of things. If it were to be the case to-day, it would not be the case to-morrow; one would dissent, and another would dissent, and the country would in a short time be as it is. It has been said, that the best way to remove what every Christian must deprecate, the lamentable state of destitution which exists in our large towns and cities, would be to give every clergyman a locality. I have an objection to this also; it would be an impossibility. It is common for Christians to pass from north to south, and south to north, to their minister; and I cannot see what power has a right to prevent this. Every one has an equal right to judge for himself in matters of religion. Although you were to provide localities for every teacher of Christianity, of 100 yards square each, it would not accomplish the anticipated result, because people would go to the minister they preferred; some would go without, and others would come within, the enclosure, to hear the minister that was not intended for them. I should as soon think of having one set of churches for Tories, another for Whigs, another for the rich, another for the poor, and another for the middle classes; in fact, there would be no end to such divisions. I consider these things involved in what I heard in the evidence alluded to; and if the Commission receive statements on the one side, they will, I am sure, be as ready to receive statements on the other, and give them their due weight.

Our duty is to report facts; our principal business is to find out the state of church accommodation?—When I heard other witnesses give their theories on the subject, I considered I had a right to give mine too. With regard to statistics, I should desiderate that parties on the side of the Establishment, and parties on the side of the Dissent, should take a census of the population together; and you will not get a just census otherwise. I heard it said that the Establishment would not take our party, because they could not have confidence in them; now we do not want them to have confidence in our agents; let them appoint those in whom they have confidence, and we will do the same; and if there should be any difference between them, it could be decided on the ordinary laws of evidence. A family may be invaded in a manner not consistent with courtesy and propriety, by being browbeat as to whether they were telling the truth as to the number of sittings they possessed; and no person has a right to call in question their veracity.

That

That is a charge against particular individuals, which we cannot receive?—I was going to say farther, that one party, in taking the census, proceeded thus: they go to a family, where there are, for instance, a husband and a wife and five children. They inquire how many seats they hold, and are told one; they then inquire into the denomination, and place down the five children without church accommodation. This could not take place if a deputation from both sides took the census; the given explanation would, in such a case as that referred to, satisfy both parties that accommodation for such a family was not needed. This, however, with us cannot be the case; the husband and the wife cannot get out on the same Sabbath; and the children are as welcome to sittings as either father or mother. In another way of taking the census, no church accommodation would be stated as wanting to such a family. As the census has been taken, I can easily perceive the result will be, that the population of the city not supplied will be swelled out by this process to 10,000 or 12,000 in number. Again, if the very poor or pauper districts are to be canvassed in this way, such as the Water of Leith, I beg to state, that this will not give a fair representation of the state of the country. If there be one district with paupers in it, there is another district in the vicinity where there are none; and it is their duty to help those that are unable to help themselves. This is the religion of the Bible. I cannot see how it is that money should be demanded for church accommodation, because Stockbridge is at such and such a distance from the Water of Leith. The people never would reckon that a great distance. Whatever may be the cause of religious pauperism in that district, it does not arise from the want of church accommodation, nor distance from a church. I have heard it stated too, that the voluntary plan is not sufficient; and it is asked, why has it not successfully accomplished the purpose for which it was intended? I may ask, why has not the compulsory principle accomplished the purpose in our country; it has been longer in operation? I can give an answer to this question. The principle of civilization is sufficient to answer its intended purpose; but the world was not civilized in a day. The principle of good government is sufficient for government purposes; but good government has not come to us in a day. The Reform Bill was not carried so early as it might have been, had the principle of good government been brought into activity. The might of the people of Britain was equally great before the Reform Bill; but it was not called forth into activity until then. I shall say, that some of our congregations have done more within the last few years than they have done for the previous last half century, because the power which is in them was occult, but now it has been brought into operation; hence it is that we are now supporting home missionaries and foreign missionaries, and at our own expense as a church. The voluntary principle is the only Bible principle; and had it not been antagonized by an opposite principle, it would have done a great deal more. I heard it stated in evidence that voluntaryism had arrested the corruption of the church. Now I think if I could arrest Sisyphus's stone and Sisyphus too, when descending with accelerated velocity, I could surely roll up his stone from a state of rest. Therefore, if we could arrest the corruption of the self-degrading Established Church———

It was not the church that was alluded to, but the people. It was stated that Dissenters had retarded the progress of degeneracy, but could not recal the people from that degeneracy into which they had fallen?—Well, it may be so; but I can give reasons why it cannot accomplish that effect. I will show one article which is sufficient to impede the Gospel more than the efforts of a government church, more than the efforts of a voluntary church can advance the Gospel. [The reverend gentleman here read a circular, threatening prosecution for annuity, when Mr. Elphinstone stated that the subject was beyond the scope of the Commission]. This is such an obstruction to the spread of the Gospel of Christ, by presenting it under so unhappy an aspect to the unreflecting mind, that I do not know how many years of preaching will be necessary to antagonize it. It is this discreditable connexion between church and state that has produced this state of things, and prevented the spread of religion, even when the voluntary principle has been in active operation. I should think that if endowments are increased, the evil will farther advance. It has been said that the voluntary agitation has widened the breach between the Church and the Secession. I do not think this, but I will tell you what has widened this breach; it is the application of the Church for endowments. This is the real cause of the widening of the breach; I know no new position taken up by the Secession Church that it has not occupied in my day. The secession ministers are willing to go along with the established ministers in every work of charity and usefulness, as much as they ever were. We are ready to concur with them still in every good work. It is not fair, therefore, to say that the voluntary agitation has widened the breach. I mention these things because, if the statements made were received and carried to higher quarters uncontradicted, I think that the cause of religion would be prejudiced, not advanced. Had I heard nothing but facts stated by other evidence, I would have stated nothing but facts.

I said before to one of the Commissioners, that I did not think I would occupy above a quarter of an hour of your time; but if you have any question to ask me, I shall be glad to reply to it, on any branch of the subject.

Can you explain how it is that the lowest-rented sittings are generally the worst let?—The way I would explain it is this, so far as the secession is concerned: the amount of the seat-rents is the principal means of supporting and spreading the ordinances of Christ among us. The members of our churches do not regulate themselves so much by their position, or their means to pay seat-rents, as they may be considered as proceeding on the compound ratio of their means, and the congregation's necessities, as they consider that they are bound to assist in supporting and spreading the Gospel of Christ: and if they can give more in proportion to their means than another, they will do so, and obtain for themselves the better

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Evidence of the Rev. Dr. J. Ritchie.

seats. The members of the congregation being therefore provided, the remaining seats must remain unoccupied. Those who are able to pay a good seat-rent do it, feeling that they are bound to support the funds of the congregation, and this I know, that no one is kept from a seat because of his inability to pay.

Do the high seat-rents operate as a barrier to attendance at church?—It is impossible, because there are always a number not taken, and they are accessible to every comer. Whatever is the reason of the absence of the poor non-church-goers, it is not because they cannot have seats. More than this, there is no mark put upon any poor man who has not a seat, any more than there is on any other person. There are with us no seats set apart for the poor, but every seat unoccupied is accessible to them. I understand that the lowest seats are unlet, not only with the Secession but with the Establishment.

Would a partial endowment to your ministers improve their efficiency?—It would not. It would render them something like the old woman with the golden goose, which laid golden eggs. It laid one every day; she thought by fattening it, it would lay two daily, but it never laid one more. The more they have, the more they would desire. Endowments has had the effect of fattening the incumbents, and where they are largest the work is least. In our church every man must work or be laid on the shelf. I should deprecate endowments as the greatest curse that a human hand could bring upon our church. The law of Christ is, "Let him that is taught in the word, communicate to him that teacheth him in all good things." I should reckon it as absurd, for my part, for a minister of our church to have an endowment, as it would be for the King of England to have a pension from France, or the Emperor of Russia. This was the case in the days of the Stuarts, and we know what came of it.

Are there any means taken in your churches for conveying religious instruction to persons not belonging to your congregation, and who do not come voluntarily for instruction?—The congregations among us, who are able to do it, employ missionaries, and they visit the abodes of all and sundry, without exception. The most destitute are visited in this town, and in Glasgow. I refer to the home missionaries.

Are there any home missionaries connected with the congregations of your church in Edinburgh?—There are; but there is none connected with mine, for this reason, that it is not strong enough to send out a missionary, but it is doing its little in its own way. It is a congregation of not more than 500, and it has raised 90*l.* or 100*l.* during the last year, for other religious purposes than those connected with our own congregation, and if they were able they would be as zealous as others in that matter, for they know it is the duty of the church. They know that the Jews gave the Gospel to the Gentiles, and from them it came to us, and they know that they are bound, as far as they can, to send the Gospel to those who stand in need of it. Our church has done more in the foreign missionary department for the last few years than during great part of our previous history. We have looked at Canada, Jamaica, Trinidad and other places, and the body has done a great deal in sending missionaries to those quarters.

What is the reason that none of those missionaries are employed in this quarter?—We have some home missionaries. It is only lately that the church was brought, on Christian principles, to do its duty in that way. We have some zealous ministers among us. Elders and deacons also have seen the necessity of putting their hands to the work, and they have done enough to be a guarantee to me that they will do much more. I may state as a reason that we have not done more, that we have copied too much of the Establishment, we have partaken too much of its neutrality and indifference in this respect. A man may be walking very safely on a pier-head, but the spray may come over and drench him. If there be any bad habits in the Establishment, such as indifference, the dissenting church in its neighbourhood might be partly affected by it.

Do you find that the parties connected with your congregation frequently change their residences?—So much so that I am much at a loss often to follow them out, small as my congregation is. There is scarcely a term but what there are a considerable number of removals amongst them.

Do you assign particular districts to missionaries?—There are none in my congregation, as I stated, but the missionaries belonging to our church are under the special guidance of the committee that employs them. I believe they appoint them to districts.

Is the whole city of Edinburgh gone over with missionaries?—I cannot tell to what extent.

Is there want of means of religious instruction in Scotland?—No doubt there is; but there is a great deal of means that have not yet been put out to use. I have no doubt it would be better if it had more means than it has; but if what it has were put out to use properly, you would see Scotland exhibit a different appearance in a short time. I take blame to myself in this respect. I have no hesitation in saying, that the unendowed churches are inconceivably more operative than the endowed churches, and this is the case all over the kingdom.

Is it expedient that particular districts should be assigned to particular missionaries? For instance, a missionary would know best what he is doing, if a certain number of streets and lanes were allocated to him; but, on the other hand, if he visited indiscriminately, he might come upon the ground that was occupied by another missionary appointed by a different society?—No evil would result from this, but good might flow from it.

What assurance would we have that the whole city would be gone over in this manner?—I could easily learn that one missionary was operating in one district, and another in another. Although the missionaries were not appointed by the same society, they could easily learn where each other was operating. If any man would say to me, here is a missionary appointed to take charge of the spiritual instruction of the poor and destitute in this district, and you, who are labouring perhaps in the next locality, are not to enter it; I would say he

was

was putting an improper prohibition on me. I would not prevent another missionary from going into the same locality and visiting those to whom he was acceptable. We would at once see the impropriety of an order, compelling the inhabitants of the north side of the town to send their children to the New Academy, those of the east division of the city to send their children to the High School, and those of the west division to the Western School. Boys daily cross each other in our streets. Parents would rebel against such an order. It is in the same way with religion. I know that religious compulsion of such a nature existed in the days of Claverhouse. It was the custom then for dragoons to watch at the church doors, and if a person were caught coming out of a church, without his own parish, he was put in prison; but happily those days have passed away.

Does it consist with your experience, that the habits of church-going are promoted by the visitation of missionaries?—Undoubtedly. I consider the elders of our church missionaries from their office. They are appointed to do all the good they can; to visit and to take spiritual cognizance of the members of our congregations. I never knew a dissenting minister, or elder of our church, exclusively confined to members of his own church who stood in need of spiritual consolation, and I never knew a minister or elder of our church refuse to visit any one who applied to him. In my own religious class, a considerable portion of them perhaps are children belonging to parents of other congregations. I know this is the fact to a certain extent; and I suppose it is the same in other schools in the city. I never ask what denomination the parents belong to.

You speak of visiting for imparting spiritual consolation; is that sufficient of itself for reclaiming the people to church-going habits?—When affliction is within doors, the heart is most accessible, and therefore the influence is greater.

But is visiting of a different kind not required to reclaim those to church-going habits in whom the habit is extinguished?—Whatever visitant will carry to them the knowledge of the Gospel of Christ, and impress it on their hearts, will produce a good effect.

Is that kind of visiting also in use among the dissenting ministry beyond their own congregations?—Yes; I have elders who keep Sabbath schools, and who inquire after the spiritual welfare of the children who are under their care.

For what purpose have the missionary societies assigned districts to the missionaries?—I conceive it is because the missionaries can get more easily at them.

Without supposing that the persons in any particular district are not to be at liberty to go to what church they choose, would not the labours of a minister be more beneficial if confined to a particular district. I speak of that class of people who belong to no congregation. Would not his labours be more effectually applied if they were confined to a district, than if he were to wander over the city?—If he had them in his more immediate vicinity, he would have more ready access to them; but in a city like ours, where there are so many denominations, it is not possible to do this. I find one belonging to one denomination, and another to another denomination, in the same staircase.

Does not the missionary encounter the same objection?—A missionary is appointed to visit those who do not belong to any communion, and do not go to church.

But substitute for the missionary the minister; would not his labours be more effectual if confined to a district, than if he had to wander at large over the community, and interfere with others labouring in the same work?—He would be more successful in that way perhaps; the more frequently the people have visits, the more good will the minister and missionary be able to overtake; but while there is a difference of religious sentiment in our country, and another principle at work, conscience, whim or caprice; and if a man says he prefers one minister to another, that man has a right to say so, and to gratify this preference; so that you cannot allocate any district to any one preacher or missionary.

But you could allocate a minister to a district, so as to concentrate his efforts there?—Yes; and I think it would be advantageous, so far as it could be carried out; but the conscience of the people must direct them to receive or reject him.

You say, you have no missionary connected with your congregation?—We have none; we have plenty that could discharge the duty, but we have not money to support them; we therefore in the meantime give our contributions to other missionary societies.

If the persons who rent seats at more than 10*s.* paid less for their sittings, would they not be able to promote the good work by sending forth missionaries?—The more you exercise the muscles the stronger and the more vigorous they become, and in like manner, the more you exercise the religious-giving principle the more productive it will become. When you are going to raise some new religious institution, what plan do you pursue? Would you gather together the annual reports of other religious institutions, and pick out the people that had not paid anything towards them, and apply to those people? No; this would not do. You would go to the very people whose names you found in the subscription-list of the other institutions, being perfectly convinced that they are more likely to give for your new institution. And this is the fact: those who give to one religious or charitable institution, are more disposed to give to another.

If persons in your congregation who would be disposed to support such an institution (if they had the means) were to get their sittings for 8*s.* instead of 10*s.*, would they not give the 2*s.* for this purpose?—I cannot say so from my own experience. Everybody knows that the missionary efforts of a congregation, which, as in some parish churches, pays no seat-rent, are the fewest and smallest; but I think, although the seat-rents were lowered to-day 2*s.* or 3*s.* a-head, nothing more would be got from them for the support of religious institutions. If necessity obliged them to add 1*s.* more to the 10*s.* for their sittings, I would not find the female or the male societies of my congregation 1*s.* less in their collections in the year, although the contributions are made by the same persons; my congregation does give for missionary purposes, but they do not give to that extent to enable them to support

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one of their own. We are so few in number that we cannot support a missionary among ourselves; therefore we give our sums contributed to the synod, which has a large exchequer, and as they send missionaries to Canada and Jamaica and other places, we give into the synod such funds as we can afford, which are distributed again for missionary purposes: just in this way, when I cannot build a vessel myself, I go on board a steamer already built. We are always contributing for missionary purposes.

Do you find, in your experience, any reluctance on the part of persons disposed to go to church, but not able to pay for seats, to occupy the free sittings?—I never knew an instance of the kind, and I have been a minister since 1813. When I see a person of an ordinary appearance, who has no sitting, and is disposed to go to church, I tell him my seat holds so many persons, and you are welcome to occupy a sitting in it, and others are alike agreeable to afford him the same accommodation. We are glad to see people coming amongst us in this way. I do not believe, if a church were built in Potterrow, that many members would be got to it, for this reason, that there are sittings empty in my church. The Lancasterian schoolhouse was applied for the other day as a preaching station. I said, what is the use of it, when Mr. Clason's, Mr. Runciman's, Mr. Johnston's, Mr. Fowler's, Dr. Peddie's, Dr. M'Crie's, the Episcopalian chapel and the Baptist chapel, are within a few minutes' walk of that place, where there are vacant sittings, which the people might have by going to them. I said, that whatever was the reason that they did not get religious instruction, it was not because there was no seat-room for them.

Are there many in these districts not in the habit of going to church?—I have reason to fear there is a considerable number; but I cannot speak from personal information; but I believe they are rather a church-going population than otherwise in that part of the town.

Do you know how long the town-mission has existed?—I do not know. I know that I have been the means of conveying a little money from the Ladies' Society to it at least more than twice.

You say the Secession Church was copied from the Establishment. Has any change taken place in the Secession in consequence of the missionaries sent out by the Establishment?—I am not able to answer this question. I know that missionaries have been sent out by the Establishment to Canada and other places.

Do you consider that as the first missionary enterprise of the Established Church?—No. Neither is it of our own church. We have been in the habit of sending missionaries to such places before I was a minister, or even a student. A remarkably missionary impulse has been given to our church within the last few years. Our hall sent out about 200*l.* in support of the Institution of Pictou itself, which had its origin from our church, independent of other contributions. We have missionary stations also in the Isle of Man, and in various parts of England and Scotland; in the Highlands and islands, and in the Orkneys.

Has the associate synod any such stations in Edinburgh?—No, as a synod we have none that I know of; but there are very few of our ministers who do not preach in various places in Edinburgh, as well as in their own places of worship.

Do you know how many of the Dissenters' congregations have missionaries?—Mr. M'Gilchrist's, Mr. Johnston's and Dr. Brown's congregations have, I believe; but I speak merely from remembrance of the moment.

Are the missionaries employed by them different individuals?—What I mean is, that I believe each of these congregations has its own missionary.

What means should be taken to remedy the destitution that exists just now?—I cannot well state that. Every means should be resorted to of a scriptural kind that can be adopted. This preparatory step will have a powerful influence. I mean the taking of the census as to their possession or destitution of religious accommodation. I believe, on the other hand, that the increased zeal of ministers will do an immence deal. I believe that the more a man does he will be able to do the more. I believe that small portions will be gathered together by such exertions as will form the *nuclei* of other congregations.

Would the first step be the extension of the missionary system?—It would do a great deal in that way.

Do the dissenting clergymen undertake to visit the members of their own congregation without the aid of missionaries?—Yes, they are bound to do it. We are all bound to visit from house to house.

Can you form any opinion of the number of a congregation that a minister could take charge of effectually?—I have but a small congregation, and they are more than I can overtake to the extent that I desire to do. But I admit that I might do more than I do. No large congregation is desirable.

A question has been put whether you find a reluctance in persons not able to pay, to occupy sittings free. Do you find any such reluctance?—I never knew a case of any one refusing a seat offered to him, if disposed to go to church, when not able to pay a seat for himself; but I never knew a case in which the offer was made; that lies more with seat-letters and elders; but if any man said to me in the course of my visitation that he did not go to church because he had no sitting, I would say to him, if you come, I can assure you you will get a seat gratuitously.

But do you find any reluctance in any persons to accept of gratuitous sittings?—I could not say such a thing has come under my eye. There are persons paying for seats in my congregation who are so poor, that I am astonished where the money comes from to enable them to do so. I have known people of this description insist upon paying for their seats, when a reluctance was expressed to receive their money in consequence of their known poverty, because

because they considered the paying for the Gospel a Christian privilege, and they would not be denuded of that privilege.

Have you any other objection to endowments except the objection on scriptural grounds? —I consider that objection as the basis of the whole. I consider endowments as a gross injustice to Dissenters. I heard it stated that a committee went up to London, and said to the men in power, here are 60,000*l.* which we give you, how much will you give us? I said to myself, how much of that 60,000*l.* are the Dissenters to get? How, then, does that form an argument, for demanding money from the Exchequer, in other words, from Dissenters, who aid in replenishing that Exchequer? On what plea, then, are you to demand from Dissenters their share of that which the Government may give to the Establishment? It may be fair enough to demand it from those who are within the boundary of the communion of the Establishment, but most unfair to urge it from those who are of another religious communion.

Have you any other objections besides these two?—I think, if I say it is unscriptural, that is all I need say. The tie of feeling between ministers and their congregations is cemented greatly by the fact, that the members of the congregations support their ministers. Whenever a support comes from abroad, from that moment the tie is weakened. Our brethren in Ireland took a bribe from the Government, the *Regium Donum*, and they have never prospered since. "Never do evil that good may come." I am persuaded that it is evil to receive support from abroad. God will open up a way for the accomplishment of his own work in accordance with his own law. I can read to you from high authority (Dr. Chalmers), that for three centuries Christianity increased and prevailed, but from the moment it was fettered by the State, it was arrested in its progress. I never believe that I am on better ground than when using the means which the Gospel has appointed.

But do you not think that an additional endowment would increase the spread of religion among the people?—The very reverse, for the very proposal of it tends to set the heart of the people against religion; what, then, must be the effect of the grant?

Do you object to the partial endowment of schools, for the reason that they also are monopolizers?—Yes, if the schools are for a favoured sect, or the teachers exclusively drawn from a favoured sect, as in the parochial schools of Scotland; for that very reason I consider the parochial system of Scotland a gross insult on the consciences of men, and an invasion of the rights of Dissenters: all schools should be without respect to party, in order to prosper. If you make the schoolmaster independent of the fees of the scholars, you will not get much from him. If I am a Christian, I must hold, that to endow another sect opposite to me in doctrine is doing evil; it is pulling down the house with one hand and raising it with the other. Schools should be laid open to all sects and parties, such as the Government schools in Ireland of late. In our own country all schools should be laid open without regard to religious sect or party; and they should not be left at the discretion of any one denomination. But the argument as to churches is much stronger than the argument as to schools, inasmuch as churches are necessarily sectarian, that is, belong to a portion of the commonwealth.

But if all churches were endowed?—I should reckon that one of the worst states of the religion of a country. What a view of truth is exhibited by a government endowing opposite doctrines, and equally encouraging men who preach contrary creeds, and just because they preach such creeds!

If the State was to endow schools, would you leave them to be taught by persons of any religious persuasion whatever?—I am against an endowment to a school, so as to supersede wages. If a school were to be apportioned in that way, I consider that the control of it should be given to those who send their children to it. The parents should be allowed to elect and to dismiss the teachers when they found they were not doing their duty. If this were the case, I would not see such a thing as a man who had laboured for 20 years of his life, acceptably to both parents and children, dismissed because he would not sign a formula that his conscience would not submit to. I refer to the case of Mr. Murray, of Tail, in the parish of Canobie, Dumfries-shire, only two years ago.

Perhaps you know so much of dissenting churches as to be able to say whether there is the same proportion of the poorest of the community in those congregations, as there is in the general population of the country?—Out of the church-going people of the country, you will find more of the poorest going to the dissenting churches than to the established churches.

Supposing a town having 100,000 inhabitants, and that 50,000 of these are of the lowest classes; do you think 10,000 of the Dissenters are of the lowest classes?—I do not know; but if you ask me the relative proportions of those that go to our churches, and those that go to others, I might answer you.

In what way, without an endowment, would you propose to provide for the poorest of the population that do not go to any church?—I can see how it ought to be done, and how, when religious principle is felt in its true impulsive power, it will be done. When the whole force, pecuniary as well as influential, in Britain, was against the Gospel, it was brought into Britain notwithstanding, and there are not now greater obstructions to the spread of the Gospel than there were then. Therefore, what is to hinder the Gospel to spread? I know that those who receive it are rejoiced to spread it amongst their countrymen, and how many who have received it have laid down their lives in support of it? What change is there now in their religious principle, any more than in times by-gone? When that principle is felt, those who feel it will feel themselves compelled to send it to those who have it not. Go to the rich people and tell them, Here are your fellow-citizens; God has given you the Gospel of Christ, and God has commanded you to give it to them; and I would in like manner go

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over the whole country. It is not want of wealth, but the want of the inclination to consecrate that gain to the Lord of the whole earth. If the people have been able to evangelize the South Sea Islands and Upper and Lower Canada, and other places; if the poor Dissenters have done this, and have been paying for the church of the Establishment to boot, much should be expected from the rich. Under a Tory Government never a measure was brought forward in this city but money was sent for to London; but now things are different. The city will be improved and beautified without such aid, in the same way as the city of Glasgow has been, for which no aid has ever been asked. Edinburgh, deprived of Exchequer aid, is now beginning to provide for itself; so let Government take from the State church its crutches, and it will learn to walk on its own legs like other churches. Let the ministers tell their congregations that they are unworthy of the name of Christians if they do not give money in abundance for sending the Gospel to the plebeian districts in their neighbourhood.

But put the supposition of there being no establishment; the poorest classes must depend on the liberality of laymen?—Precisely so. Christ has left it to laymen, and he is wiser than all; and although the Established Church were overthrown to-morrow, the people of God in the Establishment will be as able to send the Gospel to the poor as they ever were. Christ has said, his church has the power, and the people are bound to spread it from sea to sea. If Christ had not given to his church the ability, he never would have laid on it the duty of evangelizing the world. There is not a word in the Bible, or in the Confession of Faith, about endowments; it is an apocryphal question altogether.

Then being of opinion, that in a church, whether endowed or not endowed, the congregation should be small, do you understand it to be the case, that the dissenting clergymen who have large congregations are able for the management, and are successful in bringing in their relative proportions of the very poor?—It is with a small congregation as with a small commercial firm; the interests of both may, because small, be better regulated, but in neither case is it always or necessarily so; I believe they are; I believe they have brought in more of their poor than the Established Church have done.

You think they have more of the poor than the Established Church?—Relatively, I think we have as many of the poor of the church-going classes in the country in our communion as the Church has.

The poor people may pay willingly what they pay, but in the case of people that cannot afford to pay for sittings, how are they to be provided?—I have already stated that I never knew a case of any one being hindered from entering and sitting in our churches because he is not able to pay a seat-rent; while we have nobody to keep them out, we all profess to be anxious to accommodate them.

Can a man making 3*s.* or 4*s.* a week pay for a sufficiency of church accommodation?—We would not ask him. I have known cases in which the managers have said to poor persons coming to take and pay for their seats, "We cannot think of taking anything from you, you have more need to get from us than to give;" and the reply was, "I consider the support of the Gospel a privilege, and I will not allow myself to be deprived of it," or words to that effect. I reckon that the rich are bound to provide for the poor. I have known men among us rent two whole pews in addition to their own family pew, that the funds of the congregation might be benefited; and any one might occupy those pews except members of the congregation.

But how could you enforce that obligation?—I would proclaim to them the terrors of the Lord, and the mercies of the Lord, and if this will not impress on their minds their obligation to do so, I know not what will; I know nothing stronger. The moment that force is introduced, religion is excluded; where compulsion begins religion ends.

Have you known many persons whose weekly earnings do not exceed 10*s.* or 12*s.* in the week rent sittings?—Many. I have known cases in the west country, among the weaving population, who were not earning on an average 7*s.* in the week, hundreds of them regularly occupying sittings, and regularly paying for them.

Can you say the same with respect to Edinburgh?—I hope so. I have known some of my own congregation, who, for three months at a time, were not earning a farthing, and when in employment making about 12*s.* a week, renting about the lowest-rate sittings perhaps for half a year; while unable they would not pay. There are some who pay at term-day, and some a month or two after it; and some may not pay for two years, and afterwards pay up their arrears, and not a word said to them about payment by the managers or elders, and far less by the minister.

These are religious people, but are there not many of the lower classes who are not religious?—Yes; but I believe there is more irreligion among the higher classes than among the lower classes, in proportion to their numbers.

Would it not be desirable to have clergymen as well as laymen assisting in the work of religious education to those who are irreligious?—Yes. My commission runs, go out to the highways and hedges, and as many as ye find, bid to the marriage.

Have you observed a reluctance on the part of the poor to pay for free sittings?—I have stated in my return that such was the state of my congregation, that we have no seats set apart for the poor, but all the seats unoccupied are accessible to every poor person that chooses to go to them. I have reckoned it not a Christian proceeding to set apart seats exclusively in any place of worship for the poor. The more the rich and poor intermingle together in the House of God, it is better for both parties. On no pretence should the one class of society seclude themselves from the other.

When seats are set apart exclusively for the poor, do you know if there is reluctance on the part of the poor to occupy these seats?—This has never come within my own knowledge.

I can conceive, if I were a poor man and a stranger to the grace of God, that I would feel a good deal at being told, There is a seat for you, but you must take no other than that. But when the Gospel enters the heart, such distinctions as that are out of view.

Would very low-priced sittings be occupied more than free sittings?—I would say that the lowest rented seats in all communions are the last to be taken; but I believe if the man is a Christian he will say to himself, "The sooner I am able to support the ordinances of religion the better;" and he will give 1*s.* rather than give nothing.

Are the lowest-rented sittings inferior?—I cannot altogether say that; the choice of sittings is altogether a matter of taste; the farthest back seats in the gallery of the church are generally the lowest priced, but below again it is generally the reverse. The communion seats, from which of necessity the members must be dispossessed at the communion, are the lowest rented and the last to be taken, though they are best both for seeing and hearing.

From the fact of the lower rented sittings being inferior, do you not infer that those sittings are generally taken by a class that are unable to pay a higher rent?—No; such a distinction as that seldom comes into our minds.

Do you know any instances of families renting one or two sittings, which, from the number of individuals comprised in those families, would require to have more?—Yes, many such. I attribute that to two causes: first, parents may not be very opulent; and next, we have too little of the principle brought into view, that the child is a member of the Church of Christ. We have gone too much on the idea that they are not to be considered members till they join the church; and young persons will hang on about their parents' seats, just because not having joined the church, they do not consider themselves under obligations to support the Gospel.

But I speak of families where the burden would fall on the heads of families. Do you know families, the heads of which would like to have more sittings than they have, but cannot pay for them?—That cannot be in the church that I belong to, because there are unoccupied seats, and enough of room for parents and children. I do not believe that the ministers of any church of ours would expect that the father of six or seven, would pay for six or seven sittings. A man is expected to support the ordinances of Christ as God has prospered him.

Do you mean to say, that in all such cases the family has sufficient accommodation, though the father has only taken one sitting for the whole?—So far as my experience has reached, the family has. It may be said, on the other hand, if the church be fully let, what then? He may either make more exertions to take more sittings, or some of them may go and take sittings in another place of worship; but I never knew such a case of necessity.

You do not know whether in churches fully let, there are families who take fewer sittings than they would wish to have?—I cannot tell.

Do you know if such a consequence would arise from inability to pay for sittings?—I never knew a case of the sort. I think if the managers would insist on the head of a family taking sittings for all the members of his family, they would degrade themselves. I never knew a case in our church in which a man's family were excluded from want of accommodation; nor can I think it would happen among us, it being so much at variance with the whole spirit of our polity.

Is the income of the dissenting ministers fixed, or does it vary from year to year by seat-rents?—I do not know. I do not think seat-rents are ever taken into view on this subject. Very often the terms of offer to Presbytery when a congregation applies for a moderation, that is, an opportunity to elect a minister, run thus:—Money stipend, and increase as they may be able. Again, should the funds increase, addition is made to stipend. Should funds decrease, subscriptions are sometimes resorted to, &c. The general feeling is, "What do you think we will be able to give to our man?" Those churches which are not able to give a full salary to their minister, the members sometimes pledge themselves to give 10*l.*, 15*l.* or 20*l.* annually, in addition, for two or three years; and sometimes the synod does so out of its funds, in case of an infant settlement, till the circumstances of the congregation improve.

But does the stipend vary according to the seat-rents?—It just varies according to the professed ability of the congregation. There are cases in which the promised stipend must come down, but the cases are far more numerous in which the managers have increased the ministers' stipends, without any application on the part of the ministers.

Does it ever happen that when the minister is going among the people, to induce them to come out to church, that they conceive he is doing so from interested motives. And does this feeling ever prevent the minister from endeavouring to bring them out?—It may happen that persons may say, "There he is at his trade again; he is afraid of losing his salary;" but I never met with anything of the kind. Our church frequently gives donations to young congregations to set them on their legs. I have a church in Kirkwall in my eye, which has aided a number of new erections around, though it was to lose many members by such erections. If I could bring this principle fairly out, much more good would be done. The thing that binds dissenting churches together is moral principle; nothing legal nor compulsory, or pleadable in any courts of law.

You have stated, that you are aware that there are a great many of the lowest classes not religious; if then, with the aid of an endowment, both the Dissenters and the Establishment have not been able to go to those lower classes, how would you expect it to be better done without, than with an endowment?—I stated the higher classes are as irreligious as the lower. I consider church endowment as a great evil. I know a church in Lanarkshire, an endowed church, having a congregation perhaps amounting to 1,000 or 1,500, and the collections, I have been told by an heritor, did not exceed half-a-crown on the occasion he referred to, and he himself had given a shilling of it. Supposing a dissenting church had been

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placed in that vicinity, of what people would it be composed? Just of the people that went past the plate in the established church ten times without putting anything in it. How could it be expected that the congregation, composed of members who had belonged to this endowed church, would contribute for the Gospel of Christ, when they have never considered it to be a duty? A congregation of ours has been settled in that vicinity, three miles from the church alluded to, and their minister is supported by themselves. And when I look at the congregation, I am astonished they can give so much; and when I look at the minister, I am astonished how he can live on what they give him; but, poor as they are, they support their minister, and he is contented. I cannot therefore avoid deprecating the withering influence of endowments.

You are aware that the money put into the plate is for the poor?—I can show it is employed for the purchase of the bread and wine at the Lord's Supper.

It is the professed use of the collections at church doors generally, that it goes to the poor, and when those contributions fall short, there is a legal assessment? Is it not?—I was always accustomed to hear that this was the case, but facts have come to my mind that say the contrary.

But do you not mean to say that they go to the support of the establishment? You must be aware that the endowed churches are not supported by contributions at church doors?—I cannot take that in altogether, for I know things that say otherwise.

Do you know it to be the fact, that the collections in the plate are applied to the communion elements? Do you refer to Lanarkshire?—No, Ayrshire; I will give the name if you choose.

To what purpose was the 2 *s.* 6 *d.* applied that was collected at the church door?—I cannot tell. I have known the collection put into the gill stoup; before the minister and elders went home, I have known of the minister saying, "Have you enough to get us half-a-mutchkin to-day?"

Did you ever know any instance of improper or discreditable conduct on the part of dissenting ministers?—I wish I could say no. But an unendowed church would never have tolerated such abuses as I have referred to, and as have come within my own knowledge in endowed churches: the unendowed church ejects, the endowed retains the delinquent. I have stated how I knew collections to have been applied on the seeming doubt of the procurator that the monies collected at the church door all went for the support of the poor.

The question was to this effect, when you mention that persons go past the plate without contributing anything, as an instance of their unwillingness to support the Gospel, are you aware of the purposes for which the contribution was made?—I consider our collections in like manner made in support of the poor.

But do you understand that the collections are made as for the support of the poor?—I cannot profess to know all about the established churches; but I will not be pressed to say that I know that the money is wholly applied to the poor, for I know the contrary.

The question is, For what purpose do you understand that the plate is placed at the church door, and the money put into it?—The professed purpose is, that the money is collected for the poor; but when you spea kof my personal knowledge, it is quite a different thing.

Do you know whether in the parish to which you have alluded, there was a legal assessment for the poor?—I cannot tell. I will tell you the parish if you wish it.

Do you know, or do you not know the fact, that where a legal assessment is resorted to in a parish, the effect of it is to lessen the contributions for the support of the poor?—I do. I have known a dissenting congregation diminish their contributions, because they were assessed for the poor.

On the supposition that improper use may be made of the contributions you have alluded to, would you not expect that that would prevent people from putting money into the plate?—It ought to do it. I know a parish in Ayrshire (Symington) where a collection amounted to 4½ *d.*

Was there an assessment for the poor in Symington parish?—I cannot tell. But do not such facts display more and more what I stated, viz. the wonder that dissenters do so much for religious purposes. Dissenting congregations support their own poor, at least many of them do, and some of them support all their poor together. Some of them, again, make bargains. The practice in Kilmarnock, where I officiated from 1813 to 1825, was, that the assessment was levied indiscriminately, and half of the assessment was given back to the congregations so bargaining, and they supported their own poor, and the other half was taken for the support of imported Irishmen and others who belonged to no congregations whatever.

The poor would have a claim to support?—Undoubtedly. The agreement I talk of was by the heritors and the congregation. What Dissenters give their poor far exceeds what is given by the Establishment. I have known instances at Kilmarnock of poor persons getting 6*s.* a week; and, on the other hand, I have known instances of poor belonging to the Establishment getting parochial aid, and to the extent of 1*s.* per month, and sometimes 6 *d.* per month.

The parochial funds are applied to the support of other poor than those who form part of the congregations of the parish?—Yes, they are understood to do so. I know it is the case. I consider this as a fair principle, that if a member of my congregation was considered to be a pauper, and dependent on sessional aid, it would be fair to say, What parish do you belong to? And if he said to the West Kirk parish, I would inquire if he got any allowance from that parish? If he said no, I would tell him there was a local assessment there, and to go and get what he was entitled to get, and that we would see him fully provided. Dissenters have a right to parochial support as well as others; but the allowance

to

to the poor among the Dissenters isfar greater than is given to the poor of the Established Church; and this is the case generally throughout the country.

Many of the higher classes, you say, are irreligious. How would such people, if freed from the burden of an establishment, be expected to contribute towards the religious instruction of the poor, especially if they have no guarantee for soundness of doctrine? Or supposing the case of there being a large portion of rich people who do not care about going to the church, but are willing to contribute to the religious instruction of the lower classes, how are they to know, if there be no establishment, whether they are contributing to their instruction in sound doctrine?—Every man should inquire for what purpose his contribution is sought; and if they find it is for the propagation of doctrine which is not scriptural, he will withhold his hand.

Suppose that you were a Calvinist and I an Arminian, and I ask you for subscriptions towards the instruction of the people, how are you to know that I will instruct them in the religion of the Bible?—It would be easy to question the individual as to his creed, as I do in such cases.

But all persons are not alike qualified to understand creeds. Supposing a person came asking for money to establish a Presbyterian church in Cumberland, and described himself to be of the Church of Scotland, and it was found afterwards that he was the very reverse, how are you to ascertain the truth in such matters in a case like this?—I do not think the establishment of a church is any guarantee for sound doctrine. Dr. Paley says, the 39 articles are "articles of peace," not doctrine. I confess I do not understand the meaning, but it seems he did.

You have objections to the endowment of any or of all sects, because all cannot be right, and you say that contributions ought to be given only to those who teach sound doctrine. Now, how can the charitable public know the doctrines of different churches? If you are gathering subscriptions among your own congregation, they know you, but if you go to those who do not know you, and who have no means of knowing you?—Ministers come to me sometimes for contributions of whom I know nothing; but they show me the book in which is enrolled the list of contributors, and if I see there the names of individuals whom I know, and upon whose recommendation I can depend, I am satisfied that the object for which the contribution is sought is a proper one; so would it be in any church. The endowment of a church is no guarantee for soundness of doctrine. There are ministers within the Establishment who would not sit down at the same Lord's Table, nor admit one another into their pulpits: you may find such in Edinburgh.

If I belonged to your church, and you were to send to me for a contribution, I might be happy to give it; but suppose the Establishment were abolished to-morrow, how am I to know that a contribution asked of me by a stranger would be put to a proper purpose, to that religious instruction which I conceive to be sound?—Get certificates. I have given certificates even to persons not in my own communion. You will sometimes see a minister coming from Wales to gather money to build a place of worship, and he comes authenticated by other ministers throughout the country who are known, and this is all the guarantee you can expect. Every man has as good a right to judge of his religion as I have. Reason, scripture and prayer, are the only instruments of spreading the Gospel, as Dr. Chalmers says: now endowments is not one of these.

You produced a paper in regard to the annuity-tax, and I remarked it was beyond the scope of our inquiry. It is not our duty to say how far it is expedient to have a church supported by compulsory payment or otherwise; but you are at liberty to make any remarks you choose upon it.—The object I had in producing it, was to show the obstructions in the way of the spread of the Gospel. Did I believe that the Gospel of Christ permitted its ministers to derive their support from rouping the furniture of the orphan and widow, and imprisoning the invalid, and shooting the widow's son, I must reject it; nature abhors it; I must be an infidel did I know the Gospel only through such *media*.

Have you any further observations to make?—None. I have taken up the time of the Commission much longer than I anticipated.

Reported by (signed) *Simon Macgregor.*

I hereby attest that the above 101 pages, extended from the stenographic report of Mr. Macgregor, is a substantially correct account of the evidence given by me before the Church Commission, on Monday, 22d February 1836.

(signed) *John Ritchie*, D. D.
Pastor of Potterrow Church.

8 March 1836.

DECLARATION of Mr. *Donald Smith Peddie*, Accountant, and Mr. *Duncan M'Laren*, Merchant;—17 March 1836.

Appeared Mr. Donald Smith Peddie and Mr. Duncan M'Laren, who gave in an abstract analysis of a census taken by the dissenting body, and were examined, as follows:

WILL you state how the survey by the dissenting body was made?—(By Mr. *M'Laren*). The abstracts we are to give in comprise the whole of the nine Old Town parishes, and three districts in St. Cuthbert's, which are all the surveys we have got analysed as yet. We propose to give in some additional statements, if they are ready, at the next meeting. It is proper, in the

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the first place, to state how the committee for accomplishing the work was constituted. A number of blank circulars were sent to each of the great majority of dissenting clergymen in Edinburgh who were thought likely to approve of a survey being made, and they addressed them to members of their own congregation, requesting them to attend a general meeting of dissenters of all denominations. About 250 dissenters, to whom these circulars were addressed, met in Dr. Brown's church, and appointed a committee of their number, with powers to get the census made, and we are members of a sub-committee of that committee. These returns have been prepared under our direction; and of course we are responsible for the accuracy of the analysis of the returns which we present to the Commission. The members of the sub-committee are, Mr. Donald Smith Peddie, accountant, convener; Mr. Adam Black, bookseller; Mr. James Young, merchant; Mr. James Peddie, junior, writer to the signet; Mr. Greig, accountant; and myself.

Did you take each a parish, or did you appoint other surveyors?—At the first meeting of the general committee, some one individual undertook to get the survey of a particular parish taken; that he would divide it into manageable districts of small extent, and would get members of the congregation with which he was connected to assist him in the work. This individual was considered responsible for the whole of the parish which was done under his direction. He exercised a superintending control over the surveyors, and selected such persons as he thought properly qualified to conduct the work. The committee got books printed with columns containing the different heads of inquiry, and directions were printed on the first page of each book about the taking of the survey. We took a plan of Edinburgh divided into parishes, and cut it into portions, pasting the precise boundaries of the parish on the boards of the book, to prevent any mistake as to boundaries. Then the individual who took the superintendence of a parish got his parish subdivided in the same manner, cutting the plan into portions, and pasting each portion on the boards of the book, and giving also, in most cases, a written description of the sub-districts, to prevent any inaccuracy. As a still farther security, we took one or two of the street directories, and all the names that appeared on the lists of the directory belonging to each subdivision of the parish we cut out of the directory, and pasted on the same book, not as a precise guide, but just as a mark, that the surveyors might know that they were not going out of their district.

The book was in columns, with printed heads?—Yes; we sent one of them to the Commission as a specimen some time ago; but I shall give in another (*given in.*)

Every house in the district was visited?—Yes, by two surveyors; their instructions were to visit every house. We did not see the work done personally, but we gave instructions to the surveyors to visit every house in the parish.

The number of children under seven years of age are included in the column "under 12 years of age?"—Yes. Care was taken to distinguish the members of a family that belonged to any other denomination than the head, and lodgers in the same way, as far as possible; but children were put under the denomination of the father, unless the contrary was ascertained to be the fact. We found many cases where the children went to churches different from their parents. There were, in one instance which I remember, in the district allotted to me, four different places of worship in which the same family had seats.

The working classes comprehend all the unmarried who have not more than 30 *s.* a week of income, and all the married who have not more than 40 *s.* a week?—Yes. The surveyors were requested to state their opinion whether the parties came under the description of those having more than 30 *s.*, if unmarried; or more than 40 *s.* a week, if married; and when, in the opinion of the surveyors, their weekly earnings did not exceed these amounts, they were set down as belonging to the poor and working classes, and when greater they were set down as not belonging to these classes.

And the information was obtained from the parties themselves?—Yes. They were in all cases directed to obtain it from the parties themselves, if possible; but there have been instances, after their calling several times and not finding the persons, in which the information was obtained from the neighbours; but these cases were comparatively few in number, and the information obtained in this way was not adopted unless from necessity.

Were there any other instances in which the execution varied from the plan?—None, further than that some parties could not be found at all, and that others refused to answer; but if they refused, they were entered in the books as having refused. Whatever information such parties gave the surveyors, was taken down, and what information they refused to give was marked "refused" in the proper columns. The following are the directions printed on each book:

"*Memoranda for the Guidance of Visitors of Districts.*

"It will be necessary to visit every house in the district, and carefully to inquire into the matters referred to in the heading of the different columns, and to enter the answers received at the proper places. Answers may in some cases be better obtained at the shop than the dwelling-house of the individuals, but the district in which the dwelling-house is situated, is that under which the name must be entered. The visitor is particularly requested to attend to this.

"In entering the number of children under 12 years of age, and the number under seven, it will be obvious that the former column must necessarily include the latter.

"When servants or other members of the family do not attend the same place of worship as the heads of the family, enter the number of persons belonging to each denomination in separate

separate lines, but connect the lines with a brace at each end, as in the following example, to indicate that they refer to only one family:

8	2	1	Establishment -	High Church -	2	2	3	0
–	–	–	Relief - - -	Mr. French -	2	1	2	0
–	–	–	United Secession -	Dr. Brown -	1	2	2	0

"Children are to be entered as belonging to the same denomination and congregation with their parents, except in cases where you are informed they belong to a different body.

"In the last two columns, state whether in your own opinion the family belongs to 'the poor and working classes,' which the Church Commissioners define 'as comprehending all agricultural labourers, operatives, handicraftsmen, and others of the like condition,' having not more than 30*s.* per week, if unmarried, and not more than 40*s.* if married.

"Should any family refuse to give all or any part of the information which you solicit, enter what you learn from them in the proper columns, and fill up the others with the words, 'information refused.' Where there are servants in such families, endeavour to procure accurate answers to all the queries, as far as applicable to them."

State the points which you inquired about in the families?—The first head was the number of persons in the family, including servants; the second was the number of children under 12 years of age; the third the number under seven years of age; the fourth, the religious denomination to which they belonged; the fifth, the place of worship which they attended; the sixth, the number of church members or communicants; the seventh, the number of seats taken in any place of worship; the eighth, the number of persons who attended public worship. There was another which it is scarcely necessary to notice, for our abstracts do not show it, the number who from old age or continued indisposition were unable to attend any place of worship. We found the number of those so small that it was not worth while to make an abstract respecting them, and therefore the class was left out. The next point was the families not belonging to the poor and working classes, as before defined, and the last, the families belonging to the poor and working classes.

Will you explain what you mean by "seats taken" in any place of worship?—Our general plan of survey was to put down all cases where parties paid for seats, and some of the surveyors have put down the Baptists and such others who do not require to pay for sittings, but at the same time have right to them from paying their proportion of the expenses of their place of worship. Others of them did not adopt that plan, and there is a little difference between some of the books in that respect. But we hold the matter of paying for seats to be of very little importance indeed. Our principal object was to ascertain, in the first place, the number of those who declaredt hemselves Dissenters, and the number of those who declared themselves to belong to the Establishment; we were anxious, in the next place, to ascertain not how much money was paid for religious instruction, but what number of individuals availed themselves of the benefits of the religious instruction already within their reach, whether they paid for it or not. And, accordingly, these facts are brought out in separate columns.

So that under the column of the number of seats taken in any place of worship, others might be included besides those paid for?—Yes. This occurs in some districts, where Baptists and others who do not require their members to pay for seats are included; but the general rule was, not to put them down; and the number of such persons so included is very small. We are anxious the Commissioners should understand that the column showing the number of persons who declare that they attended public worship, is the fundamental point of our survey, and that to which we attach most importance.

Under the column of the number of seats taken, were persons included who had right to sittings, although they did not pay for them?—Yes. But only in the cases and to the extent already described.

What do you mean by attendance at public worship?—On seeing the families, they were asked how many members attended public worship. The answers were taken down, and the results are before you.

Under attendance at public worship, did you require that those so set down should be in the habit of attending?—We intended that none should be so taken down who did not attend pretty regularly, but there are many persons so circumstanced, that they can only attend occasionally. If they stated to us that they did attend, we marked them down as attending. In the district which I surveyed, two persons gave such evasive answers as did not satisfy me, and I put them down as not attending: and I believe this was the plan followed by the other surveyors; but they alone can answer in regard to this.

(Answer by Mr. *Peddie.*) Having personally gone over a large proportion of the books, for the purpose of making up the analysis which we have presented, I think it right to explain that such persons are in many cases put down in the column as attending "very seldom," or "only occasionally;" in other cases they are entered, "not in church for several months," and these are not included in the numbers given in the analysis. In other cases the books do not specify the fact, although inquiry was made as to the frequency before putting down the answers given. These remarks apply to the analysis we have given in. But if the surveyors did not make a distinction, it was out of our power to do it in the analysis.

You state that you attached considerable importance to the column of the number of persons who attend public worship; for what reason?—(By Mr. *M'Laren.*) We think it is the only fair way of ascertaining the number of individuals who derive benefit from attending

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public worship. In every congregation there are considerable numbers who attend without paying for seats, some of them very regularly. It does not apply to one religious denomination only, but very generally to all, especially in churches where a considerable proportion of the seats are unlet. In every place of worship where they are all, or nearly all let, the attendance is considerably less than the number of seats taken, because many families pay for a whole pew, although they do not occupy it entirely; but in churches where only a small proportion of the seats are let, a family takes one or two sittings, and occupy as many as they find necessary, knowing that there are unlet sittings in their respective pews. Others again do not take any seats, and yet go regularly.

Have you any other explanations to make in respect to the different headings of the columns?—No. We intended that the headings of the columns should be so distinct, that there could be no misunderstanding of them, but we will be glad to give any explanations regarding them which may be required by the Commission.

Then the survey was taken according to the plan you have stated?—It was. In one or two of the suburban districts a few of the books bore evidence of not having been accurately made up in some respects, and in all such cases we threw them aside until they could be rectified. We present no analysis of any district or parish which we do not believe to be correct. In all cases where we thought the surveyors had misapprehended any of the questions, or where there was any discrepancy betwixt the different columns, we rejected them altogether.

And you made up the abstracts of the returns by the surveyors which you have lodged?—Yes. The books which we have here are the originals, and the abstracts were made from them. There are in all about 150 books.

How long were the different sub-committees in making the survey?—I cannot state this particularly; but I may state, to enable the Commissioners to form an opinion, that the district I surveyed, along with my colleague, contained a population of about 500. We went to it three successive days, and devoted to it about three hours each day, and during that time we completed the survey of the population I have stated. The little district allotted to us was not entirely exhausted, and as I was prevented from continuing the survey, another individual went in my place and completed it, by devoting part of another day to the survey. Thus in part of four days a population of about 700 was taken up. In general this may give a pretty accurate idea of the time expended by each individual pair of visitors.

Were there any missionaries employed as surveyors?—No. They were all laymen, and two of them always visited together. We considered that persons in business, if acquainted with the neighbourhood, were as well, if not better, qualified for the work than missionaries, and we tried to get persons to whom to give the charge of each district who lived pretty near it. We never applied to any missionaries for assistance.

For what reason did you think they were better qualified than missionaries?—Generally speaking, those conversant with matters of business, and acquainted in the neighbourhood, such as shopkeepers, who frequently come in contact with the individuals, are more likely to get accurate information than missionaries, and perhaps quite as sharp in detecting anything like imposition, and of course they were altogether unbiassed, as they willingly devoted their time to the work, without having any personal advantage in view. They were taken away from their business without pay, and could have no motive in colouring the evidence in any way. I do not mean to insinuate that the missionaries who have been employed by the other party had any motive in colouring in any way the results of their surveys. We throw no reflection on the survey made by the Church. We present our survey as an independent survey, and it is for the Commissioners to give it that degree of credit to which they think it fairly entitled. We have reason to think that our returns will be found to be in some respects at variance with those presented by Dr. Chalmers's committee, and if such be the case, we consider that the fault is not ours. We were anxious that a survey should be taken to which no party could object, and for that purpose we sent a copy of such a proposal to this Commission, requesting them to sanction the plan of a joint survey by churchmen and dissenters, one of each going together. We understood that the Commission, as a body, did not wish to interfere in the matter, but that, although they could not sanction the plan as a Commission, that individually they were favourably disposed to it. I had an interview with Dr. Chalmers on the subject, at his own request, communicated through the procurator for the church, and at this interview he objected to the joint survey, but, no doubt, on conscientious grounds. If our proposal had been agreed to, of a churchman and dissenter going together in the survey, the different opinions of the two would have brought out accurate information from all the parties. We were anxious that such a scheme should be gone into, in order that the Commission might have evidence on which they might rely; and if the result of our survey is found to be different from theirs, I have to say, that we did everything in our power to prevent conflicting statements. Dr. Chalmers offered to show us the result of all his returns and statements; but we thought it better not to accept of his offer, because it might have been thought that our return was copied from his, or that it was a sort of opposition return. Our object was simply to ascertain the truth, and we present our returns entirely on that ground, and not at all to set aside his return, or interfere with it in any manner whatever.

Have you any other observation to make before giving in the abstracts and hearing them read over?—Our principal object in making the proposal for the joint survey was, that if we had been truly entitled to state to the individuals on whom we called, that this survey met with the approbation of the Commission, and that it was sanctioned by Dr. Chalmers and the Church Extension Committee, as well as by the dissenters, every person would have been

been pleased, and parties would readily have given us all the information we required. But I apprehend, that from this refusal of our offer, on the part of the Church, both the survey made by us, and that made by Dr. Chalmers's committee, is incomplete in this respect, that dissenters have in some instances refused to give the surveyors of his committee answers, and perhaps some of them, as well as many churchmen, may have refused to give us answers also; so that both of the statements given to the Commission will be less complete than they would have been had our proposal been agreed to.

How long is it since the survey began?—About the beginning of February; a great many of the books were given to the surveyors immediately after that date. It was found a difficult and tedious matter to make up the abstract from so many books.

There are particular districts surveyed by the Church Extension Committee, have you any returns applicable to those districts?—There are three applicable to such districts, but we have a great many more not yet analysed; the north side of the West Port, the village of the Water of Leith, Salisbury-street, Pleasance and Arthur-street, we shall give you in afterwards, when you have gone over the city parishes, and we will give you a good many more at a subsequent meeting. Those I have in my hand will be given in to-day; in the meantime I give only the analysis of the Old Town parishes.

Whom did you include under persons belonging to no denomination?—My colleague, Mr. Peddie, made up the abstract, which is in his hands, and he will be better able to answer that question himself.

(By Mr. *Peddie*.) I included those who stated they went to no church.

There is no column for that furnished in the books?—There was no necessity, the answer was given as to each individual family, and after the name, the words were entered, "belonging to no denomination," or "no church," and the numbers are obtained from a careful analysis of the different books.

The persons designated as Protestant Dissenters in page 5: do they include or exclude Unitarians?—The Unitarians are excluded, they are stated separately.

They are not included in the comparison in page 5?—No.

You gave no statement of the amount of accommodation possessed by each individual family, so as to compare church accommodation with the numbers of the family?—No.

For what reason did you exclude this?—It would have required a great deal of labour to do it, and there is such a variety of opinions as to what is the proper amount of church accommodation for a family, that no good effects could result from such an attempt.

I mean a column for families inadequately provided for: have you not that?—No, we did not consider that the taking of a certain number of seats was a proper criterion of an adequate provision.

Have you any means of knowing, from anything you have heard from the surveyors, whether the information contained in this column may be depended on?—Many of them stated that they were quite satisfied, that, in particular cases, the number of seats taken was overstated by the people themselves; but unless they had some reason on which they could found for actually disbelieving them, the number stated by the parties was put down.

So that the total number of seats taken is exaggerated?—Yes, it is our opinion, from the information given by the surveyors in particular cases, that the number of seats is exaggerated; and we think that the church attendance in the same manner will be over-estimated. We wish to state precisely the extent to which we believe the information may be depended on, and we are of opinion that parties are prone to exaggerate the accommodation which they have. If the surveyors positively disbelieved their statements, they were not put down.

So that the numbers in these classes you think to be too great?—We do.

Have you formed any opinion as to the extent?—We think to a very small extent, particularly the attendance. We think that the decent poor in Edinburgh really do attend public worship very generally. Except the openly wicked and profane, we believe that there are very few of the poor who do not attend public worship. Some of them do not always attend regularly, but this remark does not apply exclusively to the poorer classes. The higher classes in many instances attend as seldom as the poorest.

Have you any other column, the results of which you consider doubtful?—None. There could have been no motive for misstating the facts, as to the other points, because no person could have anything like a feeling to declare himself a dissenter who was not a dissenter. We found that those whom we believed to belong in reality to no church, when they wished to deceive us, very generally said they belonged to the Establishment. When poor persons said they belonged to dissenting churches, we thought the information more likely to be true, from the leaning being the other way, and therefore we think our analysis will show that the numbers of the Establishment, as compared with the number of the Dissenters, is exaggerated considerably: this is our opinion.

The individuals included under the column "communicants," and under "seats taken or held," are they different, to any considerable extent?—It is difficult to say. In many cases they might be the same individuals, in other cases they might be different; but the greater part of the communicants may be presumed to be individuals who had seats taken.

I observe there is a slight difference in the total numbers of the two columns, but I suppose there is a greater difference in the individuals composing the total number?—Of ourse.

In the instructions to the surveyors, I see they are instructed to inquire into the number of "seats taken;" but in the return made you give the return of "seats taken or held"?—The alteration in the abstract was made in consequence of finding that in some cases they had included those who had right to sittings without paying for them, as well as those who

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actually paid for seats. We intended that they should take down only those seats that were paid for, but it was necessary to alter the heading of the column in the abstract, because some who did not pay for, but had right to seats, were entered by particular surveyors in the column of seats taken.

What sort of right?—There are some classes of the Baptists, Independents and others who do not pay for seats, but pay their proportion of the expenses of the congregation, and many of the surveyors did not put down those persons as paying for seats; thus they diminished the number of persons who had a right to attend in particular places of worship, and such persons ought to be set against the exaggeration made in other cases, where parties declared that they paid for seats when they did not, or where they declared that they paid for more than they really did. This should be taken into account by the Commission, if they make any deduction on the ground that the parties were likely to exaggerate the number of seats they paid for.

Supposing an individual stated he had a right of tolerance to sit in the seat of a friend, would he be included in the column of these who had sittings taken?—No; some parties said they had right to a seat from their masters, and they were included as persons having right; but the mere toleration from a friend we did not consider as a well-defined right, therefore we did not intend that they should be included in the column of those having seats taken.

The district you surveyed included 500?—Yes, this district is in Bristo-street, forming a part of Buccleugh parish. I am a member of a dissenting congregation, whose place of worship is in the neighbourhood, and several members of the congregation agreed to survey a district near our own place of worship. It was in this way I happened to be one of the surveyors of that district.

In apportioning the districts to the surveyors, you gave the surveyors those districts in which the dissenting chapels to which they belonged are situated?—Quite so, wherever this was practicable. In some cases the individuals had a particular choice, and we allowed them to take their choice. It could only apply to the suburban districts, because there are very few dissenting places of worship within the royalty.

The survey of the suburban districts was conducted on the same principles as the survey which is given in?—Yes.

What proportion of the population of 500 which you surveyed personally, did you find to be seat-holders?—I have not got the returns here. It will be better to give in the returns regularly. It is a poor district, judging from the appearance of the houses; I should say few of them exceed 12 *l.* of yearly rent; and there are only two families in it who, I believe, do not go to some place of worship more or less frequently: but there are in it a considerable number of young men, clerks, students, shopmen and others of like condition, who are lodgers, and who, I suspect, are generally entered in the returns taken by the Assembly's committee as "not known to belong to any denomination," and the words are literally correct, although they are certainly calculated to mislead the Commissioners, by making them believe that the parties so entered do not belong to any denomination. But the explanation is, that because the keepers of the lodging-houses cannot tell what church they go to, they are so entered, although they may be communicants and patterns of regular attendance. In the survey I made, I inquired into the belief of the parties, as to whether these lodgers went to any place of worship, and in the great majority of cases I was informed that the parties had no doubt of their attending public worship, although they could not specify the particular place.

Do you mean to say that there are only two out of the 500 who do not attend church?—Just two families; one of the two, a woman, said she did attend occasionally, but I learned from the neighbours, that she had never been in church to their knowledge but once during the past year, and therefore I did not include her in the column of those who attended church.

Are there any individuals in other families who do not go to church?—Of course there are the younger members of the families, and there are lodgers in regard to whom the parties whom I saw could not give me assurance that they went to church; and although I did not know with absolute certainty that they went to church, yet from what I knew of the character and habits of such young men, my belief is that they go to church, perhaps not all of them regularly, but I would not class them among those for whom accommodation was required, nor describe them as "not known to belong to any denomination;" for if they do not go, it cannot be from want of ability to pay for sittings, and we know it cannot be from want of room.

When you inquired into the number attending public worship, did you lay down any rule or make any explanation as to what you understood?—I never laid down any rule; but the parties made remarks, such as "I have a large family, and cannot go regularly to church, although I am a member, but I go occasionally in the forenoon, and my husband goes in the afternoon." Lodging-house keepers have said in some instances, they could not possibly get regularly to church; but such persons are generally very decent people, and church attenders. These were included under the head of church attenders, if they stated that they attended church when they were able; and in such cases one can easily perceive, from the manner of the parties, whether the information be correct. Parties have told me they had seats taken, but in answering, hesitated as to the particular church to which they went, and if from their manner I believed they had no seats, I did not put them down as having seats.

Did many cases of that sort occur?—Not many. The district I surveyed was a favourable one in regard to church attendance, according to my notions of it. I think those who do not

not attend are chiefly the wretchedly poor, who have not clothes, and the openly wicked. In the district referred to, decent people, occupying houses from 5*l.* to 12*l.* rent, resided; and persons who kept lodging-houses, and old women with small incomes; of that class I believen early all are very regular in their attendance on public worship.

Were there many cases, in the course of your investigation, in which, after a conversation with the parties, you ascertained they had exaggerated the number of seats taken?—The question implies a succession of visits to the parties which I had no opportunity of paying. I put distinct questions; and if I got distinct answers, I put them down, and went away. I did not try to beat them down in their statements, but took their evidence as you do mine.

Did you make particular inquiry at the time?—Always. The particular churches to which they said they went are entered in the book, and the name of the minister.

But you did not put other questions to test the accuracy of their statements?—No; I would consider that to be improper; it would, in effect, be saying, "Are you sure you are not telling a lie?"

It is stated in the survey, that the number of communicants in the Establishment exceeds the number of seats taken, while among the Protestant Dissenters the number of communicants is less than the number of seats taken. Do you think this proceeds from any particular cause?—These are the facts as stated by the parties, and if opinions on the subject are worth the having, they are not difficult to account for. The surplus church accommodation in the Establishment is very large, and a great number of poor persons do not pay for seats, who yet make a point of going forward pretty regularly at the dispensation of the sacrament, and who would consider it quite an affront to say that they were not members of a church. I have had occasion to see answers to queries, sent to the ministers of Edinburgh, about the number of seats let and unlet, and the attendance. The queries were sent by the town council 18 months ago, with a view to obtain information to enable them to judge as to the propriety of making alterations on the seat-rents of the city churches, and the general effect of the answers was, that the number of communicants exceeded the number of seats let in those churches in the Old Town, where the congregations are small, and I have no doubt whatever of the accuracy of the information; so that their experience accords with the statement which we have given in.

In reference to page 5, we observe it stated, that while the number of communicants of the Establishment exceeds the number of seats taken, yet the number of families in which there is no communicant is less than the number that have no seats, while among Protestant Dissenters the number of communicants is less than the number of seats, yet the number of families in which there is no communicant is greater than the number who have no seats taken?—As to the fact that the number of communicants among Dissenters is smaller than the number of seats taken, although the opposite is the rule in the Establishment, it is obvious that if a person attending a church which is supported entirely by the contributions of the members of that church, having no endowment from the State, does not pay his proportion of the expenses of the place of worship to which he belongs by taking a seat, he is morally guilty of withholding from the congregation a sum of money to which it is justly entitled, because he is in equity bound to bear an equal portion of the burthen with his brethren, and the presumption is, that, since he ought to take as many seats as he requires, he does take the requisite number. If the parties cannot pay for seats, they get seats allotted to them in the church, and in that case also they have a right to them. In the congregation of which I am a member, the kirk-session gives a sum of money to the poor people who cannot afford to pay for seats, to enable them to take seats from the managers like other members; and in that way they are entitled to say they have seats, and are accordingly set down in our returns as having seats taken, so that the result of the survey is what ought reasonably to be expected under the circumstances. Since the established churches do not depend on seat-rents, it is not considered so great a reproach to sit without paying in the Establishment as it is in dissenting churches. I do not mean to say that the parties who sit in the established churches without paying are blameless if they are able to pay; but I would consider the practice much more objectionable in dissenting places of worship.

You consider what you have stated to be a sufficient explanation of the situation of families and individuals in the Establishment and among the Dissenters being reversed in the matters before referred to?—It seems to follow as cause and effect, for the more numerous the communicants, the fewer must be the families in which there are no communicants. If you admit the principle which I have stated, that Dissenters make it more a matter of conscience to take as many seats as their families require, it is obvious that there should be fewer communicants in proportion to the number of seats taken, because if a man and his wife take four seats, and bring with them two children, in that case the number of seats would be just double the number of communicants. If a family consisting of the same number of individuals take only one seat, as sometimes happens in the established churches, which are not well let, the result would be directly the reverse; there would be two communicants, while there was only one seat taken.

Do you know whether there is any difference in the habit of communicating among Dissenters and the Established Church?—Of course when a person joins a dissenting congregation he becomes a member of a private society or association of individuals; and it ought to be presumed that there will be a greater degree of care exercised before he is admitted to communion; but whether such is the case I have had no means of ascertaining.

You say the kirk-session of Bristo-street chapel give poor persons money to pay for seats?—It is done in every case in which application is made. It is done at present to the extent of about 40 persons. We prefer this mode to setting aside a part of the seats in the church

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free, because in the latter case it would brand the parties sitting in them as paupers. These parties have their choice of sittings as well as others. The seat-rents are not felt to be burdensome; and except in the case of actual paupers receiving relief, there are very few cases indeed in which they cannot pay seat-rents. If you consider that a seat-rent at 4*s.* 4*d.* a year is only 1*d.* a week, you will easily see that if the person feels any desire for religious instruction he will not hesitate to pay at least to this extent for it.

Then the column including persons attending church may include many persons who are not regular attenders even according to their own statement?—Quite so. I remember, when a lad, being three years in a lodging-house in Edinburgh; the landlady had no servant, and I know that very seldom indeed could she by any possibility get to church, yet there was not a more respectable person in regard to moral character in Edinburgh. She was a communicant, and went regularly to church at the time of the sacrament, and perhaps the Sunday before and after; and such cases must frequently occur in every large town. To put down such a person as destitute of religious instruction would be misrepresenting the state of matters, and misleading the Commission. I have no doubt there are numerous cases where parties can only get to church occasionally who are religiously disposed, and who do not think it necessary to take seats, as they have no difficulty in finding abundance of room when they do attend.

I understand the numbers here to be made up from actual survey?—They are. We took the printed headings of the columns, and asked the questions in each case, and the analysis was made up from the answers taken down at the time.

Have you got a list of the persons employed in the survey?—Yes. We intended to make up an analysis of the number of places of worship to which the people in every parish went, but we found this would be very laborious, because scarcely two families in the same close or stair go to the same place of worship. But here is a specimen of one parish [*given in*], the College church parish, with the different places of worship to which the people go:

List of the different Churches attended by Inhabitants of the College Church Parish.

Established.

High Church.
Tolbooth.
New North.
Tron.
College.
Lady Yester's.
Old Greyfriars.
New Greyfriars.
Old Church.
St. Andrew's.
St. Mary's.
St. Stephen's.
St. Cuthbert's.
Canongate.
Newton Parish.

Chapels of Ease.

Buccleugh.
Newington.
Lady Glenorchy's.
Leith Wynd.
New Street.
Roxburgh Place.
Young Street.
Gaelic.
Missionary Stations.

Dissenting.

Secession.

Nicolson Street.
Bristo Street.
Rose Street.
Potterrow.
Portsburgh.
Broughton Place.
Lothian Road.
Stockbridge.
Cowgate.
North Leith (Harper).
Kirkgate (Halley).
Leith Links (Smart).

Relief.

College Street.
James's Place.
Bread Street.
Roxburgh Terrace.
Pleasance.

Episcopal.

St. John's.
St. George's.
St. Peter's.
St. Paul's (York Place).
Ditto (Carrubber's Close).
St. James's.
Castle Chapel.

Baptist.

Elder Street.
Rose Street.
Leith Walk.
Niddry Street.

Independent.

North College Street.
Albany Street.
Chalmers's Close.

Methodist.

Nicolson Square.
James's Court.

Associate Synod.

Infirmary Street.
Davie Street.

Roman Catholic.

Broughton.
Lothian Street.

Various.

Original Burgher.
Glassite.
Unitarian (St. Mark's).
Carrubber's Close (Tait's).
Richmond Court (Wright's).
Register Street (M'Lean's).
Swedenborgian, Regent-Bridge.
Heriot Bridge (Reid's).
"The Church," Artizan's Reading Room.
Mr. Barclay's.

Of Established Churches	24
Of Dissenting	47
Total	71

Did you include those persons who go to preaching stations in those who attend?—No, except such as are considered permanent stations. The names of all the places of worship which the inhabitants attend are given. I lodge this specimen to show the great improbability of being able to induce all who live in one parish to go to the parish church. From the

the materials we have we could make up a similar analysis of all the Old Town parishes, but it would be attended with a great deal of trouble. You will find that the inhabitants of the College parish belong to 70 places of worship; and it was not selected for any particular reason, but is given as a fair specimen of the Old Town parishes.

It does not include the preaching stations?—(By Mr. *Peddie*.) There are two preaching stations included.

You mention that in the Establishment the number of communicants is greater than the number of seats taken?—(By Mr. *M'Laren*.) Yes, in those parishes to which our evidence refers; we are only responsible for the information given to us by the parties; we have fairly analysed that information in the abstracts which have been lodged, and we state the reasons why its accuracy should be depended on.

In that district how many congregations are there in which seats are not regularly taken?—The statement we gave in does not show the number of places of worship in the district; it merely shows the number of persons who attend worship anywhere, whether within or without the district. In the course of my survey I found one person who regularly went to Dalkeith church, because his parents were there; another went to Colinton, another to Cramond, and we put all such persons down as having a right to seats, and as attending church, whether belonging to the parishes in Edinburgh or not.

Are any of the persons present who made the survey?—There were three or four present, but they have left; but we can get one who resides in the neighbourhood, Mr. Geikie, and we can give in a list of those who took the charge of the different districts in order that they may be sent for. [*The list given in.*]

How long were you employed in making the survey?—Our object was to divide the district into portions so small that each district could be surveyed by devoting to it three or four hours for three or four successive days.

Mr. *Robert Johnston*, junior, begged to know if the person who surveyed the New North church parish had been sent for?—His name is Mr. John Anderson. I have given in his name in the list of the surveyors.

What are the boundaries of the New North church parish, within which the survey was taken?—The boundaries were taken from a plan of the city with the boundaries of the parishes delineated, and certified to be correct by the superintendent of public works for Edinburgh. The parish was cut out of the plan, and pasted, as I have already stated, on the board of the book in the usual manner, and given to Mr. Anderson, who divided it among his brother surveyors.

Is it a printed map?—Yes. A copy of it has been printed, appended to the Post-office Directory. Mr. Anderson will be able to answer any question as to the survey of the New North church parish.

The Rev. Mr. *Bennie* requested the Commissioners to put the following questions, as he found on the subject of the population of his parish, Lady Yester's, there was a great diversity of opinion. What does Mr. M'Laren call the boundaries of Lady Yester's? I may explain that the returns given to me by the elders made out 2,700 souls belonging to the parish; and in my evidence before the Commissioners, I gave it as my opinion, from a slight survey I had made, that there might be a considerable difference of opinion as to the bounds of the parish, because I thought the population came to 2,400. Now, Mr. M'Laren to-day has reduced the population still under my statement, and has made it 2,149?—The plan from which our boundaries were taken, was prepared with great care for another purpose, by the superintendent of public works, whose business it is to know the boundaries. I requested him to colour for me a copy of this plan, which he did. Mr. Logan, your secretary, applied to me for the plan, and I gave him the loan of it; and when he returned it he said that the Commissioners had taken a copy of it. The post-office applied to the superintendent for a copy, which they obtained and published in their Directory, but the boundaries are not nearly so well defined in their engraved plan as in the coloured copy with which I was furnished. It is impossible for me to carry the precise boundaries in my mind of Lady Yester's parish. The dispute is about a district near the secession chapel in the Cowgate; but that doubt is cleared up in the plan, and I will be happy to send a sight of it to Mr. Bennie. I may state in explanation, that I think the computation of 2,400 very near the truth, although our return makes it 2,149. There is first the population of the Royal Infirmary to be added to our return, which is about 200; then in all the parishes there are parties who refused to give answers, and others who could not be found at home, although repeatedly called upon, and we explained that allowance must be made for all such cases. The 2,149 is the ascertained population of the parish, of which we obtained information, and it is exclusive of all those who could not be found, or who refused to tell the number of their families. And there is another remark I would make, which applies to all poor parishes, that there is a considerable difference in the population in the course of a short time. The families are very migratory; there are many poor people in lodging-houses; and there is the chance also of houses being overlooked by one and taken by another. For example, in all common stairs in the Old Town, houses which were respectably occupied by a single family 12 or 20 years ago are occupied by persons who take for their families perhaps only a single apartment of that house. One set of surveyors may get access to three apartments and find a family in each; and another set may get access to all of the apartments in the house and find a family in each. I have no doubt but the population in Lady Yester's parish is more than 2,149. We do not give it as finding that 2,149 is the exact population of the parish, but that this is the population to which our survey applies, and for any additional number of persons who may be found, the presumption is, that the proportions of attendance and seats taken would be the same.

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Mr. *Bennie.*] In my statement the infirmary is not included.

In the abstract analysis referring to Lady Yester's parish, there is the allowance of 152 persons as under the head Unknown, or Belonging to no religious denomination, or Information refused?—Yes; and still the population is 2,149. It, however, only includes those who are ascertained to be there. Some, for example, refused to give any information at all; but when we knew that there was a family in the house, perhaps the number of individuals of whom it was composed was ascertained in some other way, and entered in our books. In other cases we did not find the family, and consequently could not enter it, and hence the deficiency.

There is a general allowance for those who gave no information at all?—Yes; but this allowance is not made in each parish separately, but merely stated in the general abstract of the result of all the parishes taken collectively. Those included in the particular abstracts as "denomination unknown," or "refuse information," are those who told the number of their families, but who would give no other information, or of the number of whose families information was otherwise obtained.

Proposed by Mr. *Johnston.*] I beg to know whether the proposal for the joint survey was submitted to Dr. Chalmers before any survey had been made on the part of the Church?—I think I explained before, that our proposal for a joint survey was made in consequence of our knowing that a survey had been commenced on the part of the Church, and having seen and heard part of the evidence given in, which had been prepared by the Church Extension Committee; and it was with the perfect knowledge that a small part of the town had been surveyed. I do not remember the number of the population which Dr. Chalmers stated had been taken at that time, but he represented it as being small. He did not object to the joint survey so much on account of the great trouble as on account of the great value which he attached to the survey being made under his own auspices. It was chiefly on this ground that he objected to it. He distrusted agents not selected by himself, and that quite conscientiously, I believe.

Did Dr. Chalmers not specifically object to employ so many agents as 150, who could not be selected with great care, and did he not state that the greatest accuracy was necessary in preparing the survey?—Dr. Chalmers objected on the ground that he could not get 150 surveyors, or any large number in whom he could have confidence, but we could get them; and we explained to him the propriety of getting a large number, because it would be easier to get a large than a small number, as many would devote two or three days to the work who could not devote two or three weeks. If the reasons he gave are of any value, we can give in his written answer, containing his refusal. We got from him an official answer, which we are ready to produce; but the impression on my mind is, that in his letter he states that he had sent a copy of it to the Commissioners.

Mr. M'Laren stated a certain number in his abstract being in attendance on the Church. I wish to know in what column he put that class who are in regular attendance on preaching stations?—If there was a regularly established preaching station to which an individual stated that he regularly went, and received religious instruction there, we set him down as going to that identical place of worship. If the preaching station was supported by any particular society belonging to the Establishmen tor otherwise, and had a distinct name, we entered it so. For example, we put down the name of the preaching station at Heriot's Bridge, Grassmarket. We just gave the information which we got from the parties.

Were those entered in the column of church attenders?—In all cases where the attendance was at a regular preaching station.

You went over the books, and made out the abstracts?—(By Mr. *Peddie.*) Yes.

Did you observe many who went to preaching stations?—Not many. (By Mr. *M'Laren.*) It would be well to understand what is meant by a preaching station. In my district, if it was merely a Sunday evening lecture in a school-room, and had not the character of recognized place of worship, I would not put down the party who went there as going to church.

Suggested.] The entire number of persons attending church is given, then the legal proportion is given; now I wish to know if this fact is brought out in any of these returns, that a certain proportion are much more than adequately provided, that the rest of these are much less than adequately provided; and whether the benefit of the class who are more than adequately provided is given to the proportion who are less than adequately provided?—(By Mr. *Peddie.*) I think it was stated formerly that there was no column for those adequately and inadequately provided, because we did not regard the paying for seats as a proper criterion of adequate provision.—(By Mr. *M'Laren.*) We deny altogether the accuracy of the principle which Mr. Johnston's question assumes. Suppose a family of six have four sittings, and another family of six have only two sittings, the principle contended for in the question is, that we ought to enter the first family as more than adequately provided, because they have seats for more than one-half of their number, and that we ought to enter the other family as less than adequately provided, because they have seats for less than one-half of their number; whereas the very reverse of these assumptions may be, and frequently is, the fact. The family having four seats may be less than adequately provided, because all the six members of the family may be adults, and in the habit of attending church at the same time; on the other hand, the family having two seats may be more than adequately provided, because four of them may be under six years of age, and consequently unable to attend church; and one of the parents may be obliged to remain constantly at home to take care of them, and thus one seat would afford ample accommodation for the family. To determine the question of adequate provision, by the application of a general rule, appears to me to be utterly absurd and impracticable.

What I want to bring out is, that one class of families may take more sittings than they require, another class may take far less; I want to bring out the fact of the deficiency in the last class?—Our statements speak for themselves; we have no columns of the kind referred to. The question has already been put and answered. We got from the Commission the headings of the different columns prepared by the Extension Committee, which showed us their plan; and if we had thought their headings correct, and calculated fairly to bring out the information required by the Commission, we would have adopted them, for we were anxious to alter nothing without sufficient reasons; but the division of families into adequately and inadequately provided, on the principles acted on by them, we hold to be perfectly absurd; such a classification could not be made unless the surveyors were to ascertain, in the most minute manner, the particular state of each individual family, and judge of each case on its own merits, without the application of any general rule. I have met with instances, in which parties explained to my satisfaction, that one sitting for a large family was as much as they required. There is nothing more common than the case of a man and his wife, with three or four young children, holding but one seat. In this way you make up a family of six. They cannot afford to keep a servant; and they may be both in church on the same day, one in the forenoon, and the other in the afternoon, and thus they are really adequately provided, although they would be entered as very deficient on the plan adopted by the church committee. We altogether deny the accuracy of the principle referred to by Mr. Johnston, and for that reason we have no such column.

Do you not know of any case where families have fewer seats than they ought to have?—The answer is just the column in the returns that shows the result of the whole; and if the individual names of families are required, they can be got. I explained already, in answer to Mr. Reid's question, as to the cause of the apparent discrepancy between the proportion of seats taken by members of the Establishment and by the Dissenters, that I was aware some people pay for fewer seats than they ought to do. I stated this distinctly, and it was so understood by the Commission. I expressed my belief, that in all churches not well let in the Old Town, the number of communicants exceed the number of seats let, which proves, that although they attend church, some families do not pay for so many seats as they ought to do. But there is another question, whether there is anything to prevent them from taking more, except the wish to save their money.

It was stated that the entire population above 12 years of age was 15,000, and that the legal accommodation for that population was 10,000, and that was compared with the amount of accommodation in the churches; is the population and accommodation required by the hospitals included in the list?—Neither the population nor the accommodation are included, with the single exception of the Trades' Maiden hospital.

Did you ascertain the greatest number who could be in attendance at church at one time, so as to know whether the usual proportion is sufficient or insufficient?—The books and abstracts show that we did not do any such thing. We did not consider it our province to do so. We consider that the General Assembly and the Court of Session are competent to determine that point, and we took the law as we found it. But if my opinion is asked whether that law makes too great or too small an allowance for the actual attenders, I have no objections to give it. My opinion is, that in country parishes, where it is considered a greater reproach not to go to church than it is in large towns, and where there are fewer of the population who are unable from a variety of causes to attend church, the General Assembly's rule, as fixed by the Court of Session, is rather too small. In large towns, especially in the poor districts, it is impossible for 46 people out of every 100 to go to church at the same time. This proportion is two-thirds of the examinable persons, as ascertained by Dr. Cleland from an accurate survey of the entire population of the city of Glasgow and suburbs, and is the proportion required according to the decision of the Court of Session in the case of the parish of Tingwall in 1787, and which has been acted on in other cases since that period. There is a large number of people in public institutions, such as the poor's hospital, infirmary, police establishment and gaols who cannot go to church, except occasionally, and many of those who regularly attend, such as servants, can only do so alternately every second Sunday. There are a great number of wretchedly poor people who have no clothing with which to go to church, and unfortunately a great number who have no wish to go; but if you were to make the full allowance for all these classes, you would make the necessary accommodation very small indeed. The lowest classes I would not leave out, in the hope that they might be induced to go; and allowing for these, I am of opinion that about two-fifths, or 40 persons out of a population of 100, are as many as ever will be found able to attend church at the same hour. Having taken an interest in this subject, I went over the first 100 pages of the Report of the Irish Church Commission, which is by far the most carefully got up, and apparently the most accurate public document of the kind which I have seen. It gives a most minute account of the population belonging to the different denominations, and of the average church attendance. We know that no seat-rents are chargeable in Ireland, and that, as there is only a small part of the existing church accommodation occupied, consequently, if there is not a large attendance from each family, it cannot be for want of room. I found, from adding up the first 100 pages of that Report, that the actual attendance out of the select protestant population of Ireland was only about 23 per cent. Here is an abstract of it. Out of a total protestant population of 184,597 belonging to the Established Church, embraced in the first 100 pages of the Report, there was only an average attendance of 42,944, being 23¼ persons out of every 100. It is my opinion that 40 out of every 100 persons in this country would be a very liberal allowance, and more than can be expected to attend public worship at the same time in any large town.

Do you know the English allowance?—Two-fifths, or 40 per cent, I believe, are usually considered

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considered the proper allowance in England. I have heard intelligent people in England say that it was too large an allowance; but mere matters of opinion are, perhaps, not worth the having, and I always give my opinions on such subjects with reluctance.

Suggested.] Does Mr. M'Laren know whether there is any congregation in Edinburgh where the seats taken represent the same proportion of 40 to 100?—I do not know of any. I do not know anything of the population of families connected with any congregation except the one to which I belong, and the attendance is larger than that amount, and it arises partly from there being a great proportion of female servants, and no children to allow for them. Suppose, for example, 400 servants belonged to that church, they might have 400 seats taken, but they would represent a much larger population, of which no account would be taken in making up a statement of the population belonging to the congregation, because, in the great majority of cases, their relatives would either reside in the country, or be connected with other congregations, and, of course, it cannot include any of the wretchedly poor, who cannot attend public worship for want of clothes, or any of those families who do not attend from want of inclination, so that this and other congregations are select bodies, and do not fairly represent the condition of a city or district. I would therefore object to any general inference being drawn from the state of any particular congregation whatever.

Suggested.] Mr. M'Laren said that persons attending Dissenting churches without taking seats are much more guilty than those not taking seats in the Establishment. Is not the inference this, that there are fewer persons of that description in the Dissenting than the Established churches?—I stated most distinctly that such was my opinion, and our returns show that such is the fact.

Suggested.] There has been a specimen given in of a full return as to my parish. In the meantime I wish to ask this question: Mr. M'Laren stated that the returns furnished by the city clergymen to the town council exhibited a greater number of communicants than of persons who had taken seats in the not well-let churches. Does he mean to say that that was the case in regard to every one of those churches not well let?—I did not say so; I spoke generally.

I merely meant to bring out the fact that, in the College church, it is not so. Are you aware whether that is the case in regard to the College church?—I do not recollect what answer was given by the College church session on this particular point, to the queries of the town council.

In the College church the number is less than the number of seats taken, as would appear from his returns. Is Mr. M'Laren aware that the Commissioners, in their queries to us, did not ask us to state the number of sittings held, but merely the accommodation to which the inhabitants have a right, I mean the seats possessed by the inhabitants of the parish?—The only answer I can give is, that I read over all the queries put by this Commission more than once, and I think I understand their meaning. I understand that the object of the schedule is to obtain information, showing the benefits derived from the existing church accommodation, and pastoral superintendence of every kind, and to ascertain how many persons have availed themselves of the privileges within their reach, and to what extent, and that the inquiry was by no means confined to the numbers who paid for seats or had right to them.

Mr. M'Laren stated that some of the books returned to the committee by their examinators were rejected, as being *ex facie* of the books themselves not worthy of credit?—My statement is on the record. I object to that explanation of it, as an inaccurate statement of what I said; besides, my remark did not apply to any of the books belonging to the ancient royalty, of which abstracts have been given in, but to the suburban parishes.

Were any measures taken to instruct the persons appointed to survey, in a general way, on the principles by which they were to be guided in making the survey?—They got printed instructions pasted on their books. In addition, there were several meetings of the conveners of sub-committees, who had the charge of districts, and conversations about the proper mode of going to work took place, and all the conveners were cautioned to be exceedingly careful, and to entrust the work to nobody in whom they had not confidence; that they were to exercise a superintendence over them, and convey to them the same instructions which they themselves received from the general sub-committee. Mr. Geikie, who is now present, and who was one of the conveners, will be able to state the principle on which he proceeded, and explain the mode which he adopted in his portion of the survey.

Can Mr. M'Laren give any explanation why some of the surveyors' books are not worthy of the same credit as some of the others?—I will give an explanation respecting the inaccurate books, when I give in the returns of the suburban districts to which they belong. It may be stated at present, respecting the errors referred to, that the information in some of the columns did not correspond with the headings, and there were some arithmetical errors. One surveyor's book was rejected, because he supposed the attendance at the church was intended to include the total number of persons in the families, and not those members only who attended church. All the errors which I referred to were merely matters of this kind.

Whether previous to the giving in of these books, Mr. M'Laren believed that the 150 surveyors were all equally well qualified for the duty of surveying?—That is a question which it is impossible for me to answer. The sub-committee assigned to each individual whom they employed, a parish, and threw upon him the whole responsibility of selecting his surveyors. We had confidence in all the individuals we employed, and they were cautioned to employ no one in whom they had not confidence. We can speak only of the instructions which they got. Out of 150 books, we rejected, I think, three; but some of the books given out have not yet been returned. This proportion is so very small that it was not worth mentioning;

ing: but I wanted to bring the whole facts fairly before the Commission, and to state what was against our survey, as well as what was in its favour.

Is Mr. M'Laren aware that, from the returns made from most parishes, there was made up a classification of families, under the three heads of, "fully provided," "partially provided," and "not provided at all"?—I have stated that the Commission allowed this committee to get access to the headings of these returns, and they showed plainly that such was the case.

What I meant to bring out is, that when the queries were given to us, the Commissioners thought it of importance that we should make a classification under these three heads. That was done; and I wish to know whether or not it is possible, from these returns, to make such a classification of families as the commission demanded from us, and which we furnished?—I was quite aware that such classification of families was made, for I heard returns from the Establishment read here frequently; and I have already stated that we got specimens of the returns given in by the church. We applied for liberty to copy them, excluding the figures, which the Commission granted; and I have already explained that we deny the accuracy of this principle altogether.

Could you make up such a classification from the returns of your surveyors?—If any books would furnish materials for making up such returns, ours would, for they contain all the queries of the Extension Committee, and some additional matter; but we deny the possibility of making an accurate classification of this kind from any books whatever, and the reasons for this opinion have been already stated.

Suggested.] In these returns is there any column containing materials for exhibiting the number of sittings possessed of right?—That question was already answered and explained at considerable length.

I suppose the plain answer is, that the column does not exhibit that?—We sent a copy of the book with the different columns to Dr. Chalmers, and one to the Commission, and the heads of the columns have been already taken down and explained in my evidence.

The queries addressed to the ministers of parishes are not identical with the queries to be answered by the books of the General Assembly's committee; what I want to know is, whether or not these returns exhibit materials for making a statement of the number of sittings held of right, distinguished from those which may be said to be otherwise occupied?—I have already explained most distinctly, that our books do contain such a column. It is headed, "number of seats taken;" but although not designated by the precise words, "held of right," we understand the clauses to be precisely the same, and all our returns show not merely the attendance, but also the number of seats taken, or held of right, and this has been sufficiently explained already.

What suggested my inquiry was, that Mr. M'Laren, in his examination, seemed to found a good deal on the fact, that there were a number of sittings occupied which were not taken. I want to bring out distinctly whether or not any allowance was made for such cases in the column that represents the number of seats taken, or if they were put down under the general head attending a place of worship?—The two columns are entirely different, as they ought to be, and have no connexion with each other; the one column shows the number of seats taken or held, and nothing else; and the additional column (which is not in the Assembly's committee books) shows the total number of persons who attend public worship, whether they pay or do not pay for seats, because we wanted to know not merely the number of persons who paid for religious instruction, but the far more important matter, how many availed themselves of the opportunities of religious instruction within their reach, whether they paid for it or not.

Mr. *M'Laren* then said, that he had a number of statements to give in, connected with the past and present state of the city churches, for the accuracy of which he alone was responsible; and the Commission agreed to hear Mr. M'Laren relative to these statements after the examination of the next witness.

GENERAL ABSTRACT of the Ecclesiastical Census of the Ancient Royalty of *Edinburgh*, taken under the Direction of a Committee of Dissenters, for the purpose of ascertaining the Extent to which the Church Accommodation and Opportunities for Religious Instruction already provided are enjoyed by the Population.

PARISHES.	Total Number of Individuals of all Ages.	Children under Twelve Years of Age.	Children under Seven Years of Age.	Total Number of Individuals above Twelve Years of Age.	Legal Proportion requiring Church Accommodation.	Number of Communicants.	Number of Seats taken or held.	Number who attend Public Worship.	Total Number of Families.	Families belonging to the Poor and Working Classes.	Families in which there is no Communicant.	Families who have no Seats.	Families of whom no. attend Church.
1. High Church - -	2,445	758	No return.	1,687	1,124⅔	569	581	1,694	568	353	286	255	70
2. Old Church - -	1,425	444	282	981	654	341	355	887	342	292	182	191	60
3. Tolbooth - - -	2,521	708	436	1,813	1,208⅔	731	683	1,615	616	508	243	255	85
4. New North - - -	489	165	No return.	324	216	104	104	302	128	107	71	77	24
5. Tron - - - -	2,631	853	490	1,778	1,185⅓	606	508	1,309	715	667	368	476	159
6. College - - -	3,473	1,066	684	2,407	1,604⅔	888	770	1,900	918	854	437	494	180
7. Lady Yester's - -	2,149	642	387	1,507	1,004⅔	679	610	1,301	544	519	200	197	71
8. Old Greyfriars - -	3,498	1,089	569	2,409	1,606	927	684	2,020	908	870	427	528	192
9. New Greyfriars - -	3,171	896	646	2,275	1,516⅔	877	692	1,781	762	688	322	415	151
Totals - - -	21,802	6,621	3,494	15,181	10,120⅔	5,722	4,987	12,809	5,501	4,867	2,536	2,908	962

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Note.—

1. In order to show the total population of the Ancient Royalty, it is necessary to add to the above		21,802
1st. The inmates of Heriot's Hospital, the Poor's-house, Bedlam, the Lock-up-house, New Surgical Hospital and Infirmary wards, who may, on a moderate calculation, be stated at		1,100
2d. Those not found at home by the visitors, or who refused to tell the number of their families, and those who may have been altogether omitted in the survey, say		1,554
Making the present population		24,456
The population of the census of 1831 amounted to	27,956	
But the decrease in the intervening five years, from the operation of the Improvement Commissioners, and the erection of the new buildings about the Parliament-square for the courts of law, Sir William Forbes & Co's. bank, &c., is supposed to be at least	2,500	
And from the decay of houses now unfit for occupation, and the conversion of others into printing-offices, work-shops, warehouses, &c., about	1,000	
Deduct	3,500	
Leaving the actual population as before		24,456

2. It will be observed that the number of children under seven is not stated in two of the parishes, the return made being defective in this particular. Adding for these parishes a proportion similar to the others, the number would be increased to about 4,100.

3. The figures in the columns marked thus * include the whole of those stated as unknown.

(signed) *D. S. Peddie.*

ANALYSIS of the preceding GENERAL ABSTRACT of the ECCLESIASTICAL CENSUS of the Ancient Royalty of the City of *Edinburgh*.

DENOMINATION.	Total Number of Individuals of all Ages.	Children under Twelve Years of Age.	Children under Seven Years of Age.	Total Number of Individuals above Twelve Years of Age.	Legal Proportion requiring Church Accommodation.	Number of Communicants.	Number of Seats taken or held.	Number who attend Public Worship.	Total Number of Families.	Families belonging to the Poor and Working Classes.	Families in which there is no Communicant.	Families who have no Seats.	Families of whom none attend Church.
I. DISSENTERS:													
1. Protestant Dissenters of all Denominations:													
In the High Church Parish	1,246	413	No return.	833	555⅓	365	355	999	258	144	88	57	5
Old Church - -	510	151	94	359	239⅓	141	173	391	107	80	54	42	7
Tolbooth - -	865	256	172	609	406	292	296	606	188	149	49	49	14
New North - -	162	52	No return.	110	73⅓	60	70	117	37	25	9	14	1
Tron - - -	782	243	142	539	359⅓	240	254	510	202	175	66	64	11
College - - -	1,369	439	285	930	620	414	410	889	351	322	110	101	23
Lady Yester's -	875	269	178	606	404	278	306	609	217	210	66	47	4
Old Greyfriars -	1,104	366	192	738	492	306	302	763	292	277	124	121	11
New Greyfriars -	1,128	296	224	832	554⅔	379	390	759	254	223	70	89	21
Total - -	8,041	2,485	1,287	5,556	3,704	2,475	2,556	5,643	1,906	1,605	636	584	97

DENOMINATION.	Total Number of Individuals of all Ages.	Children under Twelve Years of Age.	Children under Seven Years of Age.	Total Number of Individuals above Twelve Years of Age.	Legal Proportion requiring Church Accommodation.	Number of Communicants.	Number of Seats taken or held.	Number who attend Public Worship.	Total Number of Families.	Families belonging to the Poor and Working Classes.	Families in which there is no Communicant.	Families who have no Seats.	Families of whom none attend Church.
I. DISSENTERS—*continued.*													
2. Roman-Catholics:													
In the High Church Parish	80	34	No return.	46	30 1/3	23	16	38	20	15	9	10	3
Old Church - -	291	100	71	191	127 1/3	83	43	173	72	70	28	46	11
Tolbooth - -	161	49	33	112	74 2/3	49	29	94	40	37	14	21	7
New North - -	29	15	No return.	14	9 1/3	6	3	15	6	6	4	4	–
Tron Church - -	415	157	98	258	172	167	61	215	107	107	19	60	8
College - - -	384	141	90	243	162	167	92	219	89	89	19	40	10
Lady Yester's -	370	134	81	236	157 1/3	183	124	241	97	97	10	24	5
Old Greyfriars -	913	339	193	574	382 2/3	358	135	499	213	212	55	131	30
New Greyfriars -	476	158	118	318	212	153	58	245	98	97	26	64	7
Total - -	3,119	1,127	684	1,992	1,328	1,189	561	1,739	742	730	184	400	81
3. Unitarians:													
In the High Church Parish	4	2	No return.	2	1 1/3	–	–	3	1	1	1	1	–
Tolbooth - -	8	5	3	3	2	2	3	6	1	–	–	–	–
College - - -	22	8	4	14	9 1/3	5	13	14	5	1	–	–	–
Lady Yester's -	5	3	3	2	1 1/3	2	–	3	1	1	–	1	–
New Greyfriars -	2	–	–	2	1 1/3	2	2	2	1	–	–	–	–
Total - -	41	18	10	23	15 1/3	11	18	28	9	3	1	2	–
4. Jews:													
In the High Church Parish	5	1	–	4	2 2/3	–	–	–	1	–	–	1	1
College - - -	4	–	–	4	2 2/3	1	1	3	1	1	1	–	–
Lady Yester's -	1	–	–	1	– 1/3	–	–	–	1	1	1	1	1
Total - -	10	1	–	9	6	1	1	3	3	2	2	2	2
II. ESTABLISHED CHURCH:													
In the High Church Parish	923	265	No return.	658	438 2/3	181	210	654	232	152	131	130	11
Old Church - -	516	165	102	351	234	117	139	323	129	109	66	69	8
Tolbooth - -	1,364	368	210	996	664	388	355	909	348	287	141	146	20
New North - -	263	88	No return.	175	116 2/3	38	31	170	74	66	47	48	2
Tron - - -	1,094	366	205	728	485 1/3	199	193	584	283	265	163	232	33
College - - -	1,321	376	243	945	630	301	254	775	359	329	195	240	37
Lady Yester's -	702	192	101	510	340	216	180	448	174	156	69	70	9
Old Greyfriars -	1,085	313	154	772	514 2/3	263	247	758	305	292	150	178	23
New Greyfriars -	1,340	391	264	949	632 2/3	343	242	775	329	290	146	202	37
Total - -	8,608	2,524	1,279	6,084	4,056	2,046	1,851	5,396	2,233	1,946	1,108	1,315	180
III. UNKNOWN, or belonging to no Denomination:													
In the High Church Parish	187	43	No return.	144	96	–	–	–	56	41	56	56	56
Old Church - -	108	28	15	80	53 1/3	–	–	–	34	33	34	34	34
Tolbooth - -	123	30	18	93	62	–	–	–	39	35	39	39	39
New North - -	35	10	No return.	25	16 2/3	–	–	–	11	10	11	11	11
Tron - - -	340	87	45	253	168 2/3	–	–	–	123	120	123	123	123
College - - -	373	102	62	271	180 2/3	–	–	–	113	112	113	113	113
Lady Yester's -	196	44	24	152	101 1/3	–	–	–	54	54	54	54	54
Old Greyfriars -	396	71	30	325	216 2/3	–	–	–	98	98	98	98	98
New Greyfriars -	225	51	40	174	116	–	–	–	80	78	80	80	80
Total - -	1,983	466	234	1,517	1,011 1/3	–	–	–	608	581	608	608	608

SUMMARY of the Preceding GENERAL ABSTRACT of the Ecclesiastical Census of the Ancient Royalty of the City of *Edinburgh*.

DENOMINATION.	Total Number of Individuals of all Ages.	Children under Twelve Years of Age.	Children under Seven Years of Age.	Total Number of Individuals above Twelve Years of Age.	Legal Proportion requiring Church Accommodation.	Number of Communicants.	Number of Seats taken or held.	Number who attend Public Worship.	Total Number of Families.	Families belonging to the Poor and Working Classes,	Families in which there is no Communicant.	Families who have no Seats.	Families of whom none attend Church.
1. DISSENTERS:													
Protestant Dissenters of all Denominations -	8,041	2,485	1,287	5,556	3,704	2,475	2,556	5,643	1,906	1,605	636	584	97
Roman Catholics -	3,119	1,127	684	1,992	1,328	1,189	561	1,739	742	730	184	400	81
Unitarians - - -	41	18	10	23	15⅓	11	18	28	9	3	1	2	—
Jews - - - -	10	1	—	9	6	1	1	3	3	2	2	2	2
Total Dissenters -	11,211	3,631	1,981	7,580	5,053⅓	3,676	3,136	7,413	2,660	2,340	823	988	180
2. ESTABLISHED CHURCH	8,608	2,524	1,279	6,084	4,056	2,046	1,851	5,396	2,233	1,946	1,108	1,315	180
3. UNKNOWN, refused information, or belonging to no denomination -	1,983	466	234	1,517	1,011⅓	—	—	—	608	581	608	608	608
Grand Totals - - -	21,802	6,621	3,494	15,181	10,120⅔	5,722	4,987	12,809	5,501	4,867	2,539	2,911	968
See note on p. 304, as to the above population compared with that in the census of 1831; also as to the children under seven, and the families in which there are no communicants.													
Dissenters, as before -	11,211	3,631	1,981	7,580	5,053⅓								
Not Dissenters - -	10,591	2,990	1,513	7,601	5,067⅓								

From the survey of the ancient royalty of Edinburgh, it thus appears:—

1. That the total population (with the exception already noticed) is 21,802, and the number of professed Dissenters 11,211, leaving only 10,591 for whom accommodation in the Establishment can possibly be needed.

2. That of these 10,591 there are 2,990 children under 12 years of age, and consequently only 7,601 above 12, or examinable persons, so that the number for whom church accommodation ought legally to be provided, viz., two-thirds of the latter, is 5,067⅓; and as the number of sittings in the nine city churches, exclusively of hospital and free seats, is 8,557 (of which 3,861 are unlet), a number exceeding the whole examinable population who are not dissenters, it seems evident that no additional accommodation whatever is required. Adding the Gaelic and Lady Glenorchy's chapels, the accommodation provided would exceed the gross population who are not dissenters.

3. That there are 1,983 individuals (of whom 1,517 are above 12 years of age) who are not known to belong to any religious denomination; but a large portion of these are to be considered as merely unascertained.

4. That in several respects, there is a marked difference between the Dissenting and the Established church population; thus,

	In the Establishment.	Among Protestant Dissenters.	Among Roman Catholics.
The communicants are - -	Nearly as 1 to 4⅓ - -	As 1 to 3¼ - - -	As 1 to 2⅔.
Seats taken or held are - -	as 1 to 4⅔ - -	As 1 to 3⅐ - - -	As 1 to 5½.
Number who attend public worship are - - - - -	as 1 to 1⅔ - -	As 1 to 1⅐ - - -	As 1 to 1¼.
Number of families in which there is no communicant are	1,108 out of 2,233, or a' ½	636 out of 1,906, or a' ⅓ -	184 out of 742, or a' ¼.
Number of families who have no seats - - - - -	1,315 out of 2,233, or ⅔	584 out of 1,906, or a' ⅔ -	400 out of 742, or a' ⅘.
Number of families of whom none attend church - -	180 out of 2,233, or 1/12	97 out of 1,906, or a' 1/20 -	81 out of 742, or a' 1/9.

And

And it may further be noticed, that, in the Establishment, the number of communicants exceed the number of seats taken, and that the number of families in which there is no communicant is less than the number who have no seats: while among protestant Dissenters the number of communicants is less than the number of seats, and the number of families in which there is no communicant is more than the number who have no seats. This will also be found to be the case in the majority of individual parishes.

5. That the proportion which two-thirds of the examinable persons bear to the whole population, approaches very nearly to that assigned by Dr. Clelland. Taking the proportion stated by him, the number out of a population of 21,802 ought to be about 10,093, and the number shewn by the preceding abstract is 10,120, the difference being thus only 27.

(signed) *D. S. Peddie.*

DECLARATION of Mr. *M'Laren*—continued.

Mr. M'Laren again appeared and said:

The evidence I now tender is all respecting the state of the same nine Old Town churches, in regard to which returns have been given in by the Dissenting Committee.

The first statement (No. 1) exhibits the number of seats let and unlet, at the 20th of February of the present year in each of those churches; the number unlet out of every 100; and the average price of the seats in each church per year. It also shows the state of the New Town churches, apart from those in the Old Town. I may state that the returns which are annually made up by the city accountant are not arranged in this manner. It required considerable trouble to bring them to a focus, and I lodge them in this form, vouching for their accuracy.

(No. 1.)

Number of Seats Let and Unlet in the nine Old Town Churches, exclusive of 416 sittings Let to Hospitals, and 825 set apart without Rent for Schools, Kirk-sessions, Judges, Magistrates and Ministers; also the Number Unlet out of every 100 Seats, and the Average Price of Seats in each Church at the rates payable by Parishioners. [To Non-parishioners Seats at 2 *s.*, 3 *s.* and 4 *s.* are 1 *s.* higher, and all above are 2 *s.* higher, up to 13 *s.*, where the distinction between Parishioners and Non-parishioners ceases in the New Town Churches.]

——	LET.	UNLET.	Unlet out of every 100.	Average Price of Seats per Year.
				s. *d.*
Rev. Mr. Bruce - - - -	1,141	52	4	7 3
Rev. Mr. Marshall - - - -	943	308	24	9 2
Rev. Mr. Bennie - - - -	910	69	7	9 —
Rev. Drs. Baird and Gordon - -	858	437	35	9 4
Rev. Dr. Anderson and Mr. Sym -	422	404	48	6 0
Rev. Mr. Wilkie - - - -	376	622	62	4 2
Rev. Dr. Brunton and Mr. Hunter -	343	373	52	7 2
Rev. Mr. Cunningham - - -	301	442	59	5 7
Rev. Dr. Lee and (vacant charge) -	71	504	87	4 1
	5,365	3,211	37	6 7

New Town Churches,

Exclusive of 175 set apart for Sessions, Ministers, &c.

——	LET.	UNLET.	Unlet of every 100.	Average.
				s. *d.*
Rev. Dr. Muir - - - -	1,592	22	1	21 10
Rev. Mr. Candlish - - - -	1,488	109	6	22 3
Rev. Mr. Grey - - - -	1,077	484	31	13 8
Rev. Drs. Ritchie and Grant - -	421	552	56	17 4
	4,578	1,167	20	18 6
Add Old Town churches -	5,365	3,211	37	6 7
	9,943	4,378	30	11 11

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

The total increase in the number of seats let, as compared with last year, is 644; of which the increase in the Rev. Mr. Bennie's church forms the greater part, being 532. The increase, as compared with Martinmas 1830, is 143.

The greatest increase in the Old Town churches has been in the Rev. Mr. Bennie's church (532), the average rent being 7 *s.*; and in the Rev. Mr. Marshall's (154), the average being 9*s.* 2 *d.* The greatest decrease has been in the Rev. Mr. Wilkie's (44), the average being 4*s.* 2 *d.*; and in the Rev. Mr. Cunningham's (14), the average being 5 *s.* 7 *d.*

In the New Town, St. Mary's has increased 39, average 13*s.* 8*d.*; St. Stephen's 18, average 21*s.* 10*d.*; St. George's has decreased 59, average 22 *s.* 3*d.*; and St. Andrew's 23, average 17*s.* 4*d.*

It will be observed, that in four churches, where the average price of seats ranges from 4*s.* 1 *d.* to 6*s.*, there are 1,972 unlet. In the five churches, where the averages range from 7 *s.* to 9*s.* 4*d.* there are 1,272 unlet; and in the four churches, where the averages are from 13*s.* 8*d.* to 22*s.* 3*d.* there are only 1,167 unlet.

It will be observed, that the general average rent of the city churches is ascertained to be 11*s.* 11 *d.*, because there are nine churches in the Old Town in which the average price is 6*s.* 7 *d.*, and only four churches in the New Town in which the average is 18*s.* 6*d.*; the prices in both cases being those payable by parishioners. The average number of 30 unlet seats out of each 100, as shown in the same line, is obtained in the same manner.

The next statement which I give in (No. 2.) is an abstract of the unlet seats, which are sufficiently numerous to accommodate seven new congregations of the same size as the present congregations.

(No. 2.)

ABSTRACT of the LET and UNLET SEATS, formed into Three Classes, showing the Number Let and Unlet of each Class, and at the different Prices, with the proportions Unlet out of every Hundred Sittings.

YEARLY RENT OF SITTINGS.	Total Number of Sittings at each Price.	Of these there are Unlet.	Proportion Unlet out of every 100 Sittings.
LOWEST CLASS:			
2 *s.*	853	605	70
3 *s.* and 4 *s.*	1,812	979	54
5 *s.* and 6 *s.*	2,147	821	38
7 *s.* and 8 *s.*	2,791	709	25
Totals	7,603	3,114	Average, 40
MIDDLE CLASS:			
9 *s.* and 10 *s.*	841	131	15
12 *s.* and 13 *s.*	896	246	27
16 *s.* and 18 *s.*	1,630	463	28
Totals	3,367	840	Average, 24
HIGHEST CLASS:			
20 *s.* and 21 *s.*	1,462	243	16
23 *s.* and 25 *s.*	863	138	15
27 *s.* 6 *d.* and 30 *s.*	859	39	4
40 *s.*	167	4	2
Totals	3,351	424	Average, 12

The average number of each congregation in the Old Town, as represented by the number of seats let, being 596, the following statement (No. 3.) is given in to show that the unlet seats are sufficient to accommodate seven new congregations of the same extent, five of the congregations being composed of the poorer classes, paying from 2*s.* to 8*s.* a year for their seats.

(No. 3.)

ACCOMMODATION FOR SEVEN NEW CONGREGATIONS.

YEARLY RENT OF SEATS.	Number of Unlet Seats.	Sufficient to Accommodate New Congregations of 596.
2 *s.* - - - - - -	605	1
3 *s.* and 4 *s.* - - - -	979	1 ½
5 *s.* and 6 *s.* - - - -	821	1 ½
7 *s.* and 8 *s.* - - - -	709	1
9 *s.* to 18 *s.* - - - -	840	1 ½
20 *s.* to 40 *s.* - - - -	424	– ½
TOTALS - - - - -	4,378	7

The next statement (No. 4.) is one respecting the residence of the parties who occupy the let seats. It is of great importance to know, that out of upwards of 14,000 seats set apart for letting in the 13 city churches, only 6,385 are let to parties living within the boundaries of the city, including both the ancient and extended royalty, thus showing that there is a prodigious surplus of accommodation for the city of Edinburgh proper. This surplus is considerably reduced by the inhabitants of the West Church and other suburban parishes, who rent 3,563 sittings, leaving 4,378 unlet, after supplying all the demands both from within and without the city. This statement is by far the most important of the whole, as it shows that the surplus accommodation is very great, especially in the Old Town, where a great deficiency has been alleged to exist.

(No. 4.)

Number of sittings in the nine Old Town churches, exclusive of hospital and free seats -		8,576
Let to inhabitants of Old Town, in 13 churches - - - - - - - - -		1,070
Surplus accommodation in Old Town - - - -		7,506
Number of sittings in the four New Town churches, exclusive of free seats - - -		5,745
Let to inhabitants of New Town, in 13 churches - - - - - - - - -		5,315
Surplus accommodation in New Town - - - -		430
Add, Surplus accommodation in Old Town - - -		7,506
Total Surplus accommodation - - - - - -		7,936
Whereof let to inhabitants of the following suburban parishes, who do not pay any portion of the minister's stipend or other city taxes:		
West Church parish - - - - - - - - - - -	3,262	
Canongate - - - - - - - - - - - -	83	
North and South Leith - - - - - - - - - -	210	
Duddingston - - - - - - - - - - - -	8	
		3,563
Total Unlet Seats, after supplying all the demands both from within and without the City and Suburbs - - - - - -		4,373

The next statement (No. 5.) which I give in, shows the revenue derived from each church, subject to the deduction of all church expenses; also the net average produce of each, after such deduction is made.

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

(No. 5.)

Old Town.	Revenue derived from each Church, subject to the Deduction of all Church Expenses.
Rev. Mr. Bruce, less 200*l.*, payable for rent of church	£. 313
Rev. Mr. Marshall	532
Rev. Mr. Bennie	371
Rev. Drs. Baird and Gordon	509
Rev. Dr. Anderson and Mr. Sym	226
Rev. Mr. Wilkie	115
Rev. Dr. Brunton and Mr. Hunter	145
Rev. Mr. Cunningham	122
Rev. Dr. Lee and (vacant charge)	27
Total Gross Revenue	£. 2,361
Average gross revenue from each church	262
Average expenditure for each church, exclusive of minister's stipend and of 200*l.*, payable for the rent of the Rev. Mr. Bruce's church	183
Net surplus from each church applicable to payment of interest of money, expended in building and improving the church, and for the value of site	79

New Town Churches.

Rev. Dr. Muir	£. 1,732
Rev. Mr. Candlish	1,686
Rev. Mr. Grey	714
Rev. Drs. Ritchie and Grant	400
Total Gross Revenue	£. 4,532
Average gross revenue from each church	1,133
Average expenditure for each church, exclusive of minister's stipend	183
Net surplus applicable to payment of feu-duty, and interest of money borrowed for the erection of each church	950

The next statement which I give in (No. 6.) shows the increase and decrease of seats taken by inhabitants of different districts of the city and suburbs, as compared with last year.

(No. 6.)

Increase in the number let to inhabitants of Old Town	343
Increase in the number let to inhabitants of New Town	564
Increase in the number let to inhabitants of North Leith	51
	958
Decrease in the number let to inhabitants of suburban parishes	314
Total Increase	644

The next statement which I give in (No. 9.) shows the number of persons who pay for seats in their respective parish churches. There is a note added, pointing out that the calculation of the probable numbers is founded on data which appear to me to be unexceptionable; but I think it will be possible to make up a statement from the city books of the actual numbers with mathematical precision; and, if the Commissioners allow me, I will afterwards withdraw this statement, and substitute the other, if I am able to make it up; if not, this will remain. It shows, from computation, that at the present time, in the nine Old Town churches, the average number of parishioners who pay for seats in their parish churches is 34, and, supposing two sittings taken by each family, will give, on an average, 17 families who belong to their parish churches. These seven statements give a complete view of the present state of the city churches; and they all have reference to the same date, viz. 20th February 1836.

(No. 7.)

(Substituted, by permission, for No. 7, first given in.)

NUMBER of PARISHIONERS who had Seats in their respective Parish Churches, as at 20th February 1836, as ascertained from the Number by whom the Abatement allowed to Parishioners was claimed; also the Number of Families, allowing two Sittings to each Family, being the Legal Amount of Church Accommodation for Families in the Old Town Parishes, which average Four and a Quarter Individuals to each Family.

	Let to Parishioners.	Number of Families who have Seats.
Tolbooth Church	76	38
Tron Church	90	45
New Greyfriars	39	20
Lady Yester's	43	22
High Church	22	11
Old Greyfriars	18	9
College Church	18	9
New North	17	9
Old Church	2	1
	325	164
Average Numbers in each Parish	36	18

The number of seats let at 2 *s.* in the whole of the nine churches is 61, and of these 31 are let in Lady Yester's. As no abatement is made on 2 *s.* seats in favour of parishioners, there is no way of ascertaining accurately what proportion of this number may be let to parishioners. Of the 31 referred to in Lady Yester's Church, the addresses given in the books show that 24 are not let to parishioners, six have no addresses given, and one is entered as being in the "Cowgate," but without any number affixed from which the particular parish could be ascertained.

By whom were these statements made up?—I have carefully examined them, and compared them with the necessary public documents, to which, as a member of the town council, I had access, and I vouch for their accuracy.

What documents were they?—On the 20th of February the annual return respecting the city churches is begun to be made up from that date by the city accountant, by order of the town council. It was ready on Tuesday last, and ordered to be printed; and these abstracts I have compared with that document, and I vouch, as I said, for their accuracy. In regard to the expenses attending the churches, that part of the information is not taken from the document referred to, but from other official documents to which I had access.

What are those documents?—There was a report, published two years ago by authority of the town council, in which the sum given in the document lodged is stated as the average expense for each of the churches. The date of the report is the 16th December 1833. Some reductions have been made on some of the items since the report referred to was printed, but there were other items which were not taken into account, and the expenses still average that amount.

In this return (No. 3.) you state the average number of each congregation to be 596; is that the average of all the let sittings in the different churches?—Yes, it is so stated.

Let sittings, then, and congregations are employed by you in this return, as convertible terms?—Yes, I have employed them as such. These statements are entirely matters of fact.

Do you know whether the congregation is always exactly co-extensive with the amount of let sittings in the church?—I have only had an opportunity of forming an opinion on this subject from personal observation respecting the High Church. I have been there several times within the last two years, and I know the parts of the church which are let, and the number of individuals which the pews contain, and I scarcely ever saw any one of the pews which I knew were fully let, completely occupied. I saw a number of persons sitting in pews which I was aware were not let; but the impression on my mind is, that after making due allowance for the difference in both cases, the number of let seats in the High Church fairly represents the greatest average number of the congregation. It is certainly not greater than the number of seats let.

Can you state with certainty that the congregation of the High Church does not exceed 858?—I have already stated that it is merely matter of opinion, and it cannot be precisely ascertained without counting the heads; but from seeing the congregation frequently, the impression on my mind is, that the average number of attenders never exceeds the number of seats let, and that it is frequently considerably less.

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

The average attendance is one thing, and the habitual attendance is another, and in many instances we have found them not to coincide; now, whether do you think, from your knowledge, that the amount of seats let is in general, and on an average, coincident with the congregation?—I have stated my belief that the usual ordinary attendance is fairly indicated by the number of seats let, taking the average of the city churches; but it is impossible to determine with certainty how many attend in the forenoon and do not attend in the afternoon, or *vice versâ*. It does not appear to me to be a matter of any importance to determine the point, for it is obvious, that if there be unoccupied room in the city churches, sufficient for the accommodation of seven times the average number of people who at present usually attend one church, it is not necessary to inquire how many of those composing the present congregations are casual hearers, or how many attend once a day or twice a day, or what has been the total attendance at both services, for there would be room for the same proportions of each class in the unlet accommodation which are at present accommodated in the let accommodation, if the unlet seats be sufficient to accommodate seven new congregations of the same size as the existing congregations. It appears to me that the average attendance is all we have to do with, if I understand the question properly. I have no objections to alter the sentence in the return, by adding to the words, "seven new congregations of the same size," the words "as indicated by the number of seats let," if that will remove the difficulty.

In regard to No. 5, can you state to what purpose the revenue was applied?—It goes into the general revenue of the city, and, of course, out of the general revenue of the city is paid all the expenses of the churches. The same remark also applies to the New Town churches.

Is the 183*l.* an average of the whole expenses upon the 13 churches?—It is.

Is it the result of dividing the total expense upon the 13 churches by 13, or is the expenses of the churches in the Old Town smaller than those in the New Town?—It is the total expense divided by 13. I may state, with respect to the expenses of the churches, that I am not aware why there should be any difference between the churches of the Old and New Town. The churches of the New Town being new buildings require no extensive repairs, although the expense for precentors and cleaning is larger than in the Old Town; but the churches in the Old Town, being old buildings, frequently require heavy repairs, and in this way the average expenses of both classes are nearly the same.

(Suggested.) Whether Mr. M'Laren is aware that some of the expenses on the Old Town churches are not paid by the town council, while the whole expenses of the New Town churches are paid by the town council?—I am aware there is a small sum paid to each precentor in the Old Town out of the session clerk dues, and a small sum paid to the beadles out of the burying-ground dues, amounting to about 50*l.*; but both funds are under the management of the town council.

In No. 7 you gave a statement of the number of parishioners in each parish who have seats?—Yes; I think I can get an accurate account of the actual number to substitute for the hypothetical statement given in. The average in each of the nine parishes is 34.

In what way do you account for the small number of parishioners having seats, or can you account for it?—It would be a wide subject, which I would rather not enter on, as it would lead to the consideration of the effects of endowments, and of voluntary churches.

Do you consider the rise of seat-rents at all conducive to the result?—Not at all; I have statements to lodge on the subject which will prove that the rise on the seat-rents is not the cause of this result.

Have you any other statement to make?—I have some additional statements to lodge. The question, whether I could account for the fact as to the small number of parishioners having seats in the Old Town churches, induces me to begin by saying, that it does not arise because of the extent of the parishes or population, or the deficiency of accommodation, or the high seat-rents, and I wish to give my evidence so as to prove a series of negatives, rather than an affirmative, to show, in fact, what it is not owing to, rather than what it is owing to, and thus to prove that it is not owing to any of the causes which have been alleged in the general evidence which has been given on this subject. The first document I produce for this purpose (A.) is to show, that it is not owing to the extent of the area of the parishes that the fruits of what has been called "the proper parochial cultivation," do not appear to exist, and that the establishment has had every advantage which could have been desired in this respect. The statement is taken from an official public document, prepared by the superintendent of public works for the city. It shows the area of each parish in the city in square yards, and the result of the whole is, that the average area of each parish in the whole of the Old Town is $\frac{1}{62}$d part of a square mile. It cannot, therefore, be because the parishes are inconveniently large, that the parishioners do not attend the church. There is a comparison made at the bottom of the statement, which shows that the area of George-square, and the area of St. Andrew's-square, are each as large as several of the parishes.

(A.)

SIZE OF PARISHES.

	Area in Fractional Parts of a Square Mile.	Area in Square Yards.
High Church parish	$\frac{1}{60}$	51,222
Tolbooth parish	$\frac{1}{67}$	45,889
Old Church parish	$\frac{1}{100}$	30,522
New North parish	$\frac{1}{138}$	22,354
Tron Church parish	$\frac{1}{88}$	34,822
College Church parish	$\frac{1}{58}$	52,711
Lady Yester's parish	$\frac{1}{48}$	64,472
Old Greyfriars' parish	$\frac{1}{69}$	44,627
New Greyfriars' parish	$\frac{1}{32}$	96,493
		443,112
AVERAGE	$\frac{1}{62}$	49,234
Area of George square	$\frac{1}{85}$	36,300
Area of St. Andrew's-square	$\frac{1}{100}$	30,333

The nine parishes measure 443,112 square yards. There being 3,097,400 square yards in one square mile, the nine parishes taken together measure about $\frac{1}{7}$ part of a square mile. This area does not include the space occupied by the High-street and other streets which form the boundaries of parishes, but it includes the areas of all streets within the boundaries.

The second point which I would wish to prove is, that it is not because the parishes were too populous that such is the result at the present day, and for this purpose I have prepared a statement, showing the population of each parish from 1790 to the present time, from which it appears that the average number of families to each minister is 354, and that he could visit them all in 35 days, at the rate of 10 families each day. That is the average during the whole period from the year 1790 to the present date.

(B.)

STATEMENT showing the Population of the Nine Old Town Parishes, with the Number of Ministers, and the Number of Families to each Minister, and the Average Number of Days which each Minister would occupy in visiting all the Families in his Parish, at the Rate of 10 Families each day. The Statement applies to the Years 1790, 1801, 1811, 1821, 1831, 1836.

DATE.	Population.	Ministers.	Families to each Minister.	Days required to visit all the Families.
1790	18,727	15	249	24
1801	20,658	15	275	27
1811	22,578	15	301	30
1821	29,850	14	426	42
1831	28,196	13	490	49
1836	25,000	13	384	38
AVERAGES	24,168	14	354	35

The population for 1790 is computed on the assumption that the increase from 1790 to 1801 was in the same ratio as from 1801 to 1811. The number of families is estimated by allowing five individuals to each family, which is above the present average number; but the population of all the hospitals, the charity workhouse, infirmary, and other public institutions, being always included in the total population, it is thought that, when allowance is made for these, this calculation will be very little above the truth at the last three dates, and rather below the truth at the earlier periods, the population having formerly been in more respectable circumstances than since the extension of the New Town; and, consequently, the families must have been larger, from the greater proportion of servants.

Do you include in that number the Dissenters?—Yes; the whole population at each period is included.

Does that paper state the document from which the population has been made up?—No; it does not. It has been made up from an abstract of the population returns, printed by order of the House of Commons, containing the various censuses from 1801 to 1831.

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

How is the population for 1836 obtained?—There must have been an increase in the extended royalty since the last census was taken, but in the ancient royalty the operations of the Improvements' Commissioners in demolishing a great number of houses, and the operation of other causes, must have reduced the population nearly 3,000 since 1831. The other causes which have diminished the population of the Old Town, are the conversion of houses into workshops and the dilapidation and decay of others.

Do you ascertain the decrease from taking an account of the increase in the extended royalty?—No. I assume that there has been a slow, gradual increase in the extended royalty, as there is in every other large town, where no extraordinary causes, having an opposite tendency, are in operation; but this increase cannot possibly have been greater than the decrease which I know has taken place in the ancient royalty. It is of course a matter of opinion, but I know the ancient royalty intimately, and I know the operations which have been going on. I have taken down buildings belonging to myself, and converted them into places of business, which were occupied by a population of at least 100. The Bank of Scotland has taken down houses which must have contained a population of several hundreds. Many similar cases are within my own knowledge.

The decrease of 3,000 from 1831 to 1836 is ascertained from your knowledge of the ancient royalty?—It is ascertained from an intimate knowledge of the past and present state of the ancient royalty. I have had good opportunities of forming an accurate opinion, my place of business and dwelling-house being both within the district referred to.

The number of ministers appears to have been different at different times. From what quarter did you ascertain the information as to the number of ministers?—From the records of the town council.

The next statement (C.) is for the purpose of proving that the present state of matters cannot have arisen from the want of a sufficient quantity of church accommodation, because, from 1790 to 1835, the number of seats unlet has been increasing in a very high ratio. There are no accounts in existence of the number of unlet seats in the city, except for a few years, and it would occasion great trouble to make up accurate statements from the old books, which have been kept in a very confused manner; but the following is a statement of the value of all the unlet seats in the nine Old Town churches at the different periods referred to, with the increase per cent. since 1790, at each period of 10 years, to 1831, and also at Martinmas 1835:—

(C.)

Increase in Value of Unlet Seats.

DATE.	Value of Unlet Seats.	For every £.100. of Rental of Unlet Seats in 1790, there was at the different periods as under:
	£.	£.
1790	186	—
1801	348	187
1811	313	179
1821	687	369
1831	1,002	538
1835	1,562	839

The increase from 1811 to 1821 is accounted for by the opening of St. George's church in the New Town in 1814, which was filled chiefly by the wealthiest families who formerly had seats in the Old Town churches. The seats thus vacated, not being taken by persons in more humble circumstances residing in the Old Town, were added to the former unlet rental, and increased its amount more than twofold. The increase from 1821 to 1831 is accounted for, in like manner, by the opening of St. Mary's in the New Town in 1825, and of St. Stephen's in 1829.

It is proper also to state, that the proportion of the increase in the money value of the unlet seats at the present time will scarcely give a fair idea of the increase in their number, because it is chiefly the low-priced seats that are unlet at present, and it requires a much greater number of them to make up an equal amount in money. The lower classes of the seats having been advanced within the last 30 or 40 years to a smaller extent than the higher classes, the proportional increase in the money value of these unlet seats from 1790 to 1835–6 is, in my opinion, much less than the proportional increase in their number.

The next statement (D.) is produced in order to show that the present state of matters has not arisen in consequence of the town council converting the city churches into a speculation, for the purpose of making money of them; that the advance in the produce of the seat-rents of the churches has been very small, and much less than the advance within the same period on many other items of expenditure for which the inhabitants had to pay.

(D.)

TOTAL Produce of the Seat Rents of the Nine Old Town Churches since 1790, with the Increase per cent. since 1801.

DATE.	Total Produce of Nine Churches.	Average Produce of each Church.	For every £.100. of Seat-rents received in 1790, there has been received since as follows:
	£.	£.	£.
1790 - - - - -	1,243	138	—
1801 - - - - -	1,296	144	103
1811 - - - - -	1,811	201	145
1821 - - - - -	2,108	234	169
1831 - - - - -	1,517	168	122
1835 (at Martinmas) - -	2,137	237	171
GENERAL AVERAGES - £.	1,685	188	140

From the produce of the seat-rents of 1831 has been deducted the rent paid by the city for the use of two of the churches in Albany-street and Nicolson-square. In 1835 the rent paid for the latter church has, in like manner, been deducted. The number of sittings set apart for letting in the nine churches, in 1801, was 7,832; in 1831, the number was 7,845; and, in 1835, it was increased to 9,000, exclusive of free seats.

The next statements (E.) which I lodge, show that it was not because the price of individual sittings were improperly advanced to a great extent during this period, that the parishioners are not to be found in their respective churches at the present day, the advance being very small as compared with the advance on other necessary items of expenditure, and with the increase in the value of property, and in the incomes of all classes, including tradesmen, servants and labourers. The gross produce has been little more than doubled in 45 years, and the average price of sittings has been less than doubled within the same period. The apparent discrepancy between the gross produce and the average price of individual sittings, arises from the fact, that a larger proportion of the high priced seats are let than of those at low prices, as appears from Statement No. 2. In 1801 the average price of seats in the Old Town churches was 4*s.* 7*d.*; in 1831, 9*s.* 1*d.*; in 1835, 8*s.* 3*d.* to non-parishioners, and 6*s.* 7*d.* to parishioners.

(E 1.)

AVERAGE Price of Seats in the Nine Old Town Churches from 1801 till 1835.

DATE.	Average Price of Seats to Non-Parishioners.	Average Price of Seats to Parishioners.
	s. *d.*	*s.* *d.*
1801 - - - - -	4 7	4 7
1811 - - - - -	6 1	6 1
1821 - - - - -	7 8	7 8
1831 - - - - -	9 1	9 1
1835 (at Martinmas) - -	8 3	6 7
GENERAL AVERAGE - -	7 1	6 9

(E 2.)

GROSS Produce of the Seat Rents of Nine Old Town Churches from 1790 to 1835, not deducting the Rent paid by the City in 1831 for the use of two Churches, nor the Rent paid in 1835 for the use of one Church; also the Value of the Unlet Seats at the corresponding Dates, with the Increase per cent. in the amount of both.

DATE.	Gross Produce of Seat Rents.	For every £.100. of Seat Rents received in 1790, there has been received since as follows:	Value of Unlet Seats.	For every £.100. of Rental of Unlet Seats in 1790, there was at the different periods as follows:
	£.	£.	£.	£.
1790 - - - - -	1,243	- - -	186	—
1801 - - - - -	1,296	103	348	187
1811 - - - - -	1,811	145	347	187
1821 - - - - -	2,108	169	907	487
1831 - - - - -	2,587	208	1,002	538
1835 (at Martinmas) - -	2,637	212	1,562	839

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

The produce of 1831 exceeds the amount stated in another part of the evidence (D.) by 1,070 *l.*, being the rent paid by the city for the use of the chapels in Albany-street and Nicolson-squa e, which sum is deducted in the other statement and not in the above. The produce of 1835 likewise exceeds the amount in statement (D.) by 500 *l.*, being the rent paid by the city for the chapel in Nicolson-square during that year, which sum is deducted in the other statement and not in the above.

The next statement (F.) which I lodge, shows that this state of matters has not arisen because of the want of ample endowments for the ministers, for these have been increasing rapidly during the same period, and in a much higher ratio than the advance on the seat-rents.

(F.)

MINISTERS' STIPENDS from 1790 till 1835, with the Increase per cent. since 1790.

DATE.	Number of Ministers.	Stipend of each Minister.	Total Amount of Stipend.	For every £.100. received by each Minister in 1790, there has been received at the following dates:
		£.	£.	£.
1790	15	160	2,400	—
1801	15	200	3,000	125
1811	15	297	4,455	185
1821	14	510	7,140	318
1831	13	629	8,177	393
1835	13	554	7,207	346

The stipends payable in 1811, 1821 and 1831, are each the average of 10 years, ending at these dates. The stipends of 1835 is the average of three years, from Whitsunday 1832 to Whitsunday 1835, as per settlement of account at Candlemas 1836. In the average stipends of the last three years is included the sum of 1,987 *l.* 2 *s.* 9 *d.*, which was due to the ministers at 25th November 1833, when the Community Estates Act came into operation, and for which the trustees for the city creditors obliged them to rank on the funds of the city. If this postponed payment be deducted, the average stipends of the last three years will be 518 *l.* 0 *s.* 6 *d.*

The next statement (G.) I produce to show that the seat-rents is not the greatest burden which the inhabitants have to complain of, and not nearly so great a burden as the stipend; and it shows that the seat-rents have not increased in nearly the same proportion as the stipend; and, in fact, they are much less complained of. The result is, that in 1790, for every 100 *l.* received from the sitters in these churches for seat-rents, there was paid by the community 193 *l.* for ministers' stipend; and for the same churches, in 1831, for every 100 *l.* paid by the sitters for seat-rents, 539 *l.* was paid by the inhabitants for ministers' stipend.

(G.)

STATEMENT showing the Produce of the Seat Rents of the Nine Old Town Churches, as contrasted with the Total Amount of Stipends paid to the Ministers of the same Churches in the Years 1790, 1801, 1811, 1821, 1831 and 1835, with the Increase per cent. on Stipends above Seat Rents.

YEAR.	Amount of Seat Rents Received.	Amount of Stipends Paid.	For every £.100. Seat Rents received, there was Paid of Stipends:
	£.	£.	£.
1790	1,243	2,400	193
1801	1,296	3,000	231
1811	1,811	4,455	245
1821	2,108	7,140	338
1831	1,517	8,177	539
1835 (at Martinmas)	2,137	7,207	337
TOTAL for Six Years £.	10,112	32,379	1,883
AVERAGES £.	1,685	5,396	312

It should be noticed that, with the exception of the rents referred to for the years 1831 and 1835, all the expenses attending the churches fall to be deducted from the above amount of gross produce before a fair comparison can be made betwixt the real income from the churches, and the real expenditure on account of the churches.

I beg to state, in reference to the clamour got up about the oppressive nature of the seat-rents, that they are not nearly so burdensome to the poor as the stipend, because they are payable

payable by nobody but those who voluntarily go forward to take seats, and enjoy all the benefits which they expect to enjoy, from sitting in a place of worship; whereas the annuity-tax is levied from all classes, whether they belong to the Establishment or not. Besides, it will be seen from the statement that there are 7,600 seats to be got from 2 *s.* to 8 *s.* at parishioners' prices, or from 2 *s.* to 10 *s.* at non-parishioners' prices; and that the total number of seats let to the inhabitants, both of the ancient and extended royalty, is only 6,385. I know that many Dissenters pay 5 *l.*, 6 *l.* and 8 *l.* a year for annuity-tax. I pay 8 *l.* 15 *s.*, or rather, I believe, 9 *l.* 5 *s.* annually, besides my proportion of the merk per ton on all the goods imported by me. All that it costs me for the support of my own minister is 37 *s.* 6 *d.* for three sittings for myself and my family, while I pay this large sum for the support of the Establishment in the shape of a direct tax; and if that tax were to fall on the proprietor, as some contend it does, the matter would be still worse, as in that case I would pay a much larger amount. If I wished to obtain sittings in the Establishment, I could have them at any price from 2 *s.* upwards, so that the price could never be a barrier to my obtaining of a sufficient number of sittings. The annuity-tax is very much complained of among the inhabitants, a thousand times more so than the seat-rents. I know quite well it is said this tax is not paid by the poor. In regard to this assertion, I would say, that although I know the clergymen are kind to the poor in giving certificates of poverty to get them exempted, and although they are in consequence exempted to a considerable extent, still there are considerable numbers of poor people who are obliged to pay more for the annuity-tax than they require to pay for sittings either in the Established or Dissenting churches. The tax extends to houses so low as 4 *l.* 3 *s.* 4 *d.* of yearly valued rent, or 5 *l.* of real rent, the assessment being always made on four-fifths of the real rent. The sum paid of annuity-tax for that rent is 5 *s.*

The next statement (H.) is in reference to this matter, and goes to prove that the ministers' stipend is much more burdensome than the seat-rents. I have taken the number of families in the city, at each of the dates already given, and the total amount paid for ministers' stipend, and divided the total amount of stipend by the number of families. The result of the operation gives the average amount of stipend which each family in Edinburgh would pay for the support of the city clergy at the different periods, supposing that all the poor were assessed, and that the exemptions of the College of Justice did not exist.

(H.)

STATEMENT of the Population of the Ancient and Extended Royalty, with the Total Amount paid for Ministers' Stipend, and the Proportion paid by each Family, from 1790 to 1835.

DATE.	Total Population.	Number of Families.	Total Amount of Stipend.	Average Amount of Stipend Paid by each Family.
			£.	*s.* *d.*
1790 - - - - -	27,170	5,526	2,560	9 3
1801 - - - - -	31,231	6,352	2,720	8 6
1811 - - - - -	35,419	7,204	5,049	14 –
1821 - - - - -	51,768	10,529	8,670	16 5
1831 - - - - -	55,232	11,234	10,693	19 –
1835 - - - - -	55,232	11,234	9,423	17 –

The population from 1801 to 1831 is taken from the Parliamentary returns. The population for 1790 has been computed on the principle, that the increase from 1790 to 1801 would be in the same ratio annually as from 1801 to 1811. The population in 1835 has been assumed to be the same as in 1831, because there are good grounds for believing that the population of the ancient royalty has decreased during that period, from the operations of the Improvement Commissioners, the conversion of dwelling-houses into places of business, and other causes, to as great an extent as the population of the extended royalty has increased. The number of families was ascertained in 1831, and the number in other years is computed on the supposition that they would always bear the same proportion to the total population as in 1831. In addition to the ministers in the Old Town, there was one in the New Town in 1790; two in 1801; three in 1821; and four in 1831.

The next statement (I.) goes to show, that a very considerable number of poor people do actually pay the annuity-tax, notwithstanding the indulgence often extended to them by the city clergymen.

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

(I.)

SUM recovered of Annuity Tax on Houses under 8 *l.* and Shops under 16 *l.* of Yearly Rent, for Year from Whitsunday 1832 to Whitsunday 1833.

	Number.	Produce of Annuity.
		£. s. d.
Houses - - - - - - - -	195	54 16 6
Shops - - - - - - - -	307	159 13 7
	502	214 10 1

Average sum paid by each of these poor families, 8 *s.* 6 *d.*

These individuals might obtain two sittings for their families, for one-half or two-thirds of this sum. They were obliged to pay for seats only, if they wished to obtain them, and when they came forward voluntarily to pay for them; but they were obliged to pay the annuity-tax, although it is possible, and even probable, that the great majority of them never attended any of the churches whose ministers they were compelled to support. The Commissioners may suppose, that parties occupying shops rated at an annual rent of 16 *l.* are not poor people, but from what I know of the population of the city, I am satisfied that those rated at 16 *l.* for shop-rents, generally speaking, are much poorer than those rated at 8 *l.* for house-rent. A comfortable house may be got for a respectable mechanic rated at that amount; but the shop-rent is like the rent of a farm. Both the shop and the farm afford the means of obtaining an income, but the rent cannot indicate the amount of the income or the ability of the party to pay for the support of the clergy, as in the case of house-rents; and it is as unjust to assess the shopkeeper in annuity on the rent of his place of business, as it would be to assess the farmer for house-duty on the rent of his farm. This is so well understood, and so generally acknowledged, that, even during the late war, Parliament never imposed any taxes for national purposes on places of business.

The next statement (K.) shows that the small number of parishioners to be found in their parish churches at present, is not because the present town council has increased the seat-rents. The statement shows that by reducing the rates they have greatly increased the number of low-priced seats in the Old Town churches, even after allowing for those where a small increase has taken place. Therefore, the allegation that the town council have raised the seat-rents, and excluded the poor, is one of the most unfounded assertions that ever was made. I have no commission or authority to defend the town council, although I am one of their number, but appear here as a citizen of Edinburgh, to speak to the facts which are within my knowledge.

(K.)

NUMBER of Seats at each Price, from 8 *s.* to 2 *s.* at the Term of Martinmas 1833, when the Reformed Town Council came into Office, with the Numbers at the corresponding Prices at Martinmas 1835, after the Alterations made by the Council took effect. The prices stated in 1835 are those payable by Parishioners. In 1833 there was no difference made betwixt Parishioners and Non-parishioners.

	Number at Martinmas 1833.	Number at Martinmas 1835.	For every 100 Seats in 1833, there were in 1835,
Total number of seats at 8*s.* and under - -	3,806	7,603	199
— at 7 *s.* — - -	2,722	5,269	193
— at 6 *s.* — - -	2,282	4,932	216
— at 5 *s.* — - -	1,234	4,050	328
— at 4 *s.* — - -	699	2,665	381
— at 3 *s.* — - -	346	1,424	411
— at 2 *s.* — - -	139	853	613

Seats at 3 *s.*, 4 *s.* and 5 *s.*, to non-parishioners, are reduced 1 *s.* in favour of parishioners, and those at 6 *s.* and upwards are reduced 2 *s.*, except in the New Town churches, where the preference does not extend higher up in the scale than 15 *s.* Of the 853 seats in the list stated at 2 *s.*, there are 363 which non-parishioners may obtain at that rate; but the other 490 are charged 3 *s.*, when let to non-parishioners.

	£.
The gross rental of the 13 churches in 1833, was - - -	10,195
At present the gross, if all let at parishioners' prices, is - -	8,570
TOTAL Reduction to Parishioners - - - - £.	1,625

If all let to non-parishioners, the rental would be 9,451 *l.*, and the reduction 744 *l.*

The

The last statement with which I shall trouble you is one about the produce of the annuity-tax at various periods. I am aware evidence has been given to show that the ministers of Edinburgh were so satisfied of the want of pastoral superintendence in the city, that, in 1824, when St. Mary's church was built, they agreed to add a minister to the number of 17, which at that time was the number in the city, allowing the stipend to be paid out of the revenues which belonged altogether to the existing number of ministers. This was represented as a great pecuniary sacrifice on their part, made of their own accord, in order to give greater efficiency to the Establishment, by increasing the amount of pastoral superintendence. With reference to this evidence I have to state, that the allegation is altogether erroneous and unfounded. The ministers of Edinburgh were required by Act of Parliament to consent to the appointment of the additional minister, unless both the town council and Presbytery should agree to suppress more than one of the Old Town churches, transferring the minister or ministers of the same to the New Town. The town council had no interest in suppressing churches, or reducing the number of ministers in the Old Town, as whatever the number of ministers might be, by the existing law, six per cent. on the rental of the city fell to be divided among the clergy, and every new district which was added to the royalty, forming a new parish, furnished ample funds for endowing additional ministers for itself in the amount of the annuity-tax leviable therein. The ministers were bound to allow the stipend to be paid, as a matter of right, and not of favour, out of the annuity-tax contributed by the inhabitants of the new parish. When St. George's church was built in 1814, the Presbytery and ministers of Edinburgh must have been satisfied that there was abundance of pastoral superintendence in the Old Town, and even rather too much of it, because they consented to reduce the number of ministers by one at that time, transferring one of the ministers of the New North church to St. George's.

The Act 49 Geo. 3, c. 21, under which St. George's and St. Mary's were erected, was the Act for extending the boundaries of the royalty, and on which the ministers founded the actions which they brought into court the following year, claiming the whole property of the annuity-tax and other ecclesiastical revenues levied over the ancient and extended royalty of the city. The Court of Session found them entitled to those revenues; but the 16th section of the same Act required the town council to endow one of the new churches, by adding a "minister or ministers," unless both the town council and Presbytery should "concur in discontinuing more than one of the churches within the ancient royalty." Unless both parties agreed to this, the council were "authorized and required" to furnish such endowment or endowments as might be necessary for the additional minister or ministers, out of the same fund from which the other stipends came; and since the Act authorized the annuity to be levied for the payment of ministers' stipend over the same districts for which it required the churches to be built, the stipends for the new ministers could come from no other fund than the produce of the same tax from which the other stipends came. Accordingly the 17th section provides, that the town council is "to apply an equal proportion of the said annuity in common with the aforesaid other funds or revenues, in so far as those other funds or revenues are applicable for the payment of the stipend or stipends of such minister or ministers as may be appointed to the churches which are required to be built under the authority of this Act, in manner before mentioned." This quotation is conclusive of the question. If the Presbytery believed that, in 1814, there was a want of pastoral superintendence in the ancient royalty, they never would have agreed under these circumstances, to transfer one of the ministers to St. George's; because by the Act of Parliament the town council were entitled to appoint a new minister to St. George's, or even to make it a collegiate charge. They might thus have added two ministers to the existing number without adding a farthing to the burdens of the inhabitants; but by the arrangement with the Presbytery they did not bring in additional ministers, although both the population of the city and the produce of the annuity-tax had greatly increased since the last addition was made, and the action respecting the property of the annuity had been determined in favour of the ministers the preceding year. The stipends of the existing number were thus increased to a great extent, while the efficiency of the pastoral superintendence was necessarily lessened in the same proportion, from its being spread over an increased and rapidly increasing population. The addition not having been made, as it might have been, when St. George's church was opened, as soon as St. Mary's was built, the 18th minister was added in terms of the Act, the town council having applied to the Presbytery for leave to add this 18th minister, stating that the ministers of Edinburgh had given their consent to his stipend being paid out of the ecclesiastical revenues in terms of the Act. The proposal met with the approbation of the Presbytery, but the court having previously settled the property of those funds on the ministers, of course this arrangement was purely a matter of right, and not an act of grace and favour on their part. In consequence of this delay, the town was deprived of the benefit (if any benefit would have been derived from it) of having one or more additional ministers from 1814 to 1824, all the produce of the annuity-tax of the new district of the extended royalty being in the meantime added to the stipends of the existing ministers, and increasing them to a great extent; and even when the increase of ministers did take place only one was added, although the Act clearly contemplated that two might have been added, making the new church a collegiate charge, as the town council had done in the case of St. Andrew's church in 1801. The extract which I lodge from the memorial presented to the Presbytery by the town council respecting St. Mary's church, shows that the view I have given of the provisions of the Act was at that time acknowledged to be correct by all the parties interested.

Appendix, No. 3.

Evidence of Mr. D. M'Laren.

After quoting the 13th, 14th, 15th and 16th sections of the Act 49 Geo. 3, c. 21, the memorial proceeds as follows :—

"That in regard to the endowment of this church, as the Act above quoted authorizes the endowment of one of the churches thereby required to be built, by providing and securing to the minister or ministers thereof the same yearly stipend or stipends, and other emoluments, which at present or may hereafter be paid to the other ministers of the said city of Edinburgh, the memorialists propose to constitute this church and parish a single charge, and to endow it in the way authorized by the said Act, thereby adding one more to the number of the ministers of Edinburgh, an arrangement which has met with the concurrence and approbation of the reverend the ministers of the city. May it therefore please the reverend Presbytery to authorize the opening of the church of Bellevue for public worship; to declare it a parish church in this city; to designate the parish thereto above-mentioned, and to authorize the endowment of the said church in terms of the said Act of Parliament in manner above proposed. In respect whereof, (signed) *Alex. Henderson*, Lord Provost. Dated Edinburgh, 24th November 1824." "Minute of the Ministers of Edinburgh, 24th November 1824. At a meeting of the Ministers of Edinburgh held this day, it was submitted to their consideration that the town council propose to make intimation to the Presbytery of Edinburgh, that, in terms of the Act of Parliament of 1809, for the extension of the royalty, and among other purposes, for the building of churches, the new church in Bellevue Crescent is to be endowed by providing a stipend for the minister thereof equal to that of the other ministers of Edinburgh, out of the funds set apart for all the present ministers of the city; and the ministers on their part being in this case willing and desirous to prevent any doubt of the validity of the proposed endowment, as proceeding upon the authority of the said Act of Parliament, resolved to intimate, and hereby do intimate to both the town council and the Presbytery of Edinburgh their consent to that endowment accordingly. Subscribed in name of the meeting of the ministers of Edinburgh by (signed) *Thomas Davidson*, sen., minister." (*Extracted from the Records of the Town Council for* 1824, vol. 193, pp. 387 and 388.)

Again, when St. Stephen's was built in 1828, they had another opportunity of adding to the pastoral superintendence of the city, without burdening the inhabitants with a single farthing of additional expense, but that opportunity was not taken advantage of. The inference, therefore, must be, that they did not consider there was any want of pastoral superintendence; for although the population of the Old Town had greatly increased since the passing of the Act 1809, they agreed to transfer another minister from the Old Town at that time, in place of appointing a new minister, and paying him from the large revenues derived from the new houses erected in St. Stephen's parish. Following out the same course, only a few weeks ago, certain leading members of the Presbytery applied to the town council to withdraw another minister from the Old Town, by uncollegiating the Old Church, and transferring the minister to a new church to be erected for Greenside parish, in the New Town, which pays a much greater amount of annuity than is sufficient to provide a minister for itself, without diminishing the pastoral superintendence of the ancient royalty. This proposal was agreed to by the town council, on the understanding that it was desired by the ministers and Presbytery of Edinburgh, and it is understood that they wish to withdraw other ministers in the same way as vacancies occur in the collegiate charges.

The statement which I now lodge shows the pecuniary advantages which the ministers have derived from the system which they adopted of taking from the pastoral superintendence of the Old Town, rather than provide ministers for the churches erected in the New Town by making additions to their number. From 1801, when the town council added an additional minister o St. Andrew's church, to 1814, when St. George's was opened, the increase on the actual produce of the annuity-tax was 2,636 *l.* a year. From 1810, when the right of the ministers to the full produce of the tax commenced, the whole of this increase was divided among the existing ministers, no additions having been made to their numbers at that time, nor, as already explained, until 1824, although the Act of Parliament authorized the town council to appoint one or more ministers, for one of the two churches; and it is important to state, in regard to the probability of the town council appointing two new ministers to one church, that in 1801, only eight years before the passing of the Act, they for the first time converted St. Andrew's church into a collegiate charge, by appointing a second minister, his stipend being payable from the ordinary revenues of the city, all the ministers at that time being stipendiaries. Certain members of the town council protested against this increase as being an unnecessary burthen upon the inhabitants. From 1801 to 1824, when St. Mary's was built, the yearly produce of the annuity-tax had increased 5,224 *l.* solely from the New Town, and notwithstanding this enormous increase, only one minister was added, and, consequently, after paying his stipend of about 600 *l.*, the whole of the balance was divided among the other ministers. Nothing could more clearly show that the Presbytery did not think there was any deficiency of pastoral superintendence, otherwise they would have provided more when there was such ample revenues provided for the purpose. If the stipends have been kept at the same rate as in 1801, the increased revenue in 1814 being 2,636 *l.*, would have been sufficient to endow 13 new ministers, giving each the full stipend payable in 1801. The increase from 1814 to 1824 was 2,788 *l*, which, with the above, would be sufficient to endow, in all, 27 ministers, at the rate of stipend payable in 1801, and 10 at the rate of 1814.

(L.)

—	—	—	Number of Stipends which the Increase would pay at the rate of 1801.
		£.	
Stipend 200 *l.*	Produce of annuity in 1801 -	3,176	
	Ditto - ditto - 1814 -	5,812	
	Increase from 1801 to 1814 -	£. 2,636	13
	Produce of annuity in 1814 -	5,812	
	Ditto - ditto - 1824 -	8,500	
	Increase from 1814 to 1824 -	2,688	13
	Produce of annuity in 1801 -	3,176	
	Ditto - ditto - 1824 -	8,500	
	Increase from 1801 to 1824 -	£. 5,324	27

Calculating the stipends at the rate of 1814 (520 *l.*) the increase from 1801 to 1814 would have provided stipends for five new ministers.

Calculating the stipends at the same rate, the increase from 1814 to 1824 would have provided stipends for five ministers.

Calculating the stipends at the rate payable in 1814 (520 *l.*), the increase from 1801 to 1824 would have provided stipends for 10 ministers.

These are all the statements I intend to submit.

From what source of information have you made out these tables?—They are all taken from official documents to which I had access.

Are they from documents in the town council records?—All the statements about the increase of the number of ministers are taken from the town council records. The statements as to the Acts of Parliament are obtained from the Act itself. The statement about the stipend of the ministers is obtained from an official document published by the town council, of date 17th February 1835, entitled, "Report of Treasurer's Committee on the Ecclesiastical Revenues of the City of Edinburgh," of which I will lodge a copy. There is no document to which I have referred, to which the Commissioners may not have access. They are all within the reach of any person who chooses to investigate the matter. The circumstance of the ministers having agreed to add one to their number, having been represented to the Commission as a great pecuniary sacrifice on their part, and as a proof that they considered additional pastoral superintendence absolutely necessary, was only mentioned to me a few days ago; and it was this circumstance which induced me to give evidence on the subject to the Commission.

You have given a great deal of important evidence, and some of it is entirely new matter, and I have no doubt you have had good reasons for not bringing your statements forward sooner; but it is desirable that something in regard to this should be put on record, as so little time remains for the parties concerned to afford explanations on the subject?—As applicable to me the evidence or matter cannot be said to be new, because I never gave any evidence to the Commission before; but I beg to state that I did not wish to appear before the Commissioners to give any evidence until we got our statistical inquiries completed. That part of them referring to the Old Town was only completed last night, and a considerable part has not been completed yet. In regard to the numbers of ministers in the New Town, and the decrease in the Old Town, I have already stated that it was only a few days ago I learned, accidentally, that evidence had been given to the Commissioners on the subject, for the purpose of showing that the clergy had added one to their number, of their own free will, and, as a matter of favour, paying his stipend from their own funds. Having heard of the circumstance, and believing it to be an error (I have no doubt an unintentional one), arising from want of correct information, I thought it my duty to lay a statement of the facts of the case before the Commissioners. Of course, the population returns, printed by order of the House of Commons, from which I have taken the population of the different parishes, from 1801 to 1831, were open to all others as well as to me. With respect to that part of my evidence, therefore, it could scarcely be designated new matter. Hundreds of copies of the report from which I have quoted the stipend of the ministers, were printed and circulated more than a year ago, as the date shows, and any person wishing copies might have got them from members of the town council, free of expense. The burgh commissioners were supplied with a dozen of copies, and copies were sent to the ministers, and to all the public bodies in town. In this respect my evidence will not be considered new by those who have paid any attention to the local affairs of the city. The Act of Parliament from which I have quoted the clauses respecting the new churches, was open to every one who chose to read it, and nothing in it can be considered new. The fundamental statement on which my evidence is based, as containing a view of the present state of the city churches, made up as at the 20th February, was only prepared by the city accountant in time to be laid

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Evidence of Mr. D. M'Laren.

on the table of the town council on Tuesday last, and the printing of it is not completed at this moment; therefore the Commissioners will see that the statement has not been unnecessarily delayed, but, on the contrary, has been given in with unusual rapidity. The average prices of the seats, and the produce of the seat-rents at the different periods referred to, were prepared by the city accountant, and published last year in a pamphlet by the city treasurer, in answer to one of Dr. Chalmers, containing reflections on the town council. This pamphlet went through three editions in a short time; and Dr. Chalmers thought it necessary to publish one in reply, but did not attempt to controvert the statements referred to. These facts must, therefore, have been well known, and consequently cannot be considered new matter. I have described, so far as I can remember, all the documents from which I have made any extracts, or of which I have made any use, and, with the exception of the town council records and accounts, access to which is easily obtained through any of the members of council, they were all open to every one who chose to examine them, as much as to me; but if there are any other documents to which reference has been made, and which I have omitted to mention, I shall be happy to give any explanations respecting them which any of the Commissioners may require. I would also wish to state, in consequence of Mr. Robert Johnston, junior, being present, who has expressed a wish to be examined, and who is also a member of the town council, and a very warm friend of the church, and has heard the whole of my evidence, that, in order to give him every facility in making a comparison, and testing the accuracy of my statements, I offer to furnish him with copies of all the tables and calculations which I have lodged. I have here the scroll copies, which are at his service, or at the service of any other individual who wishes to see them. (The papers were handed to Mr. Johnston.)

The inconvenience of this new matter coming in so late is not quite obviated by giving access to the documents to which you have referred, but is caused by the circumstance of the Commission being about to close its labours in Edinburgh, so that only to-morrow and next day remain for gentlemen to inform themselves of these documents, and the Commissioners may not therefore have an opportunity to take their evidence. There are, however, several of these papers to which the reason you have stated applies?—With great deference I would submit, that the population returns, and the Parliamentary and other public documents referred to, were open to all who chose to read them. I have no doubt but the Rev. Dr. Lee, for example, who was examined recently, was as well aware of the population of the parishes, at the different periods, as I was.

But these papers contain statements in regard to the ministers and other matters, upon all of which any person is entitled to give evidence, and it would have been convenient had they been given earlier. We had a great deal of spare time at the commencement, and it is to be regretted that original evidence of this kind had not been tendered earlier?—This is the head-quarters of the Commission. They cannot be supposed likely to remain long at Glasgow, and they may have evidence taken afterwards.

The object for which you give in these statements is in answer to the case in support of which evidence has been adduced by the clergy of the Establishment?—That is the fact. I attended the meetings of the Commission frequently, with a view to ascertain the nature of the case attempted to be made out by the friends of the Establishment, that I might be able to judge whether it might be necessary for me to give evidence on the subject in opposition to theirs; and I did not make up my mind to give evidence of any kind till within the last three weeks, and from that time to this I have been busy preparing it. For several days I have been obliged to sit up a considerable part of the night, in order to get it completed in time. It would not have assumed so large a bulk as it now does, but for the annual return respecting the city churches which was laid on the table of the town council on Tuesday last, and which I thought a document of great importance in throwing light on the workings of the Establishment in large towns, and on the present state of the churches in Edinburgh, about which so much evidence has been given on the other side; and I would take leave to add, that my evidence can scarcely be called evidence which the clergymen need to reply to. It is intended to rebut the statements which have been given in evidence, to show that there is a want of pastoral superintendence and church accommodation in this city, and that to these circumstances, together with the alleged cupidity of the town council in advancing the seat-rents to such an extent as practically to exclude the poorer classes, is to be attributed the extraordinary fact, that in the nine Old Town churches, taking the average, only 18 families belonging to each parish have seats in their respective parish churches. The evidence which I have tendered may be considered the defence against these charges, and the other the evidence in support of them. My evidence ought naturally to have followed after the evidence on the other side was concluded.

I observe that some part of it is in answer to statements made by Dr. Chalmers?—I was present when Dr. Chalmers was examined the first time, and took notes of some parts of his evidence, and afterwards carefully read the report of it which was published in the newspapers, and I heard of his second examination although not present. I did not like to introduce the name of Dr. Chalmers, or of any other individual in connexion with this subject; but since the question has been put, I have no hesitation in stating, that but for his evidence I should not have thought it necessary to trouble the Commissioners with any observations of mine respecting the city churches.

The purpose for which I mentioned the name of Dr. Chalmers was to bring to your recollection the time when Dr. Chalmers made his statements?—I apprehend there are very few people in Edinburgh who, even although they had not any other employment, could have made up the statements lodged by me in less time than has elapsed since his examination took place, which was little more than three weeks ago. I did not occupy the whole

of

of my time, nor the fourth part of it, in making them up, for I could not afford to do so without neglecting my other duties; but being pretty well acquainted with the subject, it was much less trouble to me than it would have been to many others; and I dare say, if the Commission had employed an accountant to make them up, with all the facts to collect, in place of taking three weeks, the statements would not have been got out of his hands for three months to come.

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Evidence of Mr. D. M'Laren.

DECLARATION of Mr. *R. Johnston*, jun., Writer to the Signet; 18 March 1836.

Who made the following statement with reference to the statements given in by Mr. M'Laren:—

Evidence of Mr. R. Johnston.

The first fact I have to notice is a statement opposed to one which I understand has been submitted to the Commission, to the effect that the number of the city ministers was increased from 17 to 18, with the consent of the Presbytery, under a legal obligation contained in an Act of Parliament passed in 1809 to give that consent. I hold in my hand excerpts from that Act, which show that the consent given by the ministers of Edinburgh was not required by that Act; it is 49 Geo. 3, c. 21, dated 28th April 1809, entitled "An Act for extending the Royalty of Edinburgh." The 14th section of that Act provides, that it may be lawful to the town council, with consent of the Presbytery, to discontinue one or two of the churches within the ancient royalty, and to remove and transfer the minister or ministers of the church or churches that may be so discontinued to one or both of the churches which are hereby required to be built within the limits of the extended royalty. The 16th section provides, that if the town council and the Presbytery shall not concur in discontinuing more than one of the churches within the ancient royalty, the town council shall be authorized and required to endow one of the churches, which by this Act they are authorized and required to build, by providing and securing to the minister or ministers thereof a yearly stipend or stipends. It is a fact which can be very easily proved, that the town council of Edinburgh were, when St. George's church was opened, most anxious that the ministers should not be increased, but that the minister of St. George's, which was the first church built under that Act, should be provided by transferring one from the ancient royalty; that when St. Mary's was opened, which was the second church required to be built under that Act, the town council were equally opposed to an increase of the ministers; that St. George's might have been supplied with two ministers from the Old Town, and two of the parishes in the Old Town might have been suppressed under this Act; that by arrangements suggested and carried through by the Presbytery, none of the Old Town parishes were suppressed, and only one of the parishes uncollegiated; that before St. Mary's was supplied with a minister, it was generally understood that the minister of the New North parish should be removed to St. Mary's, and the New North parish suppressed; that against that arrangement the session of the New North parish and the Presbytery interfered, and through them the increase of the number of the ministers from 17 to 18 was effected; and as all the ministers of Edinburgh have an equal right to the whole funds out of which the stipend was paid, the consent then given by each of those ministers was a surrender, for the increase of pastoral superintendence, of a sum equal to 40 *l.* a year by each minister.

I never heard that the size of the parishes in the Old Town was considered too great. Statement (B.), showing the population, the number of ministers in the Old Town, the families in each parish, and the days required to visit all the families, as given in by Mr. M'Laren, is not applicable to the present circumstances of the Old Town of Edinburgh, or of town parishes. It assumes that the congregations are parochial, which is contrary to the whole facts, as stated by the Dissenters. I believe that even in the poorest districts, by efficient pastoral superintendence, the congregations may be made to consist principally of parishioners, but not altogether. In stating the time required to visit all the families, it seems to assume that the regular visitation of the minister is the principal duty of the minister, and to overlook the more frequent occasional visits in times of sickness and otherwise that are necessary; the time required for attending on the education of the young in the parish, for purposes of religious benevolence, and of educational objects in the town, preparation for the pulpit and extra-parochial duties. I may state that some time ago I had occasion to show that the number of churches in connexion with Dissenters in Edinburgh is about 46; that the number of seats let in these churches was about 25,000, representing a population of nearly 50,000, and that for these congregations there were 51 ministers. Dr. Peddie's is, I believe, one of the largest congregations in connexion with the Dissenters in Edinburgh, and the entire number of the population in connexion with that congregation is 2,500. The difficulty of pastoral superintendence is much less in a Dissenting congregation, because the people have placed themselves voluntarily under the care of their minister, the benefit of whose instructions they have sought. Upon the principle of an Establishment, it is the duty and the practice of the minister to give much of his attention to those who do not seek the benefit of his instructions.

In regard to Table (C.), given in by Mr. M'Laren, a statement is submitted, showing the progressive increase of the value of unlet seats for the last 40 years (statement read). I do not believe that the statement of the value of unlet seats in 1790 is correct, which makes them so low as 186 *l.* The books from which such a statement must be made up cannot be depended on, and the statement is contrary to all the probabilities of the case. That year was only a few years later than the time when St. Andrew's Church was opened. The value of unlet seats, as stated in 1801, is 348 *l.*; being an apparent increase on these 10 years of

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Evidence of Mr. R. Johnston.

Smith's reply to the Town Council, published in 1799, p. 57.

nearly 100 per cent. During that interval, however, the population had been increasing, and a new church had been opened; and immediately before that period a statement was made relative to the building of a new church in the town council, to the effect "that the high rents charged for some of the seats in some of the churches belonging to the city, place them very much beyond the reach of a great proportion of the inhabitants, by which also many families, members of the Established Church, are either deprived of an opportunity of attending public worship, or under the necessity of seeking accommodation in some of the meeting-houses; that the effect of this is greatly to encourage the erection of private places of worship not under the authority of the Established Church;" and, therefore, he proposed the erection of a church at "the least possible expense," "so as the city might be enabled to let the seats at moderate rents." This representation was approved; and it was remitted to a committee to consider how the proposal might be carried into effect. The population increased from 1790 to 1801 from 27,000 to 31,000. I think, also, that any statement of the absolute value of the unlet seats at these different periods is of no use; to be of any importance, it must be the relative value of the unlet seats to the whole rental. I have accordingly prepared the following statement on that rule, showing the value of the unlet and let seats at stated periods, from 1790 to 1835:—

Years.	Value of Unlet Seats.	Value of Let Seats.	Total.	Increase.	Increase beyond Proportion of Total Rental per cent.
	£.	£.	£.		
1790	186	1,243	1,429	—	—
1801	348	1,296	1,644	21 per cent.	—
1811	347	1,811	2,158	- - -	16 per cent.
1821	907	2,108	3,015	- - -	30 ditto.
1831	1,002	2,556	3,558	- - -	28 ditto.
1835	1,502	2,528	4,030	- - -	37 ditto.

An increase upon the gross seat-rental was made in 1822–3 in four of the Old Town churches, amounting to 278 *l.* By that increase the value of the unlet seats was increased 240 *l.*, the additional rental drawn in consequence of that addition being only 39 *l.* The additional rental had the effect of removing a considerable number of persons from the churches. The New North church rental was increased that year 155 *l.*, and the increased receipts in consequence were 139 *l.*; and attending merely to this fact, an erroneous inference might very readily be drawn from not attending to the explanation. The explanation is this, that the increased rental, which was about 30 per cent. above the previous rental, and a much higher per cent. upon the low-priced sittings, had the effect of driving the poorer persons in the congregations away. I know that of my personal knowledge to have taken place to a great extent. I know from many of the people, who tell me that they left the church at that time; and I know of many other like cases.

The statement of the produce of the seat-rents is given, after deducting the rent paid for Albany-street chapel and the Methodist chapel, for the use of two of the Old Town congregations. I do not know on what principle that deduction can be admitted. The object which I have in view in this statement is to show, that while the rental of the Old Town churches in 1801 was 1,644 *l.*, the rental in 1835 was 4,030 *l.*; and the rental was increased, while the circumstances of the inhabitants of the Old Town were rapidly falling off every year, and the wealthy were withdrawing to the New Town. And supposing that 1,600 *l.* was a fair rental upon the population in 1801, including, as that population did, a great portion of the wealthier classes, the rental at the present day, considering that the condition of the population of the Old Town is so much reduced, instead of being increased 250 per cent., should be only a small proportion of the rental in 1801.

There is one fact which I wish to bring under the notice of the Commission, as accounting for the non-occupation of a number of seats which were in use to be occupied; the accommodation in the churches is very much improved, and there is no Dissenting church which has not better accommodation than the most of the Old Town churches. The attention paid to personal comfort is very much greater in the habits of the people than it was 30 years ago; and it is the natural consequence of these two facts, that the same accommodation will not be valued now as much as then. While the wealthy were better accommodated in the New Town churches, and were withdrawing from the Old Town churches, the seat-rents were not accommodated to the poorer classes in the Old Town. The seat-rents were not the only obstacle in the way of the poor getting admission to the churches. The town-council uniformly preferred the better class to seats from whatever quarter of the town they might come, and the natural consequence of that is, that the poorer parishioners have fallen away from the Establishment; and at the present moment there is a considerable proportion of the sitters in the city churches who live beyond the royalty. All applications for seats in any well-filled church were given in formerly to the town council; and I wish to state, that in the city churches the poor did not enjoy the same facility of paying seat-rents as in the Dissenting churches, by half-yearly payments.

I wish to give another explanation of the increased value of unlet seats of late years, which is in the introduction of a practice which has only obtained lately, of occupying seats without paying for them. It was stated that the reformed town council did not increase the rental of the Old Town churches. I am sorry to state, that although they did not increase the

the gross rental of the whole churches, they did increase the rental of three of those churches. They did so in the Old Greyfriars, on the introduction of a popular minister there. They have done so, apparently on the same ground, because in connexion with a similar fact, in Lady Yester's. They increased the rental of the College church also about 80 per cent.; and I know that the consequence of that was, that many sitters had to give up their seats. From the reduction of the seat-rents in 1834 must be deducted the rent of those sittings which have been over-measured. In stating the number of seats to parishioners, I may give as an evidence, that the plan was not formed exclusively for the benefit of the parishioners, that in the New North parish church, with a population of 800, the accommodation afforded to the parishioners at reduced rates was 1,000 sittings, which has the effect of swelling the apparent amount of the abatement, while it could not imply any professional sacrifice of revenue.

DECLARATION of Mr. *R. Johnston*, jun., W. S.; 19 March 1836.

I YESTERDAY stated, that the Dissenters of Edinburgh had about 46 churches, and nearly 50,000 of all ages in connexion with them; they had 51 ministers in connexion with that population; I should have added, that for the church, with a population amounting to about 42,000, and a remaining population of about 85,000 not appearing to be in attendance on the Dissenting churches, there were only 31 ministers provided. A statement was given of the increased average rent of the seats for the last 36 years, showing an increase from 4*s.* 7*d.* in 1801, to 8*s.* 3*d.* in 1835. This ought to be connected with an explanation, that this increase of the average of the seat-rents was progressive with the increasing poverty of the Old Town, and therefore shows, in a strong light, the increasing difficulty interposed against the attendance of the poor in the parish churches. I should have stated, as an additional objection to taking the absolute value of the unlet seats, that though it would be correct, supposing the price of the seats to have remained the same during the whole period, as the gross rental has been increased about 100 per cent., the absolute value of the unlet seats must arise partly from that addition. The unlet seats 30 years ago were naturally fewer, because, in proportion to the population, the church accommodation, in relation to all sects, was much less, and because the increasing number of unlet seats may be accounted for, and ought to be explained, as arising partly from the neglect of the poor in all the arrangements of letting the churches.

It is proper to state, that there have been frequent attempts, on the part of the church and sessions, particularly in 1810 and 1823, to oppose the rising of the seat-rents, but hitherto without effect to any considerable extent; and that the evil of the seat-rents has been so deeply felt, that an action is in court, in order to have them removed or withdrawn.

In regard to Table (D.), as given in by Mr. M'Laren, these remarks also apply, and, of course, if the rents paid for the two churches are not deducted from the produce of the seat-rents, the produce will be greater. It is not the opinion of the friends of the church, that the church is in the best state when the seat-rents are most productive. That fact may imply the attendance of the rich. They think that the endowment is intended, besides securing the ministers against fluctuations of income, to secure the people against exaction for seat-rents, or otherwise, to make religion cheap to them, and, in point of fact, with the endowment, the church, to the poor man, is far cheaper, keeping out of view the seat-rents, than it could be to him were there no endowment; for, as there are about 23,000 houses in Edinburgh, and the rents of more than 10,000 of these are below the rate assessed for annuity, of which probably 4,000, according to the proportion of the population, are in the royalty, the endowment should at least be a benefit to that large class of the community. It is not only an objection to the present state of the churches in Edinburgh, that there is not a sufficient endowment, but that the benefit of the endowment is not known practically, inasmuch as it is not the cause of any abatement of any burden to a sitter in the Established Church, which it ought to be. The endowment, as at present, is only a benefit to the minister, not to the people, from whom the seat-rents intercept all other advantages. The stipends may have increased; but it is necessary to show that there is no hinderance to the enjoyment of the benefit. The statement that the endowments have increased in a much greater proportion than the seat-rents, is not applicable so long as the seat-rents have increased in a still greater proportion beyond the circumstances of the people; and so long as the seat-rents are not applied to the purposes for which they were originally levied.

In the statement in Table (G.), from the produce of the seat-rents for 1831 and 1835, the rents of two chapels are improperly deducted, as already mentioned. The main question which seems to be raised is, whether the Old Town churches are of advantage to the Old Town inhabitants. Under that argument, there ought not to be stated in contrast with the amount of seat-rents in the Old Town, the amount of stipend paid to the ministers of the Old Town. The seat-rents ought to be stated at least, only along with the amount of endowment raised from the Old Town. The amount of endowment leviable from the Old Town is not above 2,000 *l.*, or one-fifth of the whole. Of that 2,000 *l.*, a large proportion is remitted, and there is not above 300 *l.* or 400 *l.* raised from all the houses, exclusive of the shops in the ancient royalty. It is proper also to state, that the rent of the houses assessed at 8 *l.*, and the shops at 16 *l.*, are generally respectively 10 *l.* or 11 *l.* and 20 *l.* If the church on the parochial system were in the most efficient state, and if the seat-rents bore some proportion to the circumstances of the Old Town inhabitants, and if the seat-rents in the Old Town in 1801 were 1,644 *l.*, considering the increased poverty of the Old Town, the seat-rents now, for the same accommodation in the Old Town, ought to be only a small proportion

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tion of that 1,644 *l.*, instead of being 4,000 *l.* High seat-rents and an endowment together have in fact been the cause of prejudice against the church. A statement showing the average payable by each family of annuity can be of no practical value, so long as the greater number of the families do not pay it at all; and it is calculated to warrant the erroneous inference, that the burden of the annuity bears much more heavily upon the poor and middle classes, than it does in point of fact.

It is important to state how far the annuity is actually a burden to the inhabitants of Edinburgh, if there be no debt on the churches. The merk per ton from Leith is about 2,000 *l.*, and the remainder of the stipends is about 8,000 *l.* The amount of seat-rents, deducting 2,000 *l.* for ordinary expenditure, is 5,000 *l.*; and the church-door collections for the poor of the town, which go to diminish the assessment of the town, are 2,000 *l.* These two sums, drawn by the community from the church, amount to 7,000 *l.*; the amount received by the church from the community of Edinburgh, is 8,000 *l.*; and the difference, bringing out the amount of the actual burden of the annuity to the community, is 1,000 *l.* If the Commission desire it, I am prepared to show, from the time of the Reformation, that any debt that was ever contracted for the churches by the corporation has more than fully been paid.

A statement was made, that the low-priced seats are mostly the unlet. I believe one cause of this is, that those low-priced seats are the worst in a considerable number of churches; and I may state that before the recent reductions were made upon the seat-rents, I recollect ascertaining that, including the four new churches, with the High church, Tolbooth church, and the New North church in the Old Town, though in two of these many seats are intercepted by pillars, there were 1,878 sittings unlet at and above 10 *s.*, and only 250 sittings below that sum. A table showing the number of seats taken in the Old Town churches does not by any means show the amount of attendance by parishioners in the Old Town churches. The attendance of the poorer classes in seats which they do not pay for is very much greater than the proportion among the better classes. It keeps out of view also the attendance at the preaching stations, which of course is intended merely as preparatory to transferring the persons who attend there to the parish churches. It keeps also out of view a number of free seats occupied by poor schools, and benches in the church, which are occupied by the poor. I think it important to remark, that if a return is given in on the part of the Dissenters, prepared on the principle that the attendance is the point of fundamental importance in reference to church returns generally, the occupation of unlet seats, which obtains chiefly in the Established Churches, and the attendance on the preaching stations, is calculated to show that the latter class is fully provided with church accommodation; and I have to remark, that in regard to the Established Churches, another rule is adopted of taking there the let sittings only and averaging the attendance; in short, that in regard to the population, attendance is the rule which brings out a more favourable view of the population, but as to the prosperity of the Establishment, the let seats are the rule which of course brings out a less favourable view of the Established Churches.

I hold in my hand a return which I believe was lodged, or is to be lodged by the town council, stating the number of seats let and unlet, with other information, as at 20th February 1836. (The return given in.) From the unlet seats are omitted 416 sittings let to the different hospitals in the town.

Do you know the reason for omitting the seats let to the hospitals?—I do not.

Do these 416 sittings appear either among the let or unlet seats?—They do not appear in the total number, nor among the let or unlet, and I may state also, that the addition of about 900 free seats would still farther affect that proportion, and bring out, in my opinion, an approximation only after all to a fairer view of the state of the churches.

Are these seats held by the hospitals by payment of rent, or of right?—By payment of rent. The progressive increase of the let seats in the churches for the last two years is not brought out in this return. In a similar return as at 20th February 1835, information is given which will show this to a certain extent. I shall lodge a copy of that return with the Commission. In that return there appears an increase from 1834 to 1835 of 392 let sittings; but I consider that the increase was several hundreds more, and for this reason, that there were 322 sittings cut off in different churches, and, with one exception, in the well-let churches of the town, by a measurement. I may mention that in St. Stephen's there are 53 sittings cut off the let pews, and these pews of course let for 53 sittings less. I admit that in some cases these sittings were occupied by individuals, and therefore they were removed from the pews to find accommodation elsewhere; but I know, that in a great proportion of cases these pews were occupied by families who got the same accommodation, which had been reckoned as eight sittings for seven, and of course in that case the reduction from eight to seven ought not to be regarded as showing that that church is so far worse let; for in St. Stephen's, in 1834, there were only 38 sittings unlet, while in 1835 there appear to be 40 sittings unlet; but the decrease of let sittings is stated at 57, and the 392 sittings are so far reduced, because the 57 are deducted. I believe the general result of these alterations will be to show that there was at least an increase of 500 sittings that year. The greater part of the increase in 1835 was in the Old Town churches, and I believe from among the poorer classes; this year the increase in the Old Town churches is 669; and while in the New Town there is an apparent decrease of 25 sittings, the entire increase for the whole town is 644. It is important to mention that Young-street chapel has been opened and let this year in St. George's parish, in connexion with the Establishment, and that there are 347 sittings let there. Of course that does not appear in the return to the town council, because the town council were only taking account

account of their own churches; but in a view of the prosperity of the church in the city, it is necessary to include that chapel, and if it be included, the entire increase this year is 1,016; and the addition last year having been 500, the entire addition in two years to the let sittings within the royalty is 1,516, being an addition of that number to 9,323 let in 1834, or from 16 to 17 per cent. in two years. The worst let are, generally speaking, in the least comfortable churches. Five out of nine in the Old Town are of that description. One of these, the Assembly's Aisle, showing about 500 unlet sittings, the minister and session are determined to abandon. In five of the Old Town churches, 2,055 sittings are in pews obstructed, in whole or in part, by pillars, three-fourths of which I believe are unlet. Of the 2,055, 840 are wholly obscured, and there is scarcely an instance of any of these being let; and of the remaining 1,215, there is a very small proportion let. I may mention as a proof of this, that when the other parts of the Old Greyfriars' church were well let last year, a church having 424 sittings more or less obstructed, that of the 417 then unlet, 291 were in these pews, leaving only 126, a great part of which were in remote and inconvenient stations. The seat-rents having been a great obstruction to the church attendance, the reduction was so far an advantage, but the return gives an appearance of a much greater reduction than actually took place; and that the reduction was made in order to maintain the general revenue of the seat-rents will appear from the distributions of the reductions in the different churches. In St. Mary's and West Giles' the chief reductions were made; and it is well known that in these churches more than in any others, a large proportion of the unlet seats are occupied even by the better classes in society; and, accordingly, though the seat-rents in these churches were reduced, the town council have so far succeeded in maintaining the revenue of the seat-rents, by diminishing their amount in these particular places. The seat-rents in these ill-let churches were unquestionably considerably reduced; but it is easy to see that the object of that may be to attract sitters to these churches, and so to increase the revenue; at least it is remarkable that the reductions in St. George's and St. Stephen's, the two highest rented churches in the town, in which there was least accommodation for the poor parishioners, amounted only to 19 *l.*; and accordingly the first year after the reduction took place, and though 207 *l.* had been taken off in the high-rented and well-let churches, on account of seats cut off altogether, though there was an addition only of 392 let sittings, there was only a loss of 7 *l.* to the revenue; and this year, after an additional reduction of about 300 *l.*, the revenue is increased.

The third part of the return I make relates to the residence of the parishioners. There is only a return of this kind for two years; but it is necessary always to keep in view the cause as well as the fact of the few seats taken by the inhabitants of the ancient royalty. I believe that among these causes may be stated the much smaller accommodation provided to the wealthier districts beyond the ancient royalty, and the inhabitants of these districts being in consequence driven to find accommodation in the churches of the ancient royalty. From these classes the town council got higher seat-rents than they could have obtained from the parishioners, and of course it was for the interest of the revenues that these classes should be provided before the poor, and, in point of fact, the whole arrangements were framed with that object. The poorer classes in the ancient royalty were of course driven from these churches, either away from church attendance altogether, or to Dissenting churches, from the managers of which they experienced very different treatment from what they got from the town council when they applied for seats. I may mention that in the New North church, before the reduction, the lowest seat-rent was 7*s.*, which was of course far above the means of the general population of that parish. When that system was in operation, for a long series of years, it is not reasonable to expect that its bad effects should be instantly or even rapidly removed. Some good has, however, been done in consequence of the reduction, and more particularly from the greater attention paid by the town council to the applications of parishioners. A comparison of the two returns will, in consequence, show an increase in one year of 50 per cent. to the sitters in the Old Town churches from the ancient royalty; and to show that the attention that has been directed to the benefits of the parochial system has already done great good, the entire increase this year of 644 sittings, with the exception of 20, arises from additional sittings taken by the inhabitants of the royalty. The entire number of unlet sittings this year appears to be 4,378; but it is to be remembered that the sittings are let from Martinmas to Martinmas, and that this return is made up at an early period of the year. In the course of the year, from this period, I believe, there are generally 400 or 500 sittings taken, which will show only 4,000 unlet at the end of the year. From the number of 4,000 ought to be deducted at least 1,500 for sittings less comfortable than are to be found in any of the Dissenting churches; and also about 1,200 at least which are occupied, although they are not let. These deductions will show a balance of 1,300; and in any view of the proportions of unlet seats, I am satisfied that the proportion, compared with Dissenting churches, is in favour of the Establishment. In stating these explanations of the unlet seats, I do not for a moment intend to show that the present is a satisfactory condition. It is the state of the parishes which is most unsatisfactory. The cause of that state, I believe to be in a great measure the mismanagement of the affairs of the interest of the church by the town council; and I believe that when facilities are afforded to the ministers and elders of the church to fill their churches, and to bring in their poor to better habits of church attendance, that a very great deal could very soon be done to improve the condition of the people. I would only add in regard to the effect of such measures in the New North parish, by means of a preaching station, and schools for the instruction of children, has

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resulted a very great improvement in the moral character of the district. In regard to the poorest districts of the town, which are mostly withdrawn from any great thoroughfares, one great cause of the destitute moral condition of the people has been the want of any efficient pastoral superintendence, for which no remedy in any degree has been provided by any Dissenting body.

By whom was the Act of 1809 brought in?—By the town council.

Do you know whether it was understood at the time that the annuity belonged to the town council?—Yes, that was the belief; and an action was raised in 1810 by the ministers of Edinburgh, claiming the annuity; and an action had been also commenced about 1760, but dropt. But at the time the Act was passed, it was believed that the annuity belonged to the town council, and not to the ministers; of course the ministers did not think so.

The consent which the Act required to the discontinuance of the churches in the Old Town, was the consent of the Presbytery?—Yes; and the ministers were anxious that an additional minister should have been added when St. George's was built. The town council were anxious that it should be by a transference, and the least change that was possible upon the provision for the Old Town was made. Two churches might have been discontinued, and two ministers might have been sent from the Old Town to St. George's; but no church was discontinued, and only one minister was removed from a collegiate charge to St. George's.

You said you did not consider the books of the town-council, from which the value of unlet seats in 1790 was made up, to be worthy of trust?—I said so. Since I was examined yesterday I looked into some of these books. Most of the seat-rent books were not summed up at all; and the unlet seats in others of them were mixed up with St. Andrew's church seats. I found in one of the books for 1798, the unlet seats stated at 341; and in the year 1800, the number of unlet seats was 287. I could not find any statement at all of the unlet seats in 1790; but it will be observed as in 1798, the unlet seats are one-half more than in 1800. It is still less probable that in the year 1790 the unlet seats would be so much less as 186*l.*

Do you think it impossible to make up from these books a statement of the value of unlet seats in 1790?—I do not think it is impossible. I may qualify my statement yesterday in that respect. I think it is possible to make up such a statement; but I am not sure if it is possible to distinguish the unlet seats from those of St. Andrew's church. It is, however, I think, possible to make an approximation.

You have reason to think that the details given in the town council books are incorrect?—I searched for the books at the period alluded to, and I could not get any book nearer than 1787, and 1798 after that period.

Have you reason to think that the details given in these books are incorrect?—Not in what I call the seat-rent books; but there are scarcely any of them summed.

Then you do not dispute the authority of these books in regard to details?—Not of that particular book exhibiting the charge and discharge; the book kept by the collector of seat-rents. I may state generally, that looking over these books, I find just as at present, that the unlet seats were chiefly in the worst churches.

Was the whole church accommodation in the city less in proportion to the population of 30 years ago than it is at present?—No.

Was the accommodation in the Established Church less in proportion to the population of the Established Church at that time?—I should think so; but it is a matter of conjecture, and there has been since that period a much greater increase of accommodation connected with Dissenters than with the Established Church.

Are you aware that there is a large body of persons connected with the Established Church who wish to reduce the number of ministers within the royalty?—I have no idea of any large body, but there are some; and I have always been of opinion that they had very little opportunity of knowing the merits of the question.

Do you think the persons desirous of that reduction form a majority of the electors within the Parliamentary bounds of the city?—Nothing like it; though even were that so, it would not be a guide to determine the matter, which ought to be determined on higher principles.

Do you know whether, in 1818, the Cowgate chapel was offered to the Presbytery of the Establishment?—I am aware it was; and I always disapproved of the conduct of the church in refusing that application; but it ought to be known that that application was refused on some particular grounds that did not appear on the records of the church courts.

It was refused by the Presbytery and General Assembly?—Yes.

What were the reasons given for the refusal?—I do not recollect the reasons that appear on the record.

Was one of the reasons given that there were upwards of 2,000 seats at that time unlet in the various city churches?—I believe that was one of the reasons given by one of the opponents of the application; but of course when that question was discussed, the necessity of pastoral superintendence, as well as accommodation in the churches, was not attended to; and indeed the merits of the whole question were not then understood.

In what churches has the increase of let seats for the last year taken place principally?—The chief increase is in Lady Yester's church; and I believe that a considerable proportion of the sitters in Lady Yester's church have come from Dissenting churches; and I believe also that a considerable proportion have come from other churches connected with the Establishment. But the decrease of the other churches, in consequence, has been more than made up, I believe, by sitters from the neighbourhood of the parochial churches.

Have

Have you reason to believe that any of those who have recently taken sittings in Lady Yester's, still hold sittings in other churches?—In very few cases indeed. The circumstances of the congregation are not apparently of a wealthy description, so as to make such a practice probable.

The application made to the church courts in regard to the Cowgate chapel was, that it should be received on the footing of a chapel of ease?—Yes.

Do you know whether at that time, and for any length of time previous, a large party in the church were adverse to chapels of ease?—I am quite aware of that; a large party has always been adverse to chapels.

Do you know whether their objection to chapels of ease was in some degree an objection to the principle of chapels of ease?—I am aware of that.

Do you know whether, at the time of that judgment, the party holding these sentiments was predominant in church courts?—They were for the last 100 years, till within a few years ago. I may state that the party who were predominant were strenuously opposed by many other persons in regard to that application.

Do you happen to recollect the numerical division that took place on the subject in the General Assembly?—I do not recollect.

When you say that one of the reasons given for refusing that application had reference to the number of unlet sittings in other churches in the Establishment, do you mean to say that the judgment was grounded on that, or was it merely an argument used by one or more individuals in the course of the debate on the question?—I do not know that it was the chief ground on which the judgment rested; I am only aware that it was an argument by one individual.

Who was that individual?—Dr. Andrew Thomson.

Did Dr. Andrew Thomson belong to the party that was opposed to chapels of ease?—He did not.

Was he at that time one of the leaders of the opposite party?—He took an active part in the business of the church; but at that time he would hardly be considered a leader, although he subsequently became one. I have to repeat that I am perfectly satisfied that the refusal, in a great measure, proceeded on special grounds, which only applied to that particular instance; and I have no reason but to believe if that application had come before them independently of these circumstances, it would have been received. At all events, the application would not have been refused by the late Dr. Andrew Thomson, or any person on that side of the church.

Do you know whether any chapels of ease have been sanctioned since the date of that judgment?—Frequently, and more favourably viewed every day. I believe that the Act admitting chapel ministers to church courts, was the result of an increasing favourable disposition towards chapels.

You are quite persuaded that the judgment in regard to the Cowgate chapel proceeded on specialties peculiar to that case?—I believe that, so far as it was supported by any individuals beyond the predominant party, it did proceed on special grounds.

Do you mean to say that the reason publicly given by Dr. Thomson was not his real reason?—I cannot say, not knowing his opinions. I only know that this reason was stated incidentally by Dr. Thomson.

Was he the principal opponent to the reception of that chapel?—The leaders of the predominant party were the chief persons, although he did take a prominent part in the opposition.

Do you know whether the minority on that occasion was entirely composed of the party with whom Dr. Thomson usually acted?—I know of two exceptions; but I believe it was chiefly composed of that party.

Is the Cowgate chapel within the ancient royalty?—It is; it belongs to the Tron Church parish.

Have you seen a pamphlet published on that subject by the Rev. Dr. Sommerville of Currie?—No.

Are you aware that he belonged to the moderate party?—Dr. Sommerville and Dr. Simpson of Kirk-Newton were the two exceptions to which I referred.

You are aware that Dr. Sommerville published a pamphlet blaming the decision of the Assembly?—I know he was strenuously opposed to it.

Are you are aware whether Sir Henry Moncrieff belonged to the moderate party?—He was the leader of the Evangelical party.

Are you aware that he was appointed a member of the committee to oppose the erection in the General Assembly?—He opposed it in the Presbytery; and he was appointed, along with Dr. Inglis and several others, to defend the Presbytery at the bar of the Assembly.

Are you aware that it is stated in Dr. Sommerville's pamphlet, that besides Sir Henry Moncrieff and Dr. Thomson, that the present Dr. Dickson was a member of the committee?—I do not recollect.

Does Dr. Dickson belong to the moderate party?—Certainly not.

Are you aware that the Rev. Dr. Buchanan was one of the committee for opposing the chapel?—I may state that I only know, besides the names I have admitted, of Dr. Fleming's opposition: so that, in regard to other names, it is unnecessary, I should think, to put the question.

Are you aware that, at the meeting of the Assembly when the division took place, that 32 were in favour of the opening of the chapel, and 98 against it?—

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I do not recollect the proportions. I have not the slighest doubt that the influence of Sir Henry Moncrieff and Dr. Thomson would be very considerable in diminishing the minority.

In regard to the statement, that it was through the influence of the moderate party that chapels were not allowed to become so numerous; do you know of any instance, except that of the Cowgate chapel, during the last 30 years, in which the General Assembly refused any chapel of ease to be erected?—I cannot charge my memory with an instance so as to be able to say; but I am satisfied that, with the Acts of the Assembly before me, I could state several instances of that kind; and the whole laws and arrangements relative to the erection of chapels of ease, were calculated to prevent their erection, excepting in very extreme cases of necessity.

Are you aware that a chapel of ease was erected in Roslin about eight years ago, and carried to the Assembly?—Yes.

Do you recollect when an allegation was made in the Assembly, that the dominant party in the church had hindered such erection; that it was stated by an influential member of the Assembly, who appealed to the present Lord Moncrieff for the accuracy of his statement, that no such refusal had taken place for the last 30 years, with the exception of the Cowgate chapel, and that Lord Moncrieff admitted that that was the fact?—I am not aware of it; but I know that the then predominant party in Dalkeith Presbytery were, and always had been, strenuously opposed to that chapel.

Are you aware that Dr. Brunton supported the proposal for the Roslin chapel?—I am not.

Are you aware of any ground on which the refusal to include the Cowgate chapel was opposed, except that there were 2,000 unlet seats?—I am aware; and I am certain that the decision was influenced by those grounds.

Are you aware that, according to the return you have lodged to-day, there are at present 3,211 unlet seats in the same churches in which there were 2,000 at the time the Cowgate chapel was refused?—I do not know that the unlet sittings then stated at 2,000, were only the sittings in the Old Town churches.

Do you admit that there are now 3,211 unlet sittings in the Old Town churches?—There appear to be about that number; but 500 of these are in the Assembly Aisle, which is to be abandoned, and which ought not, considering the peculiar situation of that congregation, to be regarded in any statement of unlet sittings; and I have to press on the Commission, that the bad accommodation in the churches generally being in a much greater proportion than the good accommodation, the worst accommodation is of course much worse let.

If any part of the 2,000 unlet sittings were in the New Town churches, that of course would make a smaller number unlet in the nine old churches at that time?—I should have said that I did not know to what churches these 2,000 belonged; of course it would increase the proportion, if it was so; but it must be kept in view, that the statement of an individual in a debate is not evidence of the grounds of a decision.

With reference to Lady Yester's church, from the statement you have lodged with the Commission, you admit that there are 910 let sittings there just now. How many of these are let to the inhabitants of the Old Town?—Apparently 199.

How many to any of the inhabitants of the New Town?—One hundred and forty-four; and between 500 and 600 to the inhabitants of parishes beyond the limits of the city parishes; but I wish to state in regard to these, that it touches the bounds of the royalty, and except accommodation for about 800 sitters in Roxburgh-place, there is a very large population in that portion of the West church for whom no church accommodation is provided in the locality.

On what grounds do you believe that a number of those persons who have taken seats in Lady Yester's are Dissenters?—Information which I can vouch for, that a considerable number have come from several Dissenting congregations which I could specify. I am not sure if I should state the grounds on which I made that statement, because it might involve other parties; but I beg to say distinctly and unqualifiedly, that I abide by that statement. The entire addition to that congregation appears to be 500, and I should think that from 100 to 150 are Dissenters; but of course a statement of that kind was vaguely given: I did not reckon them up arithmetically, and can only give out an opinion: that I did not mean to state that I had before me the exact amount of persons who had come from Dissenting churches; but the numbers were so particularly given to me who came from different Dissenting churches, that I am satisfied, generally speaking, that they would amount to from 100 to 150.

Are there any instances which consist with your own knowledge?—I cannot say the number; but there is about 12, and most of these are from Mr. Renwick's chapel, Dean-street, Stockbridge, which is now vacant.

In regard to the statement of the hospital seats, have you ever seen any statement made up by the city accountant, in which the hospital seats were included either among the let or unlet seats?—I could not say, but I have never seen a statement made up by the accountant, as these statements were made up under orders of the town council, which brought out a fair view of the state of city churches.

Have you seen the statements for the last three years?—I only recollect of two.

Have you seen the manuscript for the third year?—I do not recollect of seeing any statement but these two.

Does

Does the statement of 1834 contain an account of the hospital seats?—It does not; it is not an omission this year, but an omission in all the returns.

Does it consist with your knowledge, that the hospitals occupy particular portions, for which they pay a slump sum?—Distinctly; but they are let.

You say you never saw any statement made up by the city accountant, giving a fair view of the state of the city churches; does any other circumstance than the non-exclusion of the seats let to the hospitals affect the correctness of his statement?—I may mention particularly, that it is never stated that there are 840 sittings behind the pillars.

(Suggested.) Are you aware that the statement given in by me to the Commission, and on which you made remarks, expressly stated that the columns of let and unlet seats were exclusive of a certain number of hospital seats and free seats, naming the number of each?—That does not account for all the deficiencies; I have not had an opportunity of seeing those statements.

Are you aware of any other seats let to hospitals than those 416 seats mentioned in the statement alluded to?—No.

Are you aware of any other free seats than those 825, which are mentioned in the statement as exempted, and set apart, without rent?—Yes.

State what number, and describe them?—In St. Stephen's, the only accommodation which the poor have, and which they fully occupy, is nearly 150 sittings in benches, which are not included in these free seats, and a considerable proportion of the same kind in other churches.

Are the free seats in St. Stephen's entered into the city books?—They are not included in the seat-rent books; but they form an essential part of any fair view of the attendance in the churches.

Are they delineated in the plans of the churches?—I cannot say. I think those in the New Town churches were; they are merely benches along the passages for the accommodation of poor people.

Do you know any church, or Dissenting places of worship, in which the sittings in the benches are taken account of in the books of letting, and considered as seats?—I do not; but I believe that in stating the attendance in Dissenting churches the occupation of these seats is included; and they being included in the statement of the Dissenting churches, there is the more reason to object to any statement as defective, which does not bring out a similar fact in regard to the city churches.

Are you aware if any of these seats have ever been included among the let and unlet seats in any Dissenting churches?—I am not aware of any.

Are you aware that, in the statement given in by the city ministers, they are also included in the attendance in the city churches?—Yes, in the attendance given in by the city ministers; but I believe that in some of the churches they have not been included.

To what statements of attendance in Dissenting churches do you allude?—To the statements given to the Commission.

Are you aware that, in these statements, the answer as to the number of seats let and unlet was separate from the answer as to the attendance?—Yes.

The same as the answers regarding the Established churches?—Yes.

You are speaking, I presume, on your own impression?—Yes, of course.

(Suggested). In regard to what was stated about the difficulties attending the making up accounts of the value of unlet seats in 1790, are the books quite legible?—Quite so, those that I saw last night; but I did not see the proper revenue book.

Were the books containing the number of sittings let to different parties, with the prices, distinct and legible?—They were legible.

Were they in such a state that there would be any greater difficulty in making an accurate statement from them now than in 1790 or 1791?—In answer to that question, I may say that, until last night, I have not examined these books: but I have some time ago frequently applied to the accountant for information in regard to similar facts which could be made up in the same way from these books; and the information which I received from the Chamberlain's-office, in answer to these applications, warranted me in making the statement which I made yesterday. In a former part of my evidence this day, I have, in consequence of seeing these books, qualified the statement which I made on that authority; but I have no information which enables me to admit the correctness of the statement of the absolute value of unlet seats given for 1790 at 186*l.* I do not know of any greater difficulty in making up an account from these books now than at the date of the books. My examination of the books was necessarily very hurried last night, and the particular book in which the statement of the value of unlet seats is said to be stated as at 186 *l.*, I did not see.

Are you a professional accountant?—No; but I have had something to do with figures lately. I think I have sufficient knowledge to make up any statement of the kind referred to.

At the time when you made the remarks yesterday, objecting to the accuracy of my statement, and asserting that the books were so confused that a statement could not be made up from them, had you, in point of fact, ever seen these books from which such a statement could be made up?—I had not. My statements yesterday were made on the authority, as I have already mentioned, of the persons connected with the management of these

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books in the Chamberlain's-office, and the information might have been given to any other party.

Are you aware that the statement as to the value of the unlet seats in 1790 was published a year ago, in a pamphlet, by the city treasurer?—I discovered that it had been so, after Mr. M'Laren's examination.

You are aware that, in virtue of his office, he had a right of access to all the city books, and an opportunity of procuring accurate information?—I am aware that he had, just like any other member of the town council.

Are you aware that, in point of fact, that statement was made up for him by the city accountant, under his and my personal superintendence?—I am not.

Have you nothing else to add?—Nothing.

Declaration of Mr. *D. M'Laren*, 19 March 1836.

Evidence of Mr. D. M'Laren.

You have some other documents to produce?—Yes; I produce an extract of an interlocutor of the Court of Session, giving the property of the annuity-tax referred to in my former evidence to the clergy. It is dated 11th June 1813, but took effect from 28th September 1810, when the action was raised. "Found that the pursuers and their successors, as ministers of Edinburgh, have the sole interest in and exclusive right to the entire produce of the annuity of six per cent. on the rents of the inhabited houses and others, and that the magistrates are liable to hold count and reckoning with the ministers and their successors for the produce of said annuity since the date of citation on 28th September 1810." I wish to state, that from that date the town council, as acting for the community, had no interest whatever, either in reducing or increasing the number of ministers, the whole produce of the six per cent. on the rental of the city, being the absolute property of the ministers for the time being, and their successors, whatever might by the number which the Presbytery and town council should consider necessary for the proper pastoral superintendence of the city. It is not a matter of any importance with whom the proposal for reducing the number of ministers in the Old Town originated, the clergy alone having a pecuniary interest in carrying the proposal into effect. If was after the decision of the court in their favour that one of the ministers of the New North church was transferred to St. George's, and one of the ministers of the Tolbooth church to St. Stephen's. The pastoral superintendence of the Old Town was thereby greatly diminished, while the population was rapidly increasing. If the ministers had been defeated in their action and had been obliged to continue stipendiaries, the town council would in that case have had an interest in transferring ministers from the Old Town, to avoid being obliged to pay additional stipends; but after the success of the ministers in their action, they had no interest whatever in the matter.

As evidence has been given this day by Mr. Johnston, calling in question the accuracy of my former statement respecting the powers conferred by the Act of Parliament to increase the number of ministers, I wish to produce in evidence the 16th section of the Act of 1809, which authorized the town council to add one or more ministers to either of the two churches required to be built by that Act. "Provided always, and be it enacted, that if the lord provost, magistrates and council of the said city of Edinburgh, and their successors in office, and the said Presbytery of Edinburgh, shall not concur in discontinuing more than one of the churches within the ancient royalty, the said lord provost, magistrates and council, and their successors in office, shall be and they are hereby authorized and required to endow one of the churches which by this Act they are authorized and required to build, by providing and securing to the minister or ministers thereof, the same yearly stipend or stipends, and other emoluments, which at present are or may hereafter be paid to the other ministers of the said city of Edinburgh." I beg to impress upon the attention of the Commissioners, that the revenue derived from the new streets and squares of the New Town, over which the annuity was extended by this Act, afforded ample stipends for additional ministers, without any deduction being made from the stipends of the former incumbents, and consequently that the removal of ministers from the Old Town must have taken place either from a conviction on the part of the Presbytery who sanctioned it, and without whose sanction it could not have been carried into effect, that there was too much pastoral superintendence, or from a wish greatly to increase the stipends of the city ministers, although by so doing they should lessen the efficiency of the pastoral superintendence.

In consequence of the other evidence which has been given on the subject, I produce a statement respecting the College church, showing the actual number of low-priced seats both before and after the advance on the seat-rents of that church took place. Also a statement of the same kind in regard to the Old Greyfriars'. These statements prove that it is not because the present town council have advanced the seat-rents that so few parishioners are to be found in these churches.

(M.)

NUMBER of Seats at 5*s.* and under in the College Church, at Martinmas 1833–34 and 1835; being the Period before and after the different Changes in the Price of Seats took place, the Rates stated being those payable by Parishioners.

	1833.	1834.	1835.
At 5*s.* and under - - -	175	204	267
4*s.* and under - - -	33	167	227
3*s.* and under - - -	- - -	119	159
2*s.* and under - - -	- - -	82	159

(N.)

NUMBER of Seats at 5*s.* and under in the Old Greyfriars' Church, at Martinmas 1833–34 and 1835; being the Periods before and after the different Changes in the Price of Seats took place, at the Rates payable by Parishioners.

	1833.	1834.	1835.
At 5*s.* and under - - -	271	294	403
4*s.* and under - - -	213	168	298
3*s.* and under - - -	180	96	115
2*s.* and under - - -	103	34	35

(Suggested.) Do not the statements of the low-priced seats in the Old Greyfriars' and College churches refer to churches where a large proportion of the seats are behind pillars, and particularly to the College church, which has been for a long time so uncomfortable, that the town council have authorized repairs and improvements to the extent of 600*l.*?—The first question of the series suggested by Mr. Johnston, appears to be,—Are there any pillars in the College church? There are large pillars, and abundance of them, in the College church, as there must necessarily be in every Gothic building; and these pillars exclude the sight of the minister from a number of sittings in particular pews. The Commissioners have already received an official statement of the number of the sittings so situated, with the prices of them, to which I refer. In regard to the low-priced sittings, I beg to state, that, in 1833, the two lowest classes were rated at 3*s.* 6*d.* and 4*s.* 6*d.* per year; and when the town council advanced the highest class from 6*s.* to 10*s.* a year to parishioners, and to 12*s.* to non-parishioners, they reduced the two lowest classes from 3*s.* 6*d.* and 4*s.* 6*d.* to 2*s.* and 3*s.*, and the seats were not more obscured by the pillars when they were reduced to 2*s.* than when they were 3*s.* 6*d.* and 4*s.* 6*d.* The same remark applies, to a considerable extent, as will be seen by the statement, to the Old Greyfriars', where there are a number of seats obscured by pillars. Generally speaking, in the five Gothic churches, in which alone there are pillars, those pews are cheapest which have the greatest number of sittings obscured; and it is on this account that they are made the cheapest seats, just as the most inconvenient part of the theatre is the cheapest, and as the most inconvenient seats in Dissenting chapels, and in every other place of public resort, are the cheapest. I admit the fact; but I would wish to impress on the Commissioners, that whereas in 1833, when the Rev. Mr. Cunningham was inducted, there were no seats in the College church under 3*s.* 6*d.*, and only 33 at that price, there are now 159 at 2*s.*, at the rates payable by parishioners; and 80 at 2*s.*, at the rates payable by non-parishioners; and that 121 of these seats are unlet. The seats are not any worse now at 2*s.* than when they were rated at 3*s.* 6*d.* and 4*s.* 6*d.* They are identically the same seats. The same remark applies in the Old Greyfriars', although not to the same prices of seats. While the advance has been made in both churches on the highest class of seats, which are occupied by wealthy families, a reduction has been made in the lower classes for the accommodation of the poorer families. When the advance took place, it was for the purpose of equalizing to a certain extent the prices in all the churches of the Old Town. The same class of seats which were 6*s.* in the College church were 18*s.* in the Tolbooth and High churches, and other classes in the same proportion; and when the alterations were completed, the gross rental of those two churches was reduced to a greater extent than the rental of the Old Greyfriars' and College churches was increased, and considerable reductions were at the same time made in various other churches. In answer to the last question of the series, I have to state, that the town council have agreed to expend 600*l.* or thereby, on fitting up the College church on an entirely new plan, by which there will be no sittings in the church from which the minister cannot be seen as well as heard. I know the College church to be an uncomfortable church, and therefore, as a member of the town council, I supported the proposed expenditure.

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Evidence of Mr. D. M'Laren.

Do you think, that if persons would not sit in these seats rated at 3*s.* 6*d.*, because they were very uncomfortable, that their reduction to 2*s.* was likely to increase the number of sitters in any considerable degree?—I always like to give facts instead of opinions. As the town council return of 20th February, laid on your table by Mr. Johnston, shows that there are at present 38 of those seats let at 2*s.* and 3*s.*, and there was not one sitting let in 1833 under 6*s*, during the incumbency of the former minister; it would appear from these facts, that the seats must please the sitters, and be such as they can see and hear from, for they would not pay for them if they were as inconvenient as they have been represented to be.

DECLARATION of Mr. *D. J. Robertson,* Accountant in the City Chamberlain's Office, 19th March 1836; who was examined on the Accuracy of Statement (C.), given in by Mr. *M'Laren,* as follows:

Evidence of Mr. D. J. Robertson.

(Suggested.) WOULD there be any difficulty in ascertaining the number of unlet seats in 1790?—There would be some trouble in ascertaining it, but no positive difficulty.

Did you make up certain statements for Mr. Black and myself last year?—Yes.

Do you remember if you made up a statement of that particular year?—I do not think it.

Is this statement now exhibited to you correct, in your handwriting, in which the value of the unlet seats in 1790 are stated as at 186*l.* 16*s.* 4 $\frac{6}{12}$ *d.*?—Yes. I ascertained it to be accurate according to the data on which I proceeded in making it up.

What were the data on which you proceeded?—A return made up by Mr. Bruce, late city accountant for the House of Commons, and I must have taken my data from that. I find that it states the number of the churches, and the gross rental of the churches, and the value of the unlet seats, and the net produce for the year, deducting 431*l.* for St. Andrew's church. It gives the rental of the nine Old Town churches, and the amount of unlet seats in these churches, and the net produce derived from the seat-rents for that year.

Can you state the data on which that calculation was made up?—I do not at present remember the data.

Does the proper revenue account enable you to make up the statement in 1790?—I cannot say positively; generally the proper revenue account shows, first the revenue of the city churches, the expense attending the collection of the seat-rents, the value of free-seats that existed at that period, and then the value of unlet seats, together with the amount of revenue which always made up the charge. That is generally the way in which the seat-rent account is made up in the proper revenue account for the city.

Can you tell whether the proper revenue account would enable you to give the return of that year?—I could do it within a quarter of an hour or so, by getting the book itself.

Did you consult it in giving that result?—I do not recollect.

Was that an account made up at the time, or subsequently?—These accounts, the revenue accounts, are made up every year.

Is there a seat-rent book for that year?—Yes.

Have you ever examined it?—I am not aware that I have done so minutely, but I have had them all through my hands.

You did not go over the book and inspect it for the purpose of making this statement?—I do not remember from what data I got this information, but from what I saw of it, I am confident it is correct, from the way in which it is stated.

Then, knowing this seat-rent book for that year generally, do you think it is correct, or otherwise; are there any imperfections in it?—The seat-rent books do not always give an account of the seats let and unlet, that is the total of them; some years the seat-rent book at the close of it states the gross revenue, the amount collected, and the free, the let and unlet sittings. It is always done in the proper revenue book.

(Suggested.) Would the proper revenue accounts alone enable you to give the amount, deducting a particular church as is done in that case?—No, I do not think it would.

Does the proper revenue account merely show the total amount received from all the churches?—Yes.

In point of fact, you must have gone to the seat-rent books of St. Andrew's church to get it deducted from the whole, or to some other documents than the proper revenue accounts. Do you remember being cautioned to be minutely correct at the time these were made, as they were likely to be controverted?—Yes.

Did you exercise such care?—Yes, so far as I could.

(Suggested.) You have stated just now, that in order to enable you to deduct St. Andrew's from the other churches, you must have consulted some other book than the proper revenue book; are you aware that the deduction made for St. Andrew's church here was the gross rental of that church?—I think it is the gross rental of the church which is deducted, from the way it is stated in the statement by me.

Do you think your having deducted only the gross and not the net rental, leads you to think that you did not examine the seat-rent book?—I only stated that I apprehended it would be the gross rental, because it seems from the statement now before me, that I was dealing with the total revenue. Had I been aware of this examination, I would have made myself acquainted with the facts of the statement.

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Evidence of Mr. D. J. Robertson.

George Logan, Esq. City Chambers, Edinburgh, 21st March 1836.

Sir,—With reference to my unexpected examination before the Commissioners on Saturday, respecting the accuracy of the statement given by Mr. M'Laren, as to the value of the unlet seats in the city churches for the year 1789-90, amounting to 186 *l.*; while I was prepared at the time to vouch for its accuracy, I was not prepared to say from what document it was taken. I have now to state, for the information of the Commissioners, that it was taken from a document prepared by Mr. Archibald Bruce, accountant, in terms of an order from the House of Commons, and submitted by him to the town council of Edinburgh on 26th February 1834, entitled, "Statements regarding the Ecclesiastical Revenue and Expenditure of the City of Edinburgh from 1788 to 1808."

I beg leave at the same time to state that, on comparing the sums for the subsequent years, I find the value of free seats has been mixed up with the value of unlet seats for the year 1820-21. Having mentioned this circumstance to Mr. M'Laren, although I was not examined on this year, he requested me to notice it in this form.

I subjoin a note of the value of unlet seats for all the years referred to, and the authority on which the statement is made.

I am, Sir, your most obedient servant,

(signed) *D. J. Robertson.*

Secretary to the Religious Instruction Commission.

Note referred to of the Value of Unlet Seats.

1789-90 - -	£.	186	16	4 6/12	- per Parliamentary return, prepared by Mr. Archibald Bruce, accountant.
1800-1 - -		348	15	7	- per - ditto - - - - - - - - - ditto.
1810-11 - -		*333	13	11	- per the proper Revenue account - - - ditto for that year.
1820-21 - -		677	12	–	- from the seat-rent books and accounts prepared by the collector of seat-rents.
1830-31 - -		1,002	15	11	- ditto - - ditto - - dated 3d October 1831.
1834-35 - -		1,562	7	8	- ditto - - ditto - - dated 14th September 1835.

* This was stated at 347 *l.* formerly, being the average of either the previous or subsequent years; it is now taken from the proper revenue account for that year.

(signed) *D. J. R.*

OLD CHURCH PARISH.

Evidence of the Rev. Dr. Lee.

Declaration of the Rev. Dr. *John Lee*, Minister of the Old Church Parish, Edinburgh, 18th February 1836.

Compeared the Rev. Dr. *John Lee*, Old Church Parish, Edinburgh, who was Examined as follows:

How has the division into denominations been made out?—By different individuals; I was present during a great part of the time myself, and being one of the Assembly's committee, I used their tables to make up the returns. Mr. Edmonstone took the greater part of the survey, who has had considerable experience in that duty. Two of the elders had gone over a portion of the ground, and I went over it afterwards.

Did the information come from the people themselves?—The statements are from the people themselves in the first instance; but other inquiries were made which did not always confirm them. In the second survey a different account was given by several of the people from what was given in the first instance, and there can scarcely be an approach to accuracy in the returns made. I have found the husband giving one account of the church he attended, and the wife another to myself personally; and I found from other persons that they not only professed to them to go to another church, but belonged to a totally different communion. One instance in my recollection is that of persons who do not go to any church. The wife said they went to the Tolbooth church, and the husband not knowing who I was, and probably not knowing the answer his wife made, said he attended the Old Church, which is my own; and the parish missionary told me that these people said to him they were Roman Catholics; and if they are anything, they are Roman Catholics.

In regard to the 88 not known to belong to any religious denomination, was it that nothing could be ascertained about them, or that they themselves said that they belonged to no denomination, that they are so set down?—In some cases nothing could be ascertained about them, in others they were unwilling to answer, or answered in such a way as led to the conclusion that they were quite undecided; some said they went to the Methodist chapel, some to the Relief, and some to the Church of Scotland; and on being further asked, they declared they had not made up their minds which church they would attend; and the conclusion I drew was, that their attendance anywhere was exceedingly rare.

In answer to query 6, as to the class of persons of which the population is chiefly composed; what are their particular pursuits, their trades and occupations?—They are very various; some are labourers, some shoemakers, and a considerable proportion are hawkers, the husband going about with goods, and the females with baskets, which certainly is not a

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Evidence of the Rev. Dr. Lee.

very regular course of life, nor very commendable always; but there are a great number who seem to have no certain mode of support at all. I have seen much wretchedness in my time, but never have I seen such a concentration of misery as in that parish. There are a great many Irish in it, and some of them are most wretched; but by far the most wretched are Scotch. Within the last week I have been in a house where there were seven in the family, a mother, five daughters and another girl who seemed to lodge with them, and there was neither chair nor table, stool, bed, nor blanket in the house, nor any kind of implement or utensil for cooking; all of them on a cold and stormy day sitting round a fire containing not more coals than I could hold in my hand. The woman had no means of subsistence arising from her own industry. One of the children, eight years old, had lost a leg, the husband died two years ago. She has the largest amount given from the charity workhouse, 2 *s.* 6 *d.* a week; and though she professes to pay only 6 *d.* a week for her house, the remainder is just 4 *d.* a week for the support of each individual, exclusive of herself. I found other persons who had not a single blanket on their bed, and some grown-up men of 20 or 30 years of age, whose coats were pawned. One woman said that her husband had gone out with her last shift, and pawned it to get a little bread for them.

I suppose that a great many of those who do not attend any place of worship, belong to that class?—Yes; they cannot attend without clothing. Their wretchedness is such that it cannot be relieved except by some extraordinary means, different from what has yet been attempted, and no doubt it is brought on in many cases by themselves. I am told by the missionary, an intelligent man, that he believes that among those who earn a living by industry, the average income is below 8 *s.* a week for a whole family; some elderly persons said to me, that though both husband and wife were working, yet between them they could not make above 4 *s.* 6 *d.* and 5 *s.* a week by their united industry.

What is the present temporary place of worship which you occupy?—It is a very handsome large room fitted up for the use of the General Assembly, long and narrow, exceedingly ill adapted for hearing, and the accommodation is not such as people generally expect in a church.

Is there nothing doing to build a church?—There is nothing doing at present, in consequence, I presume, of the insolvency of the town. St. Giles's was much better formerly than it is ever likely to be again.

Do you observe a difference between queries 15 and 16; the first refers to the average amount of attendance at each celebration of public worship, and the second to the habit of attending?—I observe the difference quite well. It is not possible to state what has been the number during consecutive months, and indeed I never thought of making the inquiry. I might be able to ascertain it for a future year. I beg to mention, however, that I have been only 12 months connected with this parish.

Is the congregation very fluctuating?—In general it is the same. There are several who seem to drop in occasionally, but on the whole the people are the same. In fact, there is not access for more than 260 by one door. The remote galleries enter from the Parliament-square, and the impression is, that they are totally unfit for the purpose of hearing distinctly. I believe the people might hear tolerably in some parts if they would try them, but I know the nature of the objections they have to those places. The cold was intolerable in winter, when they were tried, and no attempt has been made of late to go back to them.

You mention that a preference is given to parishioners; a lower rent?—I had a communication from the town council on the subject, and I presumed the chamberlain would have answered the question. The lowest rented seats to non-parishioners may be had by parishioners for 1 *s.* less; and perhaps the average reduction is 2 *s.* less, but I do not exactly recollect. On looking into the letter from the council, I find that the reduction to parishioners is 2 *s.* off each sitting rated above 5 *s.*, and 1 *s.* off each sitting rated at 5 *s.*, 4 *s.* or 3 *s.*

If there was a good church, would it make the congregation more parochial?—I do not know that it would. I think the idea of making congregations strictly parochial in a city like this, is almost visionary and impracticable, and in some respects not desirable. I do not think that the labours of a minister should be confined to one class of persons. It is desirable that in the house of prayer the rich and poor should meet together; and I think it of great importance that the labours of the minister should be distributed both among the rich and the poor, as he may in this way have an opportunity of directing towards the poor the sympathies of the rich. Much more good may be done in this way, if the rich are disposed to befriend the poor; and they would be disposed to befriend them, especially when they knew they were honest and strict in the observances of religion and the other duties of life.

What excuse do the people generally make?—Want of proper clothing is the chief excuse. I established the preaching station entirely on account of finding that a considerable proportion of the people always professed to be unable to attend any place of worship, in consequence of the meanness of their appearance. They do not like to be exposed to the gaze of those who are more gaily apparelled; and the truth is, that they really are so very ill clothed, that there is more respect to be shown to that excuse than often is; and to take away the pretence of absenting themselves from want of proper clothing, as well as to furnish a place to which they might feel themselves quite welcome to come, I opened this preaching station, noticed in reply to query 35, where they can go without appearing

even

even in the High-street. It has only been opened about two months, namely, since the last week of December last.

It will be better filled perhaps when more generally known?—I suppose it will be so; some are very thankful to go, and some say they will go when they have better clothing. They still make the scruple of going even there on that account.

What is the mission alluded to in the last part of the answer to that query?—It is a branch of what is called the city mission. It is impossible for me to conceive that any person could be more diligent than the person acting in that capacity; and he is spoken of by all denominations, even by Roman-catholics, with gratitude for his attention.

In reference to query 39, it is desirable to get the names of all religious denominations, and the ministers officiating therein?—I have the names of most of them; but I thought it desirable that the numbers attending such places of worship should be correctly obtained. People did not always state who their ministers were. To give in a very accurate list, it will be necessary to go over the ground again.

Perhaps you can furnish us with a list some other time?—Yes; that is what I propose to do. I have the materials here; I could mention almost all of them, but I do not think that I could at present give an accurate list. The Roman-catholic is by far the most numerous sect; and I was in general told by Roman-catholics that they went sometimes to one place of worship, and sometimes to another. There is one in Broughton-street, and another in Lothian-street; some go to the one, and others to the other; but most of them seem to go to the more distant of the two. They are almost all Irish. I do not know whether these people understood what was meant by a sitting when asked. They used to say at first that they had sittings; but on being further asked, a number said they did not pay for sittings, but commonly paid a penny when they went into church; and when they could not pay, there was a part of the church set apart for their reception. I can scarcely say that I expect to give a list with perfect accuracy. I think the Roman-catholic, the United Secession and the Relief, are the most numerously attended from the parish; of the Methodists there is a smaller proportion, and of the Independents a good many.

In reference to query 33, how many of your parishioners, capable of attending public worship, &c., belong to the Established Church?—I think 201; but I have taken so great a variety of notes that it is not very easy to methodise them.

Do you find that the families frequently change their residence, and go beyond the parish?—Very often. There were houses I went to occasionally during the first three months of my incumbency, and very soon afterwards I found some of them altogether unoccupied, and others occupied by different persons. Many of them are changing not only every month, but every week; almost all of them are weekly tenants. I have endeavoured to ascertain from the landlords what is their condition and character, particularly their migratory habits, and I have obtained a good deal of information for purposes of my own.

Would the extension of the missionary system alone supply the deficiency in the Old parish?—I do not think so. I do not attach so great importance to that ministration as some do, but at the same time I own it may be useful as an auxiliary to the preaching of the Gospel, which I regard as the chief and most active means of leading to the knowledge of Divine truth, and the practice of Christian duties. The benefit of the system of missions must depend very much on the manner in which it is conducted. Much is done very injudiciously. I have found some attempts prove quite abortive from the unqualified state of the missionary, and, on the other hand, I have found missionaries who I thought did much good.

Do they preach not in accordance with the standards of the Church, or what is the objection?—I do not refer to anything very recent. I refer to persons who have had very vague notions of religion themselves, and who, some of them, seemed to be more inclined to make proselytes to a particular sect than to inculcate Christian doctrines; and there have been other disqualifying circumstances to which I would not like to refer more particularly, as if I were pointing at individuals at present employed, or facts of a recent occurrence. I have known a case of a great number of people, most of whom I understood to be in communion with the Church of Scotland, giving handsome subscriptions for the support of a mission, and trusting to one individual, not of the same communion with the majority of the subscribers, to provide a missionary, and this individual bringing one from a great distance, who was represented as being highly qualified; and yet he proved not only unfit in point of capacity and attainments, but in point of moral character to be altogether unworthy.

Your objection applies more to the mode in which the missions are conducted than to the system?—I do not know that I can say I am clear about the system being likely to be so very sufficient as appears to be generally expected.

You say preaching is the most effectual way. How would you deal with those who do not come to hear?—The missionary, or visiting system, ought then to be resorted to.

Would the work of visiting be more efficiently done, if done by ministers of the parish?—Yes; but it is not practicable to carry it in this way to great extent.

In order to the minister of the parish carrying on that system of visitation to any extent, is it not desirable that he should have a district assigned him?—There is not only great convenience in that, but it is in some measure indispensable, with a view to bring in those who are already not at all impressed with the importance of religious knowledge; but I

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Evidence of the Rev. Dr. Lee.

do not see that it is essential that his labour should be confined altogether to one district, although it is desirable that his attention should be devoted chiefly to it.

But is it not necessary that the ministers should work by districts, so as not to interfere with each other?—It is desirable that it should be so. The time was, when every congregation in Edinburgh was strictly parochial; so much so, that persons removing from my parish, for instance, to the Tron Church parish, which is contiguous, would find they were not allowed to go to my church, but to the other; but it is found to be impracticable now to form the same sort of congregations as formerly from every parish, as the population in the Old Town has become almost of one description in point of circumstances.

When you say the visitation of a district is almost impracticable by one minister, does the circumstance of his having duties extra-parochial interfere with the discharge of his parochial duties?—No doubt, to a certain extent; but in saying that it is almost impracticable for a minister to accomplish it satisfactorily, I refer more especially to a portion of a minister's time being set apart to study and to other labours, such as the progress of education, not only in the parish, but out of it. The ministers of Edinburgh have the charge of a great many institutions that occupy much of their time, and it is not practicable for them satisfactorily to overtake all the labour. I think that almost a single close or lane would occupy any man's attention in some parts of my parish, and one could not do them justice. A great part of these people are never to be found in their houses at a time when they could be conveniently visited, as they go out early to labour, and are not at home till late at night. Many of them are employed occasionally in the country; a great many of them are hawkers, and are almost constantly away; and the constant fluctuation in the parish is another difficulty, which is perhaps greater than any other. It is most desirable, no doubt, that every minister should have a district, but the character of the population is one of the greatest of all the difficulties. I look on 2,000 people in such a part of the Old Town as I am connected with, as requiring more labour and attention than 7,000 or 8,000 in the New Town. There are circumstances which the people wish to bring constantly under the view of their minister, altogether apart from their spiritual interests.

Would the minister have more in his power if he were able to say to those whom he visits, "Come to your own church"?—One would think so; but a minister feels great delicacy in inviting people to his own church, when so many others are equally accessible, which they might prefer. For some time past, there has been so great a prejudice against attempting to make proselytes, that when you come into contact with any other denomination, you would be apt to awaken their prejudices by hinting at anything of the kind.

But have not ministers met with the answer from the people, that they have no sittings?—That is not at present the true cause. It is certain that a great many of them might find sittings, even without paying for them; and sittings are to be had in various churches at a low rate, but they are not certainly adequate to the supply of any parish.

Are those generally employed as missionaries well qualified?—I could not bear any testimony in regard to those with whom I am not acquainted. I know a few well qualified, but in regard to the others I can give no opinion.

Is the preaching station a convenient and comfortable place?—It is fitted up like a church, and quite open to every one, and is exceedingly comfortable, and several people come to it who, though very welcome, are not those for whose peculiar use it was intended, but persons who come beyond the bounds of the parish, and have been in the habit of going elsewhere. In my apprehension, the most promising way of enticing people to attend church would be to establish a better system of education than that which prevails now. There is not a sufficient number of schools in the city well taught for the poorer part of the people.

Is there a school in your parish?—There are more schools than one, but not a parish school. There was a school attempted to be established on that plan, but circumstances occurred in consequence of which it was dropt. I have so far endeavoured to keep it up, that I pay for the rent of the same place; and there is a master who endeavours to carry it on at his own adventure, but he makes very little by it, because there are numbers in the neighbourhood who receive education gratuitously. There are two Roman-catholic schools in the parish, which are occasionally attended by Protestant children. And great as is the prejudice of many against the use of our Catechism in schools attended by others than of our own communion, I find that there are Protestants not the least scrupulous in letting their children attend a Roman-catholic school, where the Roman-catholic Catechism, I am told, is always taught. But I cannot answer for them all. There were some people of this persuasion who would answer no questions at all, and acted in a way that I would not like to characterise.

Is the Church Catechism generally taught in the schools of the parish?—I am afraid it is not very much taught in many of the schools.

It is not necessarily a school-book?—No; but in parochial schools I believe it is generally taught; but there are scarcely any schools here that possess that character.

In a parish too large to be visited by the minister, would you recommend its division?—Certainly.

Where he cannot accomplish the visitation of his whole people, would you recommend it to be divided?—Yes.

You would prefer that to the missionary system?—I rather think so; but at the same time I may say, it is an experiment which has not yet been tried, and I would not be dogmatical in pronouncing an opinion on a matter of which I have had little experience.

If

If a minister were relieved of his extra-parochial work, he would accomplish more?—That is obvious; but I do not think it is desirable it should be so. When a minister has a parish church such as mine, it is desirable that his labours should be extended to persons in different stations in life, because he has an opportunity of adapting his instructions to all varieties and conditions of character, and also to extend the means of inducing those who are able to contribute to the relief and instruction of others, and provide means for their benefit, which he never could find, if his attention were exclusively devoted to the poor. To give a specimen of this: In one of the subordinate points of my duty, it occasionally happens, when conversing with persons of my own congregation in the better circumstances of life, that I have occasion to speak of the deplorable state of many of the poor who fall under my notice; and I scarcely ever do it without having an offer of an immediate grant of the means of doing them good, which I could not expect to find, if my charge were confined to those who labour under such deplorable circumstances.

In speaking of the improved system of education, would you rely on it alone, in addition to the existing means, as sufficient to reclaim to religious habits?—I scarcely would, in the present circumstances; but I think, if it had not been that the system of education has been long inadequate, neither systematically conducted, nor extensive enough to supply the wants of the whole community, I rather think that the people would not have fallen into that state of ignorance and indifference which is so prevalent. If a good system were revived and kept up, it would contribute more than anything else to the formation of the habits of attending the church, and the observance of religious duties.

But would not the active and unfettered ministrations of a parish minister be of importance?—No doubt of that. The truth is, that a very great deal of labour must be undergone by every minister, the good effects of which he can scarcely perceive at all.

Is there any additional observation you would wish to make yourself?—No, except I state that I rather think the progress of ignorance and depravity of late years has arisen very much from some defect in the law with regard to the use of spirituous liquors. I ascribe much of the present state of the poor to the great facility which they now possess of obtaining the means of intoxication. Looking over a survey of a destitute district of the Canongate, taking fifteen years ago, I find the state of the families then was very different from what I know it to be now. I was minister there for three years, from 1822 to 1825. I observed a marked change on the people from the moment of the reduction of the duty on spirits, I think, in 1823. Some seem to think of nothing else than to have the means of intoxication supplied to them. I observed fathers and mothers of families neglecting their families to a much greater degree than I had remarked before. One great evil arose from the recent relaxation in regard to public-houses on the Sabbath-day. There is not the same restraint now that there was formerly; now the restraint is only during Divine service, and even during that time the restraint is one that amounts almost to nothing. The survey I talk of was taken by my predecessor, Dr. Stewart; and I have had occasion to take notice of the same individuals whom he refers to, as in a promising condition in respect to religious habits, and I found in them a great change, and all in consequence of habits of drinking, which increased much at the time I speak of.

(signed) *John Lee.*

DECLARATION of the Rev. Dr. *Lee* continued—18th March 1836.

WHEN I formerly had the honour of appearing before the Commissioners, I was asked a number of questions, which being unexpected were imperfectly answered. I have no desire now to volunteer any opinions, but merely to supply some defects, and answer questions as to facts, leaving to others to draw such inferences as may appear legitimately to follow from them.

One subject is the population of the parish, which I understand has been brought under the notice of the Commissioners this day. I gave in an account of more than 1,700; but I have been told another enumeration has been given in, making it appear that the number is about 1,400. I know that the numbers given in by me did not comprehend any more than the people themselves stated; and when I went round a second time, I found upon the whole that the number had been understated, as people had often omitted to mention their lodgers. Besides many persons were absent, sometimes four or five families in one common stair, when the survey was taken, and not afterwards added to my list. I do not understand how there should be such a discrepancy, especially when the surveys were almost simultaneously made. I understood that others had gone through only two or three days before me, who did not belong to the Establishment, because they had in various instances recommended the people to go to particular Dissenting churches, as I was informed. I will undertake to prove, that the numbers given in by me are very considerably under the truth.

Another subject on which I wish to offer some additional explanation, is the frequent change of residence among the poorer classes. I stated formerly that I had found, in my experience since I became minister of the Old Church parish, that poor families removed very often, not only from one part of the parish to another, but beyond the bounds of the parish altogether. I understand that a different statement has been made by others, in regard to the general tendency of the poor to be more stationary than others. Though my former remarks applied chiefly to my own parish, which I represented as being in more unmingled poverty than any other I had ever seen, and though I considered the fluctuation

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greater in the Old Church parish, I must say that the experience of fourteen years in this city and suburbs has fully prepared me for what I have more particularly remarked. Having always had much intercourse with the poor, I have long been in the habit of inquiring where they had lived from time to time; and amongst people in such circumstances I was never surprised to hear that, if they had been ten years in the town, they had lived in six or seven different parishes. As they sink into deeper poverty, I generally find that the changes become more and more frequent. But I possess more full and exact information now than I did lately, both in regard to my own parish and to others. I have sought for this information from a number of proprietors of houses in the poorer districts, and from their factors, who collect their rents periodically, sometimes weekly, or at other short intervals. I have sought it also from gentlemen in this city who have acted as constables, and who in that capacity have taken the names of the people from time to time; but I have obtained it from the surveyor of the police chiefly, who also surveys for the Commissioners of Improvements, and who annually makes up a list of all the tenants, with their several rents, through the whole of the city and suburbs. He does not of course take the names of the lodgers, who generally change more frequently than the people who rent the apartments from the landlord. Mr. Paterson, the surveyor, in repeated conversations with me, has stated his impression to be, that in a great part of the Old Town about two-thirds of the poor tenants, for some years past, have been changed between one year and another; but he can account only for annual tenants, that is, he found certain tenants about this season, in 1834; and when he made the survey in 1835, he found two out of every three houses, or rather apartments in the district, occupied differently to what they were in the year before; but he could not account for intermediate changes between one survey and another. The survey of houses below 5*l.* rent is not yet completed for this year; but I perceive that, in so far as it has gone, the changes are in various instances fully in the proportion, or nearly in the proportion, which the surveyor has stated. As, for instance, in Chalmers's Close, College Church parish, of 45 families paying each less than 4*l.* of rent, at least 25 seem to have changed since this time last year. In my parish, as far as I can understand the surveyor's note-book, which I have here, out of about 400 families whose highest rental is 3*l.*, and the average much below 2*l.* a-year, 260 who were there in spring 1834 had removed before the same period in 1835, and this does not include the intermediate changes. As a specimen of the changes, I may state that the first part of my parish surveyed by me this year was Blair-street, which in its appearance is much more respectable than other parts of this parish, and includes a few families in comfortable circumstances, but a much greater number very poor. The number of families in 1834 appears from the surveyor's books to be 28; of these only five now remain: and in the other 23 houses there have been at least 35 removals, more than one-half of them having twice, or oftener, changed their tenants. The five families who remain are all people who are regular in attending public worship, four belonging to the Established Church and one to the Relief. Two of them inhabit houses, their own property; so of those who are mere tenants, all have changed except three in the space of two years. But the changes in the course of the year are so frequent, that a survey made this year will exhibit a different result from one made three or four months ago. To illustrate what I mean, I beg to state that I was last week in a house in Borthwick's Close, and I found from a man who inhabits an apartment, his own property, that since the survey was made there, little more than a month ago, three of the seven families residing in the same land, and entering by the same stair, had removed to other parishes. In the part of the Cowgate adjoining my parish I observe there were 32 changes in 52 houses in one year; or if second changes be counted, 41 changes in that number of houses. This includes shopkeepers, as well as mere residenters.

There are peculiarities in some parishes which account for more stationary habits than prevail elsewhere. The neighbourhood of a brewery or a distillery, or other great work, often induces those employed there to live near it. In the New North Church parish there have been several condemned houses, which people inhabit without paying rent, and they are in no haste to leave them to go to other places where they would have to pay. In some parts of that parish the surveyor's books show a great fluctuation. The people in the Water of Leith are very generally engaged in the feeding of swine, and no other place suits them so well, so that even the lowest of them are stationary. According to my information, people of very good habits are not so migratory as the improvident and irregular. At the same time it must be owned, that in particular seasons, when work is not to be found, well-disposed persons are obliged to try the effect of a change of residence. The amount of difficulty which these frequent removals occasion to a minister anxious to maintain intercourse with his people, cannot be calculated; but it is manifest that if even one-half of the inhabitants of the parish are removed from it in the course of a year, and still more, if there be quarterly or monthly changes, there may be many who will escape the notice of the most vigilant pastor; and if such changes take place to the extent of two-thirds, he can know little more than one-third of the population of his parish. It is easy to represent this great matter in an aspect almost ludicrous, and to say, there can be no difficulty in superintending the inhabitants of a space not 250 yards in length and 150 yards in breadth, when compared to the extent of rural parishes. But let it be considered, first, how great are the dimensions of the houses, and how narrow are the spaces in which the people are accommodated,—some of them even less than 10 feet by 8, and sometimes little more than this for two families. I can point out a single common stair, which leads to the residence of nearly 50 families, whose numbers exceed the population of some country parishes well known to me. It does not become more comfortable nor advantageous to visit them in the time either of temporal or spiritual trouble when one feels that every word that is spoken may be heard through the thin partitions dividing one family from another. But farther, in country parishes people in general

general are industrious, and capable of maintaining themselves and educating their families. Few who are idle or unprofitable members of the community can be harboured there. It is otherwise with our city parishes. We may find a few of surpassing worth, but they are greatly outnumbered by those who care not for their own souls or the souls of their offspring. I know by experience the difference in this respect between a rural parish and a parish in a large city. In the earlier part of my life I had the charge of a much more numerous parish than I have now, which was partly in the country, and likewise included a royal burgh containing more than 2,000 inhabitants, the whole parish amounting to nearly 3,000. I am not aware that I was charged with being inattentive, and I did not think the labour light; but the difficulties and discouragements were few indeed compared with those with which I must now struggle, although the population is very considerably less. Besides the manner in which the individuals of this fluctuating mass are crowded together, sometimes two families night and day in one apartment, leads too frequently to a disregard of all the decencies of life, and sometimes to a kind of intercourse which cannot be thought of without horror. Two cases were recently mentioned to me, one by a house-factor and another by a manager of the Charity Workhouse, in both of which females had born children to their nearest blood relations. These cases did not occur in my parish, but in the vicinity of it; but even in my own parish I cannot but be shocked when I see, as I frequently do, the same apartment occupied by two married couples, neither having a bed, nor any place to which they could retire beyond the bare walls. The Old Town parishes are some of them less populous, it may be said, than they were formerly, when little difficulty was found in giving due attention to them; but at that time the population was much more stationary and comprehended people of almost all conditions in life. The proportion of the indigent and careless was very small. People of character and condition could not overlook their humbler neighbours, and found it no great sacrifice of time or substance to relieve their occasional wants, and find employment for the diligent, and counsel and encourage the distressed.

This leads to another point,—the gradation of ranks in these parishes; a point concerning which a misapprehension prevails in some quarters. In my parish there are several high-rented shops, but the people whose business is carried on there do not reside in the parish, and are not to be counted parishioners in any ecclesiastical sense; and of the mere residenters who carry on business in the same houses in which they dwell, I do not think there is one who pays so much as a rent of 20 *l.*, and very few so much as half that sum. In various cases the landlords are as poor as their tenants. Only last night, I found myself warranted to subscribe a certificate of inability to pay a few shillings of tax to a person who is proprietor of one or two houses. I know a man who has 30 tenants in the Cowgate, and I am sure that, poor as the tenants are, he is in as great difficulty as any of them. There is a gradation, but it is almost exclusively from the condition of an ordinary tradesman down to the lowest abyss of poverty. Day after day I see the most affecting instances of the extremes of destitution. On one day I had been in seven houses in which there was no bed, and in some of them not even straw in place of it. I found old people of about 80 years of age lying on the boards without even any soft substance between them and the timber except their common wearing clothes. Many sleep in the same clothes which they wear during the day. I may mention the case of two families living in a kind of miserable cellar. These people are Scotch, and I find many of the poorest are Scotch. They had both come into the parish since the beginning of winter, one from the neighbourhood of Lanark, and the other from Ayrshire, in search of work,—two husbands and two wives, and when I saw them last each family had two children. Since they came here they had two dead, and another apparently dying. The place they inhabit is a cellar, where at noon-day it is impossible to distinguish the features of the human face without artificial light. There was a little bundle of dirty straw in one corner for one family, and a smaller bundle in another corner for the other. An ass stands in one corner, which is as well accommodated as those human creatures. Their wretchedness may be better judged of when I state that the rent demanded from the two families is threepence per week, and even that they cannot pay. The men subsist by going to the country and pulling heath for the purpose of making brooms; and it is a very poor subsistence which they can gain in that way, especially in such an inclement season of the year. It would almost make a heart of adamant bleed to see such an accumulation of human misery in a country like this. I have to state that when so great a proportion of the people are in circumstances like this, and when they have no neighbours in most cases who can give them counsel or relief, the profession of a minister who has the charge is peculiarly difficult and discouraging. There are many wants which they expect to find the means of supplying through the medium of the minister, and a greater number than 2,000 becomes altogether unmanageable.

There are a few other points on which I am by no means satisfied with the extent of the information which was conveyed by the answers to some of the questions proposed to me; but I do not know that it can be a great object to the Commission to hear the views which I entertain in regard to some of these matters. I beg only to say, that in speaking of the want of schools, I had always conceived that such schools as had been long established in this country, in which children from an early period of life are accustomed to read the Scriptures and are taught the principles of Christianity in so comprehensive a book as the Catechism of our Church, are peculiarly instrumental in preparing the minds of the people for receiving benefit from the preaching of the Gospel, and the other ministrations of the pastors. Indeed, those who have not become accustomed to the language of Scripture are in the condition of persons who are quite destitute of the language in which religious ideas must be conveyed. One might as well speak to them in an unknown tongue, in many cases, as speak in the lan-

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guage of Scripture, unless a much greater proportion of time is assigned to the task of the mere interpretation of terms than can be at all necessary for those who have passed through such a course of discipline.

Another subject concerning which I was asked some questions was the system of missions. I stated that I had a favourable opinion of the qualifications and diligence of some missionaries who were known to me; but at the same time I did hesitate certainly to state that I was fully satisfied with regard to the general utility of the system; at least I hesitated in expressing my belief that it was as efficient a mode as many seem to think, particularly when conducted by persons who have not passed through the same course of education which is necessary to qualify a man for public ministrations in the church. My belief is, that it leads very frequently to the practice of lay-preaching; and however well qualified some of the individuals may be, and probably are, for communicating instruction in that mode, I am far from being prepared to say that I think it would be safe to encourage the prevalence of such a practice generally. I think these are the only points which I wished to state.

(Suggested.) Had the parties whom our surveyors recommended to go to a dissenting place of worship seats in any place of worship?—Perhaps not; I cannot say at this moment. I mentioned the thing as indicating that those who passed through the parish did not belong to the Establishment. It was a particular chapel they had been recommended to go to.

Was it a chapel in which there were free sittings?—I understood it to be so.

Do you know whether the removals were not in the same stair from one room or flat to another?—I do not say that may not happen; but none of those cases to which I referred are of that description; for they were not only from the house or land, but beyond the bounds of the parish. I could give the names of a great many whom I had known to be in the parish within the last two or three months and who are not in it now.

(Suggested.) In regard to the removals from the authority of the surveyor of police, do you mean that in all those cases of removal the house was occupied subsequently by another party?—In many cases it was, and in some not. I have made out a table relating to my own parish, and in which I have distinguished the removals and the new tenants; and I find that the number of new tenants falls short of the number of removals.

Are you aware that in some parts of the Old Town removals are occasioned by houses falling into decay?—I am not aware that any of the removals to which I refer have been so occasioned; and in regard to those in my own parish, they have not proceeded from any such cause. There is no ruinous house in Blair-street to which I have referred.

Are you aware, in regard to Chalmers's Close, that removals have been occasioned by a large land being condemned and remaining?—I do not profess to know such cases as this, but in regard to my own parish I can speak.

Were not the removals in the New North Church parish affected by the improvements?—Those to which I refer were not in that part of the parish, but in the small portion of Forrester's Wynd that still remains, in which there are some houses for which no rent has been taken for several years.

(Suggested.) You are aware that the houses are in extreme decay in Forrester's Wynd?—I know that there are a number of houses for which people pay no rent. I was merely accounting for the difference that takes place in different parishes arising from different circumstances. I do not speak without book when I say, that in the parish with which I am best acquainted, the fluctuation is exceedingly great; and I introduced the circumstance originally for the sake of pointing out one of the peculiar difficulties under which we labour in attending to a population of such a character. I should wish to add one word to the answer relating to Chalmers's Close. I find that by the surveyor's marking for this year (in green ink) that there are 25 new tenants in all, which is the amount I stated to have changed. The tenants for this year are marked in green, and I find that there are 25 marked as new tenants for this year, which includes all the changes there to which I formerly referred; but in some other cases I have made the distinction that a greater number of persons have removed than have been succeeded by new tenants.

DECLARATION of the Rev. Dr. *Lee* continued—19th March.

I WAS asked a few questions towards the conclusion of my evidence yesterday, the object of which appeared to be, to bring out a result somewhat different from what I expressed with regard to the frequent change of residence among the poor, and the cause of these changes. I found, on looking through the statements relating to my own parish, with which I am familiarly acquainted, that a very small proportion of the changes can be accounted for by houses becoming ruinous. In Blair-street only five tenants remain out of 29, and two of these are proprietors of the houses they live in. The first house in the High-street, a modern building, contains nine dwelling-houses, and only one of these is occupied as it was in 1834, by a person who has been there at least 10 years. There were six new tenants out of the nine last year. In the next close there are 96 houses; 23 families only continue as in 1834. Some of these inhabit houses which are their own property, and some of the houses are the property of the Commercial Bank, and are inhabited by their porters, and other respectable individuals; and when these are taken off there are not more than about 15 of the poor families who are the same as they were two years ago. There were in that close 35 new tenants last year. About 18 of the houses were not occupied at the time of the survey, though a number of them have since been occupied. Bell's Wynd is the next of the wynds

or

or closes in order. A considerable number of the houses are inhabited by the same persons who have inhabited them for some time past, the heirs to the property not being known; and 20 families have resided in the property for some time, rent not being claimed from them; and, of course, those poor people are not apt to change. But exclusive of these, there are 72 dwelling-houses, of which 18 are inhabited as in 1834, and 19 new tenants this year. And, on the whole, the houses in the High-street, the best in my parish, change their tenants more frequently than the worst tenants in the closes: for instance, No. 150, High-street, contains six dwelling-houses, all the tenants of which have been changed, except one, in two years, and two of them have changed at least twice. What is called the Covenant Close, 160, High-street, contained 42 tenants in 1834; and of the 42 only 12 tenants now remain, some of whom are proprietors of the houses. The new tenants in 1835 were 18, and several of the houses at the time of the survey were unoccupied. No. 166, High-street, contains six houses, looking towards the great street; all of the tenants changed in two years, and most of them twice. In the Old Assembly Close there are 60 dwelling-houses, and not ruinous; 12 of these are occupied as in 1834; that is only one-fifth. There were 22 new tenants in 1835, at the time of the survey; several houses then unoccupied have since been occupied oftener than once. If I were to advance to the still more wretched parts of the parish the changes would appear to be much more frequent; and I am rather desirous of giving in a statement on the subject in writing.

How have you ascertained these changes at the two different periods?—From the survey of the surveyor for the City Improvements, and he can have no object in giving an incorrect report.

His books are made up for other purposes?—Yes; for ascertaining the amount of taxes to be paid.

He did not take the survey for the purpose of ascertaining the changes?—No; this fact came out incidentally. The survey which he recently made has been compared with his last survey; and this survey shows the matter in a still stronger light, because it shows that a great many changes have taken place since his survey was made.

In stating these facts, I beg to say, that, for my own part, I have no favourite theory to support, and have engaged less than most others of my profession in the agitation on some of the questions which have so lately been keenly discussed; not because I think these questions unimportant, or because I regard them with indifference, but because, not being able altogether to agree with those whose general views I am disposed to prefer, I have been unwilling to come into public collision with such as have a most laudable object in view, while at the same time they may have adopted views different from mine in regard to the best method of obtaining that object.

I beg to state, in regard to the poor of my present parish, and other parishes in the Old Town, that I find a very great number of those who are most wretched and most careless in regard to their spiritual condition have been servants in gentlemen's houses, many of them in the New Town of Edinburgh; and I ascribe a great deal of the indifference in regard to church attendance to the habits which many of them have formed whilst in such service. For a long period it was the general practice of families in a better condition of life to take their servants and dependents to church with them; but, indeed, the very imperfect accommodation for the parishioners of the New Town for a long period, put it out of the power of those persons of a higher rank, who were best disposed, to find accommodation for their servants; the consequence of which was, that servants coming from the country, although attached to the Established Church, found it necessary, if they were anxious to attend on the public instruction of any minister, either to be accommodated in churches at a distance, or in the chapels of the various sects, which are numerous. But the evil has not sprung from the attendance at these places of public worship, but chiefly from the liberty given to servants, who, instead of going to church, spend the Sabbath in idleness, and who have been led to dissipated habits by having unrestrained freedom on that day. I may likewise state, that not a few families—I believe, however, the practice has much changed for the better—were some years ago not very scrupulous about holding parties on the Sabbath-day, which occupied their servants so much that it was impossible for them to attend divine worship; and after falling out of the habit, it is not very easily recovered, and this has led them into other habits, destructive of their temporal and spiritual comfort.

I may state, also, that families finding it desirable to attend churches at a distance from their own habitations may have prevented some of their servants from giving attendance at any church at all; and not only their domestic servants, but others: I refer to coachmen being so frequently employed, Sunday after Sunday, without almost any attention being paid to the importance of allowing those persons the opportunity of attending the public worship of God.

I may state farther, in regard to many of the poor, and those the most helpless, that they are not natives of this city. A large proportion of them come from manufacturing towns, where, after having failed to find employment, they are apt to wander to procure subsistence elsewhere. A great number of them land here, and live in a sort of half-beggary for a few years, till they may be found entitled to receive some allowance from the Charity Workhouse, which they do very often receive without being entitled to it, inasmuch as it would be found that their residence here has not been an industrious residence; for many of them have been employed in a manner injurious to the interest and morality of the place. I refer to a great number of those employed in hawking goods.

I may state farther, in regard to the difficulties attending the operations of a minister in such parishes as this, that the habits of the people are such that a minister cannot very often find them at home. I sometimes go into those common stairs, and find three or four absent;

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on a fine day like this I would find scarcely one at home; and the only time when they are to be found is in the evening, and it is very often in the evening that the missionaries contrive to see them. I hope I may be permitted to add, that although I have spoken of congregations strictly parochial as being an object that we cannot expect to attain in the present circumstances of society, yet during my late investigations, which have been carried on more actively than formerly, my conviction has been strengthened of the very great importance of a close and vigilant inspection of the people by the ministers and the elders. I must confess that though I have always had much intercourse with the poor, I have not seen hitherto in so strong a light the extreme importance of particular visitations. I had sometimes formerly found reason to think, as I apprehended at the time, that many of the hours which were occasionally employed in that way might have been occupied in more promising fields of usefulness; I thought so, because I could so rarely find any beneficial impression produced by the visits I did make, and which I again say were less frequent than they should have been; but at the same time I am fully convinced, that while it is of importance that these local attentions should be paid, I cannot cease to think that the Old Town should still be superintended in such a way as that the inhabitants of the New Town, in whose service many of the people have become poor, should feel that they are under a peculiar obligation to attend to their advantage, both temporal and spiritual.

The statement to which I have alluded I shall, with the permission of the Commissioners, send to their secretary. I have a great many particulars noted in regard to the parishes from which the people have passed, showing that the removals are not merely from one part of the parish to another.

Reported by

(signed) *Simon Macgregor.*

Continuation of the List of Changes in the Residence of Tenants in the Old Church Parish above alluded to.

Borthwick's Close.—Of 34 dwelling-houses eight appear from the police surveyor's books to have been inhabited in 1835 as they were in 1834; two of these tenants are also proprietors; so that only six who were mere tenants remained.

Old Fishmarket Close.—Of 37 dwelling-houses, 21 inhabited, as in 1834.

Burnet's Close.—Of 52 dwelling-houses, 11 occupied, as in 1834; 26 new tenants at the time of the survey; a considerable number had removed, whose places were not then supplied.

Conn's Close.—Of 38 dwelling-houses, nine occupied as in 1834; 19 new tenants at the time of the survey.

In one of the stairs at the bottom of the Fishmarket Close only nine families were reported by me, no others having been found at home, and several houses being empty. The surveyor's books account for 24 families in that stair, one-half of which are understood to be in the parish of Old Greyfriars; 16 of these have removed since the survey of 1835 was made, but the neighbours cannot account for the number of intermediate changes, as some families remained only a week.

Edinburgh, 26 March 1836. (signed) *John Lee.*

Many of the poor people, who have only recently come to Edinburgh, attempt to represent themselves as having been resident in the parish for years. I remember a case of a man and his wife, the former of whom stated to me last year that they had been parishioners four years. Their landlady, on being closely questioned, supported their statement; but on farther inquiry I ascertained that these people had come from Glasgow only a month before I saw them, and never had been in Edinburgh before, otherwise than passing through it, and indeed the wife admitted that she had never been more than three weeks in the town.

(signed) *John Lee.*

ROXBURGH PARISH.

Declaration of Mr. *Henry Wight*, of the Independent Congregation, Richmond Court. Edinburgh, 16th March 1836.

Evidence of Mr. Henry Wight.

You were to give us a statement of the places of residence of the members of your congregation?—Yes. A paper containing the different streets of the abodes of the members of the church, which I now give in. There are one or two things which I wish to state to the Commission, and some alterations in my answer to Queries 9 and 10. In answer to Query 9, I stated that the numbers were pretty much the same in attendance all the year round, and to Query 10 I gave no answer at all. I would now say in regard to the former, that the greatest attendance is in the months of September, October and November, and the average attendance during these three months is 300; the three consecutive months in which the attendance is least are February, March and April, and during these months the average attendance is 250. In regard to Query 10, as to the total number of persons in the habit of attending public worship, I did not well see how I could answer it, but I have taken a plan which I think will give a near approximation to it. In order to ascertain the answer to Query 10, I have taken the proportion of the members of the church who attend the communion, to the whole number

number on the roll, as being a good criterion by which to ascertain the proportion between the number generally sitting in the chapel and the whole number in the habit of attending. Thus, in the months when the average attendance is 250, I find that out of 80 about 45 communicants attend at the communion, which is held weekly, and therefore the result is 45 : 80 :: 250 : 444. This plan I adopt because the communion is weekly, which will make the average of attendance pretty much in the same proportion as the average attendance in the chapel for other purposes.

I would also desire to state to the Commissioners that I have been for about the last six years in the constant habit of having intercourse with the poor, and throughout the whole of that time I do not remember once to have heard the want of a seat assigned as the reason for not attending a place of worship. I consider that if it were a common reason it would be often stated; and from this I would infer that if places of worship were multiplied, were they even trebled, it would not increase the number of those who attend places of worship. The general reason I found amongst the poor for not attending a place of worship was the want of clothing; and I may say that one great reason is want of will to attend. Many of them make the Sabbath a day of pleasure, and many state as a reason for not attending that they are hard wrought during the week, and consider that they are entitled to have the Sabbath as a day of recreation; and this is the case more especially among the young part of the community. What I gather from this, in my own experience, and in the dealings I have with them, is that the only effectual way to overcome this evil is to carry the Gospel to them; and when by this the difficulty will be overcome, many of them, as I know to be the case, become church-going people. Frequently they may be prevailed on to go once or twice to a place of worship, but that is all; and to get them to attend a place of worship regularly, they would need, as it were, to be herded every week, which would be a labour that would hardly be undertaken by anybody. The means by which this mode of carrying the Gospel into their houses and families could be done successfully would be by Christian instruction societies, where a number of individuals would be employed to visit so many families each, and by home missionaries visiting from house to house, and by holding prayer-meetings in the districts. I would also mention a mode with which I am pretty much acquainted, that is, by preaching in the open air, which seems to be a more effectual way of accomplishing the purpose, for in ten minutes' time more people can be gathered together in this way than perhaps by a fortnight's labour in going amongst them from house to house; many of them stop as they pass; and by this means we are enabled to get in amongst their haunts; and many of them are in this way arrested who have not had their foot within a place of worship for many years, or perhaps all their lives. One great advantage from this is, that we obtain a footing amongst the people; and I have found that, on visiting, they knew me, and receive me with great cordiality when I go into their houses. I found in one instance, in one part of the town, Ponton-street, near the Canal Basin, that after a time I was enabled to establish a Sabbath school, attended by 80 or 100 scholars—a thing which had been more than once attempted by the Sabbath School Union without effect; so that by labouring amongst them in this way the thing was easily done, and it was accomplished at once. I find that in this way the congregations are also much larger, and I find them equally attentive as they would be in a chapel, when preaching in the summer evenings after work hours.

There is another subject which I wish to bring under the attention of the Commissioners, and one which is known to have a particular effect by those who are engaged as I am in labouring amongst the poor people, and that is, the competition amongst churches for getting hearers. It is natural to a certain extent that this should be the case, and I believe it is very much the case. I find that the existence of this competition has a tendency to relax discipline, which has an exceedingly deleterious effect in preventing the spread of religious instruction amongst the people. It enables them to escape out of the hands of those who would grasp their minds, and would deal faithfully with them. It has a direct tendency to lead them away from instruction; and I may mention as an instance to explain what I mean, that individuals frequently ask me to baptize children, which I make it a rule never to do, except to those who are members of my own church, or in case of sickness, where there is a necessity for it. I find there is a great desire amongst the people to have their children baptized, because it is not considered respectable for a woman to appear out of doors till her child is baptized. I have known them staying in the house for four or five months on account of this; and they have a great desire to get their children baptized, not because of any good, but because it is considered a matter of credit amongst themselves. Therefore when they come and want this duty performed I endeavour to show them what the real meaning and object of baptism is. I find that where they can get it more easily, and without any examination into the state of their personal religion, they are ready to take it; and the facility that is afforded them in this way, from the competition to which I have alluded, I personally feel to be a hindrance to the spread of religious instruction. I conclude from this that anything done to increase the competition will increase also the evil. I look on it that the creating of new churches and the endowing of new churches would cause this, whereas the labouring by Christian societies and by missionaries will not produce it. The last thing I have to state is, that I find, so far as my own experience goes, that what is called the parochial system, people being divided into parishes, has a tendency to make the people think that they have something like a patrimonial right to the ordinances of the Church of Christ; and I have known an individual getting a certificate of church-communion in order to obtain a spirit licence, so much do they pervert this ordinance. It appears to me, therefore, that the existence of parochial bounds has a tendency to produce this effect on the minds of the people.

Appendix, No. 3.

Evidence of Mr. Henry Wight.

The application for a certificate was to the parish minister?—Yes.

Would not the certificate do from another minister?—I dare say it would; I mean to say, that the existence of the parochial system seems to have a tendency to create a feeling amongst the parishioners that they have a right to the ordinances, and to the use of such certificates.

You mention that if more churches were endowed, it would increase the laxity of discipline in consequence of the competition; supposing they were endowed, what would be the motive of such a keen competition?—The motive of having a large auditory is a much stronger motive than any desire of pecuniary aid, and I believe it will be found acting with a greater power than it is supposed to act,—with a greater power than the wish to obtain seat-rents, or anything of that kind can produce. I consider that the existence of the endowment gives a facility for spreading the evil; and I would consider the evil to be as great when it is done by private individuals injudiciously. For instance, any individuals who have money may build and endow six or eight churches; and I think, so far as I am able to observe, that the desire of popularity being as strong a motive, or even stronger than the other, even when there is no dependence on the congregation for support, the desire of having a large congregation may be greater than in a case where there is that dependence.

Would habits of church-going be produced by the means you have enumerated?—Certainly, I have seen them produced, and I have no doubt of it.

How would the people be accommodated, supposing these means to operate to a considerable extent?—As it goes on, the demand would create the supply; but if you put the supply before the demand, it is doing an evil; and I understand there is not a demand equal to the supply at the present moment.

Supposing a demand to arise, how would it be supplied, according to your views?—By the people among whom the demand arises.

Suppose the labours of the missionaries were to beget a demand for church accommodation greater than the present supply can afford them?—The supply of those who are willing to communicate of their substance for that purpose would increase with the demand for church accommodation; where the habits of church-going would be begotten by the implanting of a good principle in their minds, it would be found to be accompanied with a disposition to give their substance towards it; and I believe, so far as I can judge, that the error has rather lain the other way—that the supply has been made to go before the demand.

You propose that missionaries should visit the houses in the city, and induce people to go to church, and be under the charge of other ministration?—Yes; the missionaries themselves are generally connected with some church, and they may be sent out by the different churches, and thus they succeed in persuading the people to attend places of worship, and they may recommend the people to go where they like.

In that case, you have the same individuals taking the benefit of the ministrations of one man while they are also benefited by the missionary?—They are no longer in the situation they were before, wandering away and not seeking for the Word of Life; but now that they are taught to seek it for themselves, they have not the same call to be gone after as they were before.

Is it of any importance that the minister officiating publicly should also visit them privately?—It is of importance, so far as it is possible for him to do so. If a minister, having a church only half or two-thirds filled, thinks he could bestow the needful time and labour for pastoral visitation, were it altogether filled, he will certainly be as able to bestow that time and labour when it is in the process of being filled; and if he be not able to do so, his church is too large for him.

Do you not think that church accommodation should bear a proportion to the number of the people?—I do not see any use for church accommodation that is not used.

You say you never heard any one assign a reason for not going to church from the want of accommodation, and from that you infer that there is no want of accommodation; would you have maintained the same thing 10 years ago?—I was not acquainted with the state of the people then.

But say within the last six or seven years?—I am not aware that many chapels have been erected within the last seven years.

You stated that you did not consider the want of endowment as the cause of relaxation of discipline?—No.

Is that opinion founded on observation?—Yes; so far as I have been able to observe, the churches where the discipline is kept most rigorously up are churches which have no endowment, where the ministers are dependent on the people for their yearly incomes; where I have observed the discipline kept most rigorously up has been under that principle. I do not take in all churches carried on under that principle, and say that in them all it is so kept up; that would be stating a thing which I have not had the means of observing altogether.

Have you taken any particular district of the city under your charge?—No, but I endeavour to keep my labours pretty much towards one quarter of the town, although I do not confine myself to that quarter; I find, as one man's time is but little for the work, and one man's strength is not great, the more he concentrates his labours the better. He may be able to do a little well; and were he to try more he would not succeed at all.

Is there anything else you would wish to state?—Nothing more occurs to me.

(signed) *Henry Wight.*

Appendix, No. 2.

Evidence of Harry Inglis, Esq.

RETURN to the Order of 11th January 1836, by the RELIGIOUS INSTRUCTION COMMISSIONERS, to furnish them with "the Amount of the Annuity Tax—Merk per Ton—Canal Dues—and Endowments—or Funds of any other description, collected for behoof of the Clergy of Edinburgh during the last Five Years; specifying the gross sums assessed or due under each head, the amount thereof collected, and the application of the same in each year; specifying the sum payable to each Clergyman annually, and the sum actually paid, distinguishing Arrears from the Stipend of the current year; and stating, at same time, the Title or Warrant by which the Clergy have right to these respective Sums, and under which they are collected;"

CONSISTING OF

I.—STATE showing the GROSS AMOUNT of the ECCLESIASTICAL REVENUES for Five Years, from Whitsunday 1830 to Whitsunday 1835; specifying the Sum payable to each Clergyman Annually.

II.—STATE showing the AMOUNT COLLECTED of the ECCLESIASTICAL REVENUES for the Five Years, to Whitsunday 1835, and application thereof as at 14th September 1835.

III.—STATE showing the AMOUNT of ECCLESIASTICAL REVENUE collected within each Year, and the application thereof during same period, distinguishing Arrears from the Stipend of the current Year.

IV.—STATEMENT of the TITLE or WARRANT by which the Clergy have right to these respective Sums, and under which they are collected.

I.—STATE showing the Gross Amount of the ECCLESIASTICAL REVENUES for Five Years, from Whitsunday 1830 to Whitsunday 1835; specifying the Sum payable to each Clergyman Annually.

	1830-31.	1831-32.	1832-33.	1833-34.	1834-35.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1. Annuity Assessment of 6 per cent. on house-rents within the royalty of the city of Edinburgh.	11,405 17 6	11,157 - 6	10,944 19 6	10,661 4 -	10,125 11 6
2. Produce of the merk per ton on goods imported into Leith, &c.	3,875 10 2	3,524 11 3	3,491 14 6	2,931 4 3	4,003 11 10
3. Produce of ditto on goods shipped or discharged at Port Hopetoun.	25 13 2	19 6 11	21 17 7	23 - 5	16 15 1
4. Custom on the pack - - - -	5 8 -	5 8 -	5 8 -	5 8 -	5 8 -
5. Prestation out of the produce of the duty of two pennies Scots on the pint of ale and beer.	137 17 8	137 17 8	137 17 8	137 17 8	137 17 8
6. Interest of 5,000 merks Scots mortified by Lady Yester.	13 17 9	13 17 9	13 17 9	13 17 9	13 17 9
Gross Assessment and Revenue - £.	15,464 4 3	14,858 2 1	14,615 15 -	13,772 12 1	14,303 1 10
Deduct, Charges connected with the collection, management and distribution of these revenues for each year, including repairs and improvements on Leith Harbour, &c. - - -	2,342 2 3	2,379 5 10	2,214 7 7	2,120 3 6	2,510 12 9
Note.—The expenses for 1833-34, and 1834-35, include extraordinary charges connected with the collection of annuity, &c., and the several Bills brought into Parliament affecting the ecclesiastical revenues.					
Leaving a balance applicable to each year of - - - - - £.	13,122 2 -	12,478 16 3	12,401 7 5	11,652 8 7	11,792 9 1
Which, divided among the eighteen charges, would have yielded to each £.	729 - 1	693 5 4	688 19 4	647 7 2	655 2 9
And deducting from the above amount of annuity assessment 10 per cent. for irrecoverable arrears, the funds would yield to each - - - £.	665 12 10	631 5 8	628 3 2	588 2 6	598 16 8

II.—STATE showing the Amount collected of the Ecclesiastical Revenues for the Five Years to Whitsunday 1835, and Application thereof as at 14th September 1835.

	1830–31.	1831–32.	1832–33.	1833–34.	1834–35.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1. Annuity assessment of six per cent. on house-rents within the royalty of the city of Edinburgh.	8,391 1 3	7,990 14 6	7,810 9 8	7,634 9 –	6,731 3 2
2. Produce of the merk per ton on goods imported into Leith, &c.	3,867 1 8	3,521 14 2	3,491 14 6	2,867 8 3	4,003 11 10
3. Produce of ditto on goods shipped and discharged at Port Hopetoun.	25 13 2	19 6 11	21 17 7	23 – 5	16 15 1
4. Custom on the pack - - - - -	5 8 –	5 8 –	5 8 –	5 8 –	5 8 –
5. Prestation out of the produce of the duty of two pennies Scots on the pint of ale and beer.	137 17 8	137 17 8	68 18 10	—	—
6. Interest of 5,000 merks mortified by Lady Yester.	13 17 9	13 17 9	13 17 9	—	—
Note.—Revenues No. 5 and 6 have not latterly been received in consequence of the bankruptcy of the city.					
Sums - - - £.	12,440 19 6	11,688 19 –	11,412 6 4	10,530 5 8	10,756 18 1
Deduct expenses of collection, management, &c. as on preceding page - - -	2,342 2 3	2,379 5 10	2,214 7 7	2,120 3 6	2,510 12 9
Remains - - - £.	10,098 17 3	9,309 13 2	9,197 18 9	8,410 2 2	8,246 5 4
Which, divided among the 18 charges, yielded to each - - - - £.	561 – 11	517 4 1	510 19 11	467 4 6	458 2 7

Note.—In looking at these results, it must be kept in mind that the amount recovered of each year's revenue is annually less, as might be expected, in proportion to the shorter period allowed for the collection of each successive year's revenue.

III.—STATE showing the Amount of Ecclesiastical Revenue collected within each Year, and the Application thereof during same period, distinguishing Arrears from the Stipend of the current Year.

	1830–31.	1831–32.	1832–33.	1833–34.	1834–35.
I. Stipend of the current year:	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1. Annuity assessment of six per cent. on house-rents within the royalty of the city of Edinburgh.	7,036 16 2	5,699 14 4	6,751 19 11	6,571 12 10	6,731 3 2
2. Produce of merk per ton on goods imported into Leith, &c.	3,867 1 8	3,521 14 3	3,491 14 6	2,867 8 3	4,003 11 10
3. Produce of ditto on goods shipped or discharged at Port Hopetoun.	25 13 2	19 6 11	21 17 7	23 – 5	16 15 1
4. Custom on the pack - - - - -	5 8 –	5 8 –	5 8 –	5 8 –	5 8 –
5. Prestation out of the produce of the duty of two pennies Scots on the pint of ale and beer.	137 17 8	137 17 8	68 18 10	—	—
6. Interest of 5,000 merks mortified by Lady Yester.	13 17 9	13 17 9	13 17 9	—	—
Sums applicable to each year's revenue collected within the year to which that revenue applies - £.	11,086 14 5	9,397 18 11	10,353 16 7	9,467 9 6	10,756 18 1
II. Arrears of the previous year's assessments collected after giving effect to the balance due by or to the collector at the end of each year's account - - -	1,257 15 7	783 12 10	2,343 18 3	2,241 11 2	1,621 16 8
Together - - - £.	12,344 10 –	10,181 11 9	12,697 14 10	11,709 – 8	12,378 14 9
Expenses of collection and management for each year, giving effect to the occasional interest received or paid on the balances of the collections - - - - -	2,342 2 3	2,379 5 10	2,214 7 7	2,120 3 6	2,510 12 9
Free balance remaining for division in each year - - - - - £.	10,002 8 3	7,802 5 11	10,483 7 3	9,588 17 2	9,868 2 –
Applicable to each of the 18 charges - £.	555 13 10	433 9 2	582 8 3	532 14 3	548 4 6

Note.—In stating these results, it has not been thought necessary to take notice of the loss occasioned to the clergy by the bankruptcy of the city, at which time a considerable balance of these revenues happened to be in their hands. With regard to a considerable part of this balance, an arrangement has since been made with the city trustees, and the remainder of it is in the course of adjustment. But, in the meantime, the stipends for 1832–33 suffer an abatement from the above sum to the extent of about 100*l.*, as shown in a separate state given in by me in reference thereto.

IV.—Statement of the "Title or Warrant by which the Clergy have a Right to these respective Sums, and under which they are collected." Appendix, No. 3.

I. The Six per cent. Annuity Assessment. Evidence of Harry Inglis, Esq.

The annuity or assessment upon the rents of houses, shops, &c. in the city and royalty of Edinburgh, is of considerable antiquity, having been first authorized so far back as the year 1634. It formed the first Parliamentary provision for the clergy of Edinburgh after the Reformation, and originated in a suggestion or proposal submitted by King James 6, and afterwards, in 1635, by King Charles 1, to the magistrates and town council to provide for the increased clerical establishment which then became necessary. This suggestion was followed by an application by the magistrates and town-council to the Scottish Parliament for authority to levy from the inhabitants the sum of 12,000 merks, or 666 *l.* 13 *s.* 4 *d.* sterling, "for the sustentation of the ministry;" and upon a remit by Parliament to the Privy Council, they ordained this sum to be levied by an Act dated on or about the 18th March 1634. This Act was ratified by a charter or letter of ratification from King Charles 1, on the 19th of January 1636.

This grant, however, was soon found insufficient, and application was made by the magistrates and town council for an extension of it in 1648 to the committee of estates during the usurpation, by whom an act was passed on 2d March 1649, granting power to levy 19,000 merks by an assessment of an annuity of five per cent.; but five per cent. on the rental having likewise proved inadequate, another act was passed by the committee of estates on 16th June 1649, authorizing the levying of six per cent. by way of annuity.

The acts passed by the committee of estates fell, of course, under the recissory statutes, which were passed shortly after the Restoration, but in the year following, 1661, a new Act of Parliament was passed concerning the annuity, which, while it revived and confirmed that imposition, placed it on a somewhat different footing, in respect that it authorized the levying of six per cent. upon the rental, without limiting the amount so raised to any specific sum. Act 1661.

This last-mentioned Act, which is dated 6th June 1661, is the leading authority by which the annuity-tax is presently levied.

Since the Act 1661 was passed, the royalty of the city of Edinburgh has, from time to time, been extended by several special Acts of Parliament, which all appoint that the annuity assessment shall be levied from the inhabitants of the new districts, brought within the royalty, in the same manner as in the more ancient part of the city. These Acts are 7 Geo. 3, c. 27, 25 Geo. 3, c. 28, 25 Geo. 3, c. 113; and lastly, 49 Geo. 3, c. 21.

By the last-mentioned statute, which was passed in 1809, and which also provided for the erection of several new churches, it was *inter alia* enacted and declared, "that the said lord provost, magistrates and council, and their successors in office, shall be and they are hereby authorized and empowered, not only to levy, as they have hitherto been in use to levy, the said annuity of six per centum upon the yearly rents of all inhabited houses, shops, booths, cellars, and premises, within the said city and royalty thereof, whether extended by the said recited Acts or by this Act, and to apply the same as they have hitherto been in use to apply it, along with the foresaid other funds or revenues as far as those other funds or revenues are so applicable for the payment of the stipends of all the ministers of the present churches of the said city and royalty; but also to apply an equal proportion of the said annuity in common with the foresaid other afunds or revenues, in so far as these other funds or revenues are so applicable for the payment of the stipend or stipends of such minister or ministers as may be appointed to the churches which are required to be built under the authority of this Act, in manner before mentioned." 49 Geo. 3, c. 21.

II. The Merk per Ton or Pack, comprehending the Revenues classed under Nos. 2, 3, and 4 of this Return.

The first grant of this duty of a merk on each ton and pack of goods imported into Edinburgh or Leith, was made by King Charles 1, in the year 1636. Jan. 19, 1636.

This grant, however, was to continue only during "his Majesty's pleasure;" but it was soon afterwards made perpetual by a subsequent grant of the same tenor, in all respects, with the former, but declaring the grant to be perpetual. July 18, 1636.

On this footing matters remained till the year 1661, when an Act of Parliament was passed, which ratified the preceding grant of 18th July 1636, and made the imposition perpetual. This Act bears, "That the rents mortified and doted for entertainment of the ministers of Edinburgh, are not able to entertain the ministers thereof; but that the present magistrates and council of Edinburgh are necessitat yearly to borrow money for that effect, which augments the debts and burdens of the said burgh, and will, in a short time, make the debts thereof insuperable. Therefore, his Majesty, with advice and consent foresaid, ratifies, approves, and confirms, ane gift granted, be his Majesty's dearest father of glorious memory, under the great seal, upon the 17th day of May 1636 years, to the provest, bailies, council, and community of the burgh of Edinburgh, and their successors, of ane custom of threttein shillings, four pennies Scots, in all tyme hereafter, of each tun and pack of goods imported to Scotland be anie merchant, burgess, and inhabitant of the said burgh of Edinburgh, and by whatsomever other person, natives or strangers, als well inhabitants as not inhabitants of the said burgh, furth of whatsomever countries without the bounds of Scotland imported or inbrought, either by sea or by land, March 22, 1661.

Appendix, No. 3.

Evidence of Harry Inglis, Esq.

in and to the said burgh of Edinburgh, towns of Leith and Newhaven, or any part of the liberties of the same, to be applied to the effect aforesaid; with power to the said magistrates of Edinburgh, and their successors, chamberlands, servitors in their names, to uplift and exact the said custom, and commanding the lords of his Majesty's council and session, to direct letters of horning and poinding at their instance, for causing them and their threasurers, be thankfully payed thairof in due form as effeirs, as in the said gift at more length is contained in the haill heads, clauses, and conditions of the same, to the effect the haill benefit of the said gift may be now applied towards the maintenance of the said ministers of Edinburgh; and his Majesty,.with consent of the said estates of Parliament, declares and ordains this present confirmation to be als valid and sufficient, as if the said gift were herein *verbatim* engrossed."

III. Prestation payable out of the Ale and Beer Duty.

The duty on ale and beer, in its present form, was first imposed by the Act of the Scottish Parliament, 1693. It was renewed in 1717, for various uses and purposes therein specified, and *inter alia* " for building two new churches, and settling stipends for the ministers." The precise sums, however, to be allocated for these purposes are not mentioned.

June 21, 1798.

On this footing matters remained till 1798, when the old statute being about to expire, a new Act was obtained, 38 Geo. 3, continuing the ale duty for 38 years, the produce to be applied in the discharge of certain debts, and for a variety of other public objects, and *inter alia* to the payment of " 137 *l.* 17 *s.* 8 *d.* sterling of yearly stipend to the ministers of the new Greyfriars' Church of Edinburgh."

IV. Lady Yester's Mortification.

This lady, in 1647, founded a church, which still retains her name; and besides paying the expenses of the erection, she mortified 5,000 merks as an endowment to the ministers, and placed it in the hands of the magistrates of Edinburgh.

Ministers of Edinburgh *v.* The Magistrates; June 11, 1813.

Notwithstanding the explicit terms of the different grants above quoted, it was not till the year 1813 that the right of the ministers of Edinburgh to the produce of these revenues was admitted. The point was, however, then finally determined by a decreet of the Court of Session, finding that the ministers of Edinburgh have—1. " The sole interest in, and exclusive right to, the entire produce and benefit of the annuity." 2. " The sole interest in, and exclusive right to, the entire produce and benefit of the duty on the ton and pack of imported goods." 3. " That the interest of the ministers of Edinburgh, in the produce of the duty on ale and beer, is limited to the yearly allowance of 137 *l.* 17 *s.* 8 *d.*" 4. " That the pursuers (the ministers of Edinburgh), and their said successors, had right to the interest of the sum of 5,000 merks mortified by Lady Yester."

Previous to the judgment above referred to, the ministers of Edinburgh only received a payment out of these revenues, which was regulated according to what the town-council considered for the time to be a competent stipend, and subsequently to that date, in terms of a contract, entered into between the magistrates and ministers of Edinburgh, the latter received fixed sums for stipends payable half-yearly.

June 1815.

This contract expired in 1820.

Since that time the free produce of the ecclesiastical revenues (so far as realized by the magistrates) has been paid over at stated periods to the factor for the clergy; and after meeting the charges of management it has been distributed among his constituents according to their respective interests.

An annual state of the intromissions of the town council, with these revenues, is regularly prepared.

Edinburgh, 28th March 1836. The return contained on this and the 13 preceding pages, framed, and humbly submitted by

H. Inglis,
Factor for the Ministers of Edinburgh.

STATE of the Claim by the Ministers of Edinburgh on the City Trust Fund, for certain Balances of Collection of their Revenues in the Hands of the Town Council at the Date of the City's Bankruptcy, as now finally adjusted and ranked thereon.

	£.	s.	d.
The balance due by the city to the ministers at 25th November 1833, as reported by Mr. M'Gregor, accountant for the city, under the reservation stated by him in his report, amounted to - -	3,964	15	9
For this claim it was finally arranged that the ministers should rank, for one-half, and be allowed a preference for the other half.			
This latter half has been now paid to, or retained on account of, the ministers, and they are ranked on the city for the other half, thus :—			
One-half of the above balance at 25th November 1833 - - - -	1,982	7	10 6/12
Which drawn back to a capital at 1st June 1833, the date of the city's legal bankruptcy is - - - - - - - - - - -	1,944	13	8

And

				£. s. d.
And this claim may be apportioned as applicable to the revenues of the respective years from which it arose thus:				
I.—To the surplus collection of revenues to Whitsunday 1833, as at 14th September 1833, embraced in the collector's accounts at that date, and divided among the clergy at Candlemas following,			£. 1,288 4 6	
Interest			14 18 7	
				639 8 –
II.—To the revenues collected from said 14th September 1833 to said 25th November 1833, and not included in collector's said account; viz.				
From Whitsunday 1833 to 1834:				
Annuity	£. 981 – –			
Merk per ton as at present ascertained	702 12 –			
Dues at Port Hopetoun	4 – 8		1,687 12 8	827 17 3
From Whitsunday 1832 to 1833			453 – –	222 4 3
1831 to 1832			277 – –	135 17 9
1830 to 1831			143 – –	70 3 –
1829 to 1830			49 – –	24 – 9
to 1829			52 – –	25 10 –
	Sums		£. 3,964 15 9	1,944 13 8

Besides the above balance, the ministers are entitled to rank on the city estate for the prestation from the ale duty, and the interest on Lady Yester's mortification, as they annually fall due. The ranking on this account at 14th September 1835, was 372 *l.* 9 *s.* 8 *d.*, and the annual ranking in future will be 151 *l.* 15 *s.* 5 *d.* yearly.

Edinburgh, 28th March 1836. Referred to in my return to the Religious Instruction Commissioners of this date.

(signed) *H. Inglis.*

DECLARATION of *Harry Inglis*, Esq.

APPEARED Harry Inglis, Esq., W. S., factor for the clergy of Edinburgh, and gave in a return of the revenues of the clergy of 13 parishes of the burgh of Edinburgh, in compliance with a requisition addressed to him by the Commissioners, which return having been publicly read;

When did the city become bankrupt?—1st June 1833.

Were there any balances due to the clergy of Edinburgh at that period?—There were. I have prepared a statement of the sums due to the clergy of Edinburgh at that period, showing a balance due to them at 25th November 1833, of 3,964 *l.* 15 *s.* 9 *d.*, which had been actually uplifted by the tow ncouncil, but, instead of being kept in a separate account, was mixed up with the other revenues of the city. I shall prepare and give in to the Commissioners a state of the claim of the ministers of Edinburgh for the above, as now finally adjusted with the city trustees, and ranked upon the trust funds.

Has the bankruptcy of the city interfered in any way with the collection due from the various sources of revenue belonging to the ministers of Edinburgh at the period of the city bankruptcy, or with the sums becoming due thereafter?—It has not, in consequence of an arrangement made, by which the chamberlain (who is collector of the annuity assessments) has been directed to pay into a separate cash account with the bank, kept in the name of the ministers of the city, all sums collected for their behoof arising from the annuity assessment, and other sources of revenue belonging to them.

What is the lowest house-rent on which the annuity-tax is exacted?—It is not, I believe, exacted from any house property rated at less than 5 *l.*

Have you any observations to make on the import of the return you have given in?—In explanation, it might be proper to remark, that the great deficiency in the sum actually realized in the annuity assessment, when compared with the gross amount of that assessment, appears to me to arise from the inefficiency of the means employed for making the collection effectual.

How are they inefficient?—By contrasting the amount of the annuity assessment realized with that of the poor's-rate assessment for the same period, say from October 1834 to October 1835, the following is the result:—The gross amount of both assessments are the same; they are collected according to the same valuation or stent-roll from the same parties, and the rate of per cent. &c. on the rental is the same in both cases, viz. six per cent. In the return given in by me the gross assessment for 1834 to 1835 is stated at 10,125 *l.* 11 *s.* 6 *d.*, the gross assessment of poor's-rate for the same year is of course exactly the same in amount; but of the poor's-rate assessment there was collected at 30th June 1835, 8,275 *l.* 17 *s.* 2 *d.*, while of the annuity at the same date there was collected 6,465 *l.* 10 *s.*, so that there was an arrear at 30th June 1835, of 1,849 *l.* 14 *s.* 4 *d.* upon the poor's-rate assessment, and of 3,660 *l.* 1 *s.* 6 *d.* upon the annuity assessment. Subsequent to 30th June 1835, up to 20th February 1836, the amount of annuity collected was 848 *l.* 3 *s.* 3 *d.*, and of the poor's-rate at the same date, the sum was 155 *l.* 19 *s.* 3 *d.*,

 leaving

Appendix, No. 3.

Evidence of Harry Inglis, Esq.

leaving an arrear at 20th February 1836, of 1,693 *l.* 15 *s.* 1 *d.* upon the poor's-rate, and upon the annuity an arrear of 2,811 *l.* 18 *s.* 3 *d.*; and after deduction from each of these assessments for overcharges, disputed claims, &c. the sum of 666 *l.* 9 *s.* 6 *d.*, there remains 1,027 *l.* 5 *s.* 7 *d.* of arrear upon the poor's-rates, and 2,145 *l.* 8 *s.* 9 *d.* upon the annuity; from this it appears that the collection of annuity during the year has been 1,118 *l.* 3 *s.* 2 *d.* short of the poor's-rate collection, and the arrear upon the annuity more than double that of the poor's-money; the one being about 10 per cent. and the other 20 per cent. on the gross assessment, while the expense of collection of the poor's-money is less than that of the annuity. This is the only year during which the collection of the two assessments has been under separate management, and therefore the only one in which a contrast could be drawn, to show the inefficiency of the system pursued in regard to the annuity, when compared with the poor's-rate assessment; previous to this period, the two assessments were collected by the same collector, along with some other assessments, leviable by the town council of Edinburgh. And while matters remained on that footing, the collection of the poor's-rate was little better, if at all better, than the annuity, which clearly shows that the deficiency arises not from the unpopularity of the annuity assessment, so much as from the system of management in its collection. The poor's-rate assessment is placed under the charge of a collector, whose undivided attention is directed to it, while the collection of the annuity-assessment is made by the chamberlain of the city of Edinburgh, a very small portion of whose time can be expected to be devoted to that object, as he has various and important duties to perform for the town council of Edinburgh, whose servant he is, and to whose interests he must in the first place attend.

Does the difference arise in any respect from the unpopularity of the annuity-tax?—Certainly; there are individuals who would pay the poor's-money, and withhold the annuity-money; in particular, the various classes of Dissenters, who look upon this assessment as levied for the support of an Establishment to which they do not belong.

Has payment been actually resisted?—Yes, it has by many individuals, but payment of it has been enforced, and, in some instances, even by members of the town council themselves, under whose superintendence and management the assessment is placed by Parliament; and in whose name and under whose authority and direction alone this assessment is collected.

DECLARATION of Mr. *Thomas Ireland*, jun., late Bookseller in *Edinburgh*.

Evidence of Mr. Thos. Ireland, jun.

HAVE you any evidence to give with respect to the return made to-day by the factor for the clergy of Edinburgh?—In the evidence of Mr. Inglis, it appears to me that the unpopularity of the annuity-tax has been very much understated, and as I am aware of the excitement and proceedings which have taken place on that subject, I wish it put in evidence that the feeling of the public of Edinburgh has been much stronger against it than appears from the evidence of Mr. Inglis. Some years ago the public feeling was so strong, that goods seized, in execution, could not be sold, on account of the expression of popular feeling, which latterly, I understand, prevented any auctioneer from undertaking the sales; that afterwards, when incarcerations were resorted to, respectable and even affluent individuals went to gaol rather than pay the tax; that public meetings were frequently held, at which very strong disapprobation of the mode of paying the clergy was expressed, and that in private, great exasperation appeared to prevail; that this dissatisfaction was not confined to Dissenters, but that in a committee, of which I was a member, nominated to endeavour to effect a removal of the tax, the numbers of members of the Church of Scotland and Dissenters were pretty nearly equal, and some of them, elders of the church. That from all these causes, and the circumstances which occurred, I have no doubt that the pastoral efficiency of the clergy of the Church of Scotland in Edinburgh was materially diminished, and that many individuals were in such a state of excitement as would prevent them from properly receiving the instructions of these gentlemen in their ministerial character. The individuals who went to gaol were escorted to their imprisonment, and again from gaol on their release, by vast multitudes of the inhabitants, and on several occasions with banners and music.